
Hugh Roberts



History and Genealogy
of
Hugh and Mary Owens Roberts.
Of Eglwysbach, Denbighshire, Wales.
Their Family with
Biographies of the individual members
and articles
on family activities.

Compiled, Edited and Arranged
by
David Robert Roberts
a Grandson.

DEDICATION

To

The Memory Of My Dear Mother

HANNAH (ROBERTS) ROBERTS

Who sacrificed for me

I most Sincerely and Lovingly

DEDICATE THIS RECORD

of her

Beloved Parents and their Family.

DAVID R. ROBERTS.

JANUARY 1928.

SUGGESTIONS AND INSTRUCTIONS.

TO THE READER.

FIRST. Read the "Conclusion" (Section N 5 to 7) so that you will understand the arrangement of this book.

SECOND. Read the "Interlude" or Second Preface (Section Z) so that you may know your rights and privileges relating to this book, and kindly respect the family.

THIRD. Read the "Foreword" (Section X) and become advised of the reasons for this book.

FOURTH. Examine the Indexes and become familiar with their contents and use.

FIFTH. Read the Historical Section, "A", then Sections "L", "M", "N" and the Biographical Sections C, D, E, F, G, H, I, J and K. The Genealogical Section, "B", is an interesting study.

TO BRANCH HISTORIANS.

FIRST. Keep in close touch with all of the books in your branch of the family. Know that they are complete, i.e. containing all of the printed material and that all in them is in order. Encourage the family to read the book and become familiar with its contents. Study it.

SECOND. Gather everything relative to your branch of the family each year as those things transpire. Also, all date relative to each member thereof, for your branch supplement, and have everything ready to deliver to the Family Historian not later than February 1st of the year following.

THIRD. When you deliver your branch manuscript to the Family Historian deliver also the money to pay for the printing and any other necessary expense. And, when you receive your quota of the copies of the various supplements, see that they are properly placed in the books belonging to your branch. Have a pride in making the record of your branch--just what you would be pleased to have it.

TO THE FAMILY HISTORIAN.

FIRST. On or before February 1st, of each year gather the various manuscripts containing the supplements of the branches. Edit and arrange the same by March 1st and then have them printed (125 copies) and distributed to the various branches to be placed in the books. Should any branch fail to deliver their manuscript and the money necessary to pay all costs, on time, then proceed with your work, on time, and let the branch so defaulting hold over and try it again the next year. Hold this work to promptness. January is the gathering month, February is the editing month and March the printing and distributing month.

SECOND. Exercise great care in the selection of printed matter and pictures that may be permitted to form a part of this book. This is of the utmost importance. Magnify the virtues (and there are many such) and forget the weaknesses - (whatever they may be) of the family and its members. Scatter sunshine. Radiate that, only, which will bear good fruit and bring back to us as a family the things most desirable and uplifting. That "ye sow ye shall also reap."

THIRD. Council with, and assist the Branch Historians to get the best results. Avoid stereotyped forms. Encourage individual tastes and ideas in the tabulating of information. Make your term as Historian one that you will not be ashamed of, by reason of what has been added to the book by you.

TO MEMBERS OF THE FAMILY.

FIRST. Cooperate with, and assist your Branch Historian.

SECOND. Do not place pictures or other matter in the book without the approval of the Family Historian. Remember the Family Historian has charge of the book.

THIRD. If everything does not just conform to your idea do not get vexed. Keep sweet, always, and help roll things along and we will all be happy. These books can help make us happy, if we will it so.

D. R. Roberts.

March 1928.

35 - Grandchildren X 13 John & sister
one Grand child 72 Great Grand children
David organization formed
Aug 1923

X 1

FOREWORD

Early in October 1892, I was at my home in Logan, Utah, where I had always resided. There, at that time, I received word that grandfather, Hugh Roberts was very ill at his home in Lanark, Bear Lake County, Idaho, and that he was not expected to live. By reason of this information, in company with Aunt Mary Roskelley, of Smithfield, Utah, I went to his bedside and found him unconscious and in a dying condition. On October 13, 1892, he passed from mortal life. After the funeral, which was held in the Liberty, Idaho, meeting house, I procured a team and wagon and, at her request, moved grandmother - Mary Owens Roberts, with her earthly belongings over to East Liberty to the home of her daughter, Aunt Margaret Roberts Morgan.

During the course of this labor Grandmother accompanied me, and she continually requested me to promise her, that I would see to it, that all of the temple work for the family was completed. The ordinances were not then fully performed for all those of the dead whose names were in their Temple Record. She was very much concerned about it. Finally, after much insistence on her part and the over-coming, by her, of several excuses I had made, I consented and the matter was then ended. Not, however, until it had made a very deep impression upon me, and was firmly fixed in my mind.

Time passed and I went into the Northern States Mission. While I was there, Grandmother died. One day, on the streets of Logan, Utah, months after my return from my mission, I met Uncle Samuel Roskelley, the Logan Temple Recorder. He had Grandfather's Temple Record in his possession. He then said to me: "David you know you promised Grandma you would complete the temple work for the family. There is quite a lot left to do, when can you start? Aunt Mary is ready to join you any time to finish it up." I was surprised at his remark as I did not know that he knew of my promise to grandmother. Nor do I now know how he became informed of it. I did not ask him; I was so surprised, but I promised him I would attend to it the following winter, which I did. Afterward the spirit of the work grew on me more and more, until about 1904 when it dawned upon me that my promise to Grandmother, it seemed to me, really meant much more than the mere finishing of the temple work for those of the family whose names were recorded in the Temple Record that Grandfather and Grandmother had made.

These thoughts came to me as I surveyed the field. It is too great a work for any one person, nor indeed, had any one the right to take the necessary matters in hand. It was the work of the family. It was necessary for all, the right of all, to participate - all who would. It was necessary to "set the family in order" - to unite the various branches thereof thru an organization and thereby give all a chance, and secure the aid of each and all, which is needed, because of the enormous proportions of the work. And further, we must be united in spirit as well as in the work. We must unite and associate together and learn to love one another thru such association, and conquer enmity and jealousy notwithstanding our weaknesses, in order to reach the goal desired.

The history of the family must be written - the genealogy of the living and the dead gathered and properly arranged for preservation - the redemption work for both the living and the dead must be accomplished, and the foundation for these things must at least, if possible, be firmly established ere my promise is fulfilled. Perhaps that is not enough, the requirements of my promise to grandmother may reach within other worlds than the mortal - within the veil.

I was not satisfied. This feeling grew stronger until it became a firm conviction and I felt that I must act. I consulted members of the family about it, at times, including Uncle John Roberts whose right it was to act and whom I met and conversed with about it upon several occasions. The years glided swiftly by with nothing done. Finally in the late summer of 1922 I visited Uncle John at his home in Paris, Idaho, and, after some conversation again upon the subject, I asked him if he would object to me trying to organize the family as he felt himself rather unable to try it. He heartily bade me go ahead and gave me his blessing in it. Accordingly, invitations were sent out requesting the living descendants of Hugh and Mary Owens Roberts to meet at Logan, Utah, August 20, 1923, for the purpose of uniting in an organization. Pursuant to this call there was a splendid response, every branch of the family in America being represented at the meeting. There was splendid fellowship at the gathering and the organization was effected with Uncle John Roberts as the President.

A further great object (and by no means the least) that I am impressed with and desire to see accomplished, and which this history will promote is, that the family of Hugh Roberts shall be established as a distinctive entity and force in the earth among the children of God, as was the family of Father Abraham thru the medium of the Bible.

I shall endeavor with God's help, which I pray I may have, to perform, with pleasure and fondest hopes, this duty "ere the sun goes down", and "while It is yet day, for the night (of death) cometh when no man can work." I believe that the history and genealogy of the family, in written form, is fundamental to the purposes indicated - the goal cannot be achieved without it. I am convinced that the family, that will not organize and then supplement their organization with a proper written history and genealogy of the family, will lose its identity as a family and will be merged into, and swallowed up, by families with whom they intermarry and who do organize and keep proper written histories. To organize and to write the history of a family is to comply with the law of its survival as a distinct entity and family in the earth. Not that these requirements alone will accomplish the result, but that they tend largely to create family ideals and a family pride, and union, and spirit which will thru God's blessings accomplish it.

May the things that are written be true and seasoned with inspiration. May they be as complete as possible. May they be proper, and be understandable to all, and may they be heartily approved by the members of the family. I desire to add to the history and genealogy, short biographies of the older members, also interesting faith promoting narratives, together with the manifest gifts of the spirit in the family in dreams, interpretations, inspirations, and revelations, etc., that have come in the lives of members of the family, so that it shall become the scripture of the family, and be preserved for the future so that, perchance, it may aid in establishing the children in the faith of their fathers and in making us one in faith - in purpose - in work and in accomplishment, "with an eye single to the glory of God".

Hugh and Mary Owens Roberts have accomplished a mighty achievement in the earth, and they have bestowed a wonderful heritage upon their posterity. The heritage of good strong bodies, with a promising vigorous long life and without hereditary defects - strong, bright, active minds with no vicious or abnormally evil tendencies - pure blood - free from taint - a natural love for the good, the high, the beautiful and the noble - lack of worldly wealth - a home under the best flag on the earth - in a land of liberty - among the best people on God's footstool, where the mountains touch the sky and the valleys resound with songs of peace and love - a land blessed of God - where milk and honey abounds in plenty - where Temples to the Great Creator are reared, in which God and man hold communion and where the great consummation of the ages is established to save, uplift and bless mankind - with every right and privilege given of God to men thru the Great Redeemer within reach of all their

descendants, if they will - Oh! what a heritage

Shall their sacred memories dwindle - their achievements be lost to their descendants?

Shall their sacrifices be in vain?

Shall their ancestry plead to the deaf or spiritually dead?

Shall posterity be without a lamp to guide their feet - to point the way - to hold out hope, and shall they be left to scatter as sheep without a shepherd?

Shall the rich heritage be treated with contempt - sacrificed upon the altar of pleasure, pride, avarice, enmity, carelessness or indifference?

God forbid. Let us unite and build on the sure foundation they have laid.

Grandfather's personal records, written in the Welsh language, are not available, I regret, as they were destroyed, following the death of Grandmother, as being of no value. What we will have therefore, in the way of history of early times and genealogy of ancestry must, aside from Grandfather's Temple Record, be gleanings from memories.

This book is divided into various sections including; History, Genealogy, Biography, Temple Work, Family Organization and Miscellany. The Biographical section is divided so as to provide a section for each branch of the family and the work is designed - arranged - paged and indexed that an annual supplement can be added to each section each year or when desired in the L. D. S. History - Journal narrative style or any other appropriate way without confusion or disarrangement. It is sincerely hoped that each branch of the family will do this and that the officers of the Hugh Roberts Family Association will do their full duty in adding to the Historical Genealogical Temple work and Family Organization Sections each year as contemplated and that they will also encourage desirable articles to the miscellaneous Section. Much depends upon the officers of the Association and, as to the future of the book upon the Historian and Assistants. All of this will be readily perceived upon examination of the book. This book represents very much labor covering a period of five years. It should be the means of accomplishing much good, in various ways, in the family, especially so if perused by the members. Nothing is of much value except it be used. This book is being printed (125 copies) so as to be available for use in the family for good. If it fail in its accomplishment it will be disappointing after such an expenditure of time and means. Let us hope for great good.

I acknowledge the kindly assistance of Aunt Elizabeth (Betsy) Roberts Owens, of Preston, Idaho, and of Aunt Mary Roberts Roskelley, of Smithfield, Utah, for the information relating to early times, both in Wales and in America. I am indebted to the following named cousins for much information relative to genealogies and biographies of members of their various branches of the family as herein recorded. They are deserving of particular mention for they have been diligent in rendering the necessary assistance in making it as complete as it is viz; Hannah R. Keller, Mary O. Pratt, Owen Roberts, Benjamin Roberts, Sarah M. Austin, Hannah M. Linford, and Richard Roskelley - Cousins with whom I have had so much direct correspondence relating to their particular branches of the family. Also other Cousins whose names appear throughout the book as contributors thereto, in valuable articles, giving valuable information necessary to the success of the work. I express to them my sincere appreciation for their help also to those who have contributed, liberally in a financial way to advance this great cause. May they be abundantly rewarded of the Lord for their sacrifices.

January 1 - 1928.

Respectfully Submitted

David Robert Roberts ap Hannah, uch
Hugh, ap Robert, ap Owen.

A/





#51 EGLWYSBACH DENBIGHSHIRE WALES, X MARKS
THE HOME OF HUGH ROBERTS AND FAMILY.



#53 PARISH CHURCH, EGLWYSBACH, DENBIGHSHIRE, WALES.

HISTORY OF

HUGH AND MARY OWENS ROBERTS AND THEIR FAMILY.

Hugh's Birth and Parentage:

Hugh Roberts was born on the farm called "Bryn Ucha" which was located in the hills or on a small mountain about midway between Eglwysbach and Llanrwst in Denbighshire, North Wales on the 12th day of February 1803. His father, Robert Roberts, a very tender, kind hearted man, was the son of Owen Roberts and Catherine Thomas and was the owner of "Bryn Ucha" farm and was considered a prosperous farmer. "Bryn Ucha" means highest hill or hilltop. The products of this farm, as of most farms in that vicinity, were mixed, including wheat, oats, barley and flax. The latter was raised to make linen. They also raised cattle, sheep, hogs, and fowl of all kinds. The Roberts' were related to most of the farmers in that neighborhood. The farm home at "Bryn Ucha" was built on the hill side by a beautiful spring of water.

Nothing further is known of Owen and Catherine Thomas Roberts, the grand parents of Hugh, nor of their families. It is presumed however, that "Bryn Ucha" farm had belonged to them and their ancestors for generations, and had descended to Robert by natural succession of ownership, from father to son as was the custom there, nor is anything known of their children except of Robert the father of Hugh.

The mother of Hugh Roberts was Jane Jones, a rather proud aristocratic woman. She was the daughter of Thomas Jones and a Jane Jones. (Mrs. Jane Jones' maiden name is unknown). Mrs. Jane Jones was the wife of Thomas Jones by a second marriage. His first wife, was a Mrs. Elizabeth Jones, who was a rather delicate woman and who did not live very long after their marriage. Thomas Jones and Mrs. Jane Jones, after their marriage, lived at the "Graig" which was the home of her mother, who was at that time a widow.

Hugh Roberts, son of Robert and Jane Jones Roberts, was one of a family of six children. Three sons and three daughters, namely: Elizabeth, Owen, Hugh, Jane, Mary and John all of whom were born and reared at "Bryn Ucha" farm.

Vocation chosen for Hugh:

In his boyhood Hugh broke one of his arms twice and also had both legs broken, which caused him to limp some in his walk. Because of this apparent bone condition he was considered unfitted for farm work, as that work was all done by hand in those days, which required sturdy bone strength. Hugh was therefore apprenticed to a shoemaker and learned that trade. That trade was considered most suitable for him. He learned his trade at a shoe shop in Llanrwst. During that period he lived, a large part of his time, at the home of Dr. Tittla, a friend of the family.

Hugh's Marriage:

While at Llanrwst he met his future wife. Soon after learning his trade he married Mary Owens, a servant girl, contrary to the wish of his parents, especially his mother, as they did not think her equal in station with him. It was truly a love match however, for they were very devoted to each other and faithful throughout their long lives together. When Mary married Hugh she had many articles in the way of household needs saved up including furniture and a large clock that stood on the floor. All these had been bought from her savings with which to begin a home. Her father, Thomas Owens, was not favorable to her marriage because he considered Hugh was too religious.

Mary's Parentage:

Mary Owens was the daughter of Thomas Owens and Mary Morris. The parents were not together long, but separated, each marrying others. Mary Morris married Robert Griffiths, a tailor of Port Madoc and Harlech, and she bore him several fine children. Thomas Owens became the father of another family, among whom, were two beautiful daughters who were splendid singers and accompanied their father (who was also a good singer) in giving very popular concerts. Mary Morris, the mother of Mary Owens, was the daughter of Hugh and Margaret Edwards Morris, who were natives of Llanwrst. She had three brothers and one sister namely, Edward, Robert, John, and Margaret Morris.

Beginning life together:- The Move:

Hugh and Mary Owens Roberts, after their marriage, first lived at "Bryn Ucha" where the eldest child, Jane, was born after which they moved to Llanwrst, and opened a shoe making and repairing shop. Business not being very good there and conditions appearing more favorable at Eglwysbach, a town about seven miles to the north, they moved from Llanwrst, to Eglwysbach and there established the shoemaking and repairing business. There they lived in a rented home to which Hugh built a "lean to" for a shop. He plied his trade here several years, during the early part of which time he had quite a thriving business and a number of apprentices to the trade, among whom was a Robert Evans.

Eglwysbach:

Eglwysbach (meaning "Little Church") was a village of Denbighshire, North Wales and consisted of a group of homes with some shops or stores, a blacksmith shop, and shoe shop, a grist or flour mill, three taverns, a large church of England surrounded by the village cemetery, a Wesleyan Church, a Methodist Church, and a Church of the Dissenters. It was the civic center for the farming country in the immediate vicinity.

Their Religion:

Hugh belonged to the Church of the Dissenters, of which he was Superintendent, and Mary, his wife, was a teacher therein. But he was not satisfied with it and after a short time he left it, after which it was closed. Hugh sought something else in the way of religion, investigating them all as he was able to, going on one occasion thirty miles away to visit a Catholic Church. But he was not favorably inclined toward it and would not join it. His soul yearned for something else.

The Coming of Mormonism:

About this time the apprentice shoemaker, Robert Evans, returned from a visit to South Wales. He had there met Captain Dan Jones, a friend of Joseph Smith the prophet, and had accepted the strange religion called "Mormonism". He was the advocate and representative of this religion, with a commission to preach and baptize in the name of Jesus Christ, and to administer the ordinances of the Gospel.

The Baptism and Death of Owen:

Robert Evans, the apprentice shoemaker, presented the new faith to Hugh and his family. Hugh was deeply impressed with it. To him it was indeed "Glad Tidings". Elder Evans, bore strong testimony to its truth and to the signs following the believers. His words were accompanied with power and carried conviction to this honest seeker for the truth and his family. When Owen, Hugh's son, who was then ten years of age and who was sorely afflicted with dropsy and under a Doctors care, heard it, he was converted, for "the sick were healed" and he believed.

Yn Eglwysbach, Eglwysbach



#54 EGLWYSBACH.
ONE VIEW OF THE ONE STREET VILLAGE

Yn Eglwysbach, Eglwysbach



#55 EGLWYSBACH
OPPOSITE VIEW OF THE ONE STREET VILLAGE

A6



#2 JANE ROBERTS HUMPHREYS



#79 JANE R HUMPHREYS HOME HARLECH WALES 1910
AUNT JANE-LAURA G ROBERTS-JANE ELIZABETH
HUMPHREYS AND EVAN W ROBERTS

He demanded baptism and was so insistent about it that he was taken out of bed in a quilt and was baptized on the 25th day of May 1847. This was done in the night time because of the bitter persecution against those who embraced this new religion. Hugh would not consent that Owen be baptized alone, so that memorable night after Owen, he was also baptized. Hugh would have entered the waters of baptism before as he had been converted, but Mary, his wife, had not then been convinced of its truth. After Owen was baptized, he manifested great faith and was rapidly improving in health until the neighbors noticed it and became curious about it, then Mary in her joy told them what had happened, what was the real cause of Owens improvement. There was much excitement about it. The neighbors persuaded Mary to again have Dr. Hughes, the Parish Physician, to attend Owen. Owen objected vigorously saying that if he took any more Doctor's medicine he would die. His objections did not prevail. Dr. Hughes was called again, the medicine given and about a week later Owen died.

Baptism of Mary and Children:

On July 14, 1849, Mary, the mother, with the children, Robert, Elizabeth, Catherine, and Margaret, were baptized by an Elder Able Evans, who had followed Elder Robert Evans into the neighborhood. Soon afterward, Robert Evans migrated to Utah and, not being as well received as he thought he should have been, went to President Brigham Young and asked for a Mission to Wales. President Young said to him, "And you are not coming back, are you?" He went to Wales and Apostatized, took up a new religion and preached against the saints. He went to Hugh's home again to preach his new doctrine, but Mary, the wife of Hugh, forbade him saying, they had had enough new religion from him. He died and was buried in Wales out of the Church.

Organization of the Branch:

Able Evans, a good faithful man organized a branch of the church at Eglwysbach with six members. Hugh and Mary were two of them and Hugh was called to be presiding Elder. This position he held until he migrated to America in 1864. His home was the headquarters for the Elders, entertaining many. Some Elders were almost constantly there. There was always a full house the entire day Sunday, when general meetings were held. During the evenings of week days, councils, prayer and Priesthood meetings were held. Hugh Roberts kept the record of Eglwysbach branch until he left there. Upon leaving he delivered the branch records to a Brother John Roberts of Pensarn, Denbighshire.

The Williams Family-Persecution:

There was a John Williams family living at Eglwysbach who were all baptized into the church, at about the same time as Hugh's family. They were millers and run the water-power burr flour mill at Eglwysbach, making flour and oatmeal. They were great friends of Hugh and family and migrated to America in the year 1855, settling in Ogden. During the sojourn of the Roberts and Williams families at Eglwysbach the branch was very flourishing and strong but when those two families left, it dwindled and soon ceased to exist. The persecution was so bitter that the Mormon children were excluded from the schools. They were ostracized and many of the people withdrew their patronage from Hugh in his shoe business and this made it difficult for the family to obtain a livelihood. They endured much persecution and ridicule and, at times, openly hostile conduct from neighbors from the time they embraced the gospel until they left their native land, but they never wavered in their faith.

On one occasion, Hugh, the presiding Elder of the branch and a traveling Elder were holding a meeting in Eglwysbach. A mob gathered and took them to a bridge nearby. The mob took them under the bridge and was preparing the ropes to hang them when the women who followed raised such a strong remonstrance, (particularly Hugh's daughter Catherine who rushed under the bridge and clinging to Hugh said, "You shall not

hang my father"), that the mob desisted with a warning and a threat that the Elders must not preach Mormonism in that neighborhood again or they would suffer death. Throughout this ordeal the Elders were resolute and calm. They had no fear nor did they weaken in their faith in God and his mighty work. Hugh here passed through one of the tests required of the faithful, viz; "even unto death". D & C Sec. 98-14, 15. There are many ways by which this test may come to mortals and it comes at a time and in a way least expected, oftentimes.

The foods and drink of the Country:

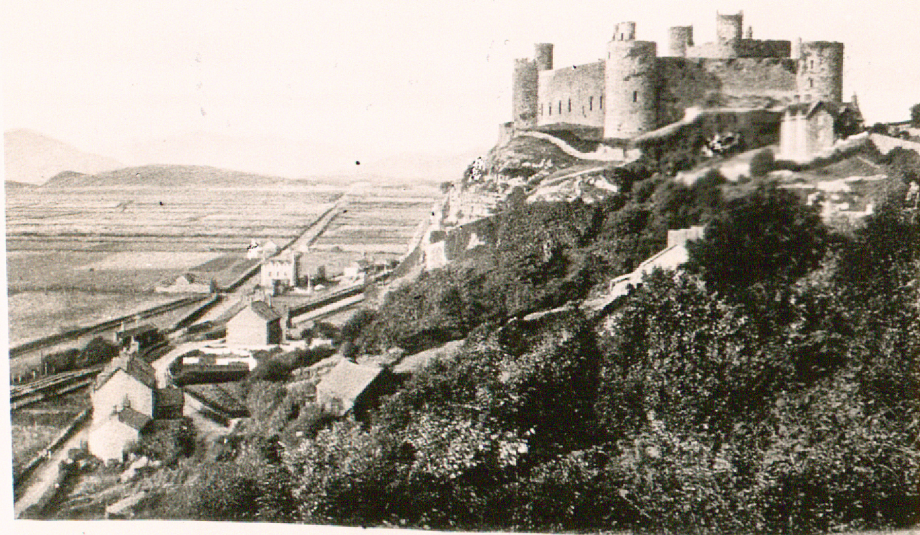
The common foods of the country were both wholesome and palatable. They were not accustomed to the use of very much meat as they could not afford it, but the diet was derived mostly from grains and vegetables. Wheat, oats and barley being the principal grains. They had good bread made from wheat and barley. They had good bread made from wheat and barley being the principal grains. They had good bread made from wheat and barley. They had good meal made from oats, coarse meal for mush and fine meal for making cakes like crackers. The oatmeal both coarse and fine was made by first soaking the oats well, then drying and roasting until brown, then passing through the burr mill to get the meal as desired, whether coarse or fine. The oatmeal cakes were made by taking the fine meal, mixing with water and a little salt then spreading thin in a large griddle and cooking slightly brown. So made, it could be kept a year or more and be good. It made a very delightful dish when broken in a bowl with milk or broth poured on it. A considerable quantity of this oatmeal cake was made for the journey across the sea. Another good dish was Irish potatoes, boiled with the peeling on, then peeled and put in a bowl, with buttermilk poured over them. Indian cornmeal bread and mush was quite common and much relished. The corn came from America. Toasted bread, buttered, was much used, also milk and cheese. Bread and butter was served with the butter spread thinly upon very thin slices of bread. The butter was first spread upon the loaf, then the slice was cut very thin. It was good. Beer made of barley, was a common drink, as was tea. To make beer the barley was soaked until it sprouted. It was then dried and baked brown, then ground into coarse meal. It was then soaked in water until fermented, then with the use of yeast and hops a beer was made. This was a very common drink and nearly every one in that country made it or at least used it.

The Family:

The children of this splendid couple, all of whom excepting Jane, were born at Eglwysbach in the order of birth are; Jane, Robert Owens, Elizabeth, (Betsy), Owen, Catherine, Margaret, Mary, Hannah, John and Thomas. Owen and Thomas both died in their youth, and were buried in the church yard at Eglwysbach. The other children lived to manhood and womanhood and were all honorably married. Each has a worthy, sturdy, progeny in the earth, to follow after them and to honor and perpetuate their memories and splendid lives, through right living in the eyes of God and man. Jane and Robert the two eldest, married in Wales and remained there, never leaving their native country. Elizabeth and Margaret both preceeded their parents and other members of the family to America.

Jane's Marriage and Course:

Jane, the daughter of Hugh and Mary Owens Roberts, married Edward Humphreys and went to live at Harlech, eventually becoming the keeper of Harlech Castle and living in the Castle House. Eleven children, six boys and five girls blessed their union. Their names are; Robert, Mary, Margaret, Humphrey, Hugh, Edward, Jane Elizabeth, Hannah, Edward Owen, Laura and Griffith. None of them, so far, have left the land of their fathers.



#52 HARLECH CASTLE NEAR WHERE AUNT JANE
ROBERTS HUMPHREYS RESIDED.



#56 WEECH GIRL NATIVE COSTUME
IN WALES IN THE FORTIES.

A10



#3 ROBERT ROBERTS

Robert's Marriage and Business:

Robert, the eldest son of Hugh and Mary Owens Roberts, grew to manhood on his native heath and became a shoemaker by trade. He was keeping company with a young lady named Jane Davis who was a member of the L.D.S. Church. They thought much of each other when along came an Elder William Lewis from South Wales and, taking a liking to her wrote her a deceptive letter telling her that he (meaning Robert) was through with her and wanted nothing more to do with her and forged Robert's name to the letter. She, of course, became indignant and indifferent toward Robert, who being rather independent in disposition and not knowing what had happened, withdrew. Then Elder Lewis pressed his suit and won and married her. Her life with Elder Lewis was not the most cordial and satisfactory, and years afterward upon learning the truth, after moving to Utah, she wept bitterly about it and died disappointed. Later, Robert courted a Miss Elizabeth Owen, who was not a member of the same church as Robert and his family, and married her. He went to live in the town of Penmanbach, Carnarvonshire, where his wife's people, who conducted the Post Office then lived. Robert was a fine singer. He was not excommunicated from the Mormon Church, but joined the choir of her church. He soon settled in the hardware business there. Penmanbach, was a seaside resort, and of not much importance at that time, but gaining notice, because of its location by the sea, it soon became popular as a seaside resort and grew very rapidly. Robert soon fell heir to the Post Office there and became a prominent and influential citizen, spending the balance of his life there. Very little is known of his family because of the failure to correspond with his father's family after their move to America.

Elizabeth (Betsy's) Departure:

Years came and went with few changes except those noted above and the time came viz; 1855 when Elizabeth (Betsy) the second daughter left the old home alone, with a company of saints for America to gather with the body of the church in the Rocky Mountains. (That eventful journey will be narrated as her biography later).

Margaret Leaves:

Again time rolled around and Margaret, the fourth daughter, stepped from the threshold alone in 1861, with a company of saints, to go to the promised land - Zion. (As much as possible of the story of her journey will be given in its appropriate place here-after).

Hugh and Family Migrate:

Time went on and the hour arrived for the faithful Hugh and his devoted wife Mary, together with the remainder of the family at home viz; Catherine, Mary, Hannah and John to leave, forever, their native land and brave the journey to the land of Promise where they might be free from persecution and be among the people of their choice. Accordingly, after all necessary preparations were made, at about three o'clock, in the morning of May 16th, 1864, they slipped away from their loved Eglwysbach and its endearing ties, afoot to Abergala, about fifteen miles away. The fear of the violence of a mob was the reason for their early departure. They remained over night at Abergala. Their baggage had been sent ahead in a horse drawn cart belonging to David Davis. The next day they went to a small seaport near Abergala, then by boat to Liverpool, arriving there in the afternoon of May 17th, 1864.

Ocean Voyage:

They boarded the sailing ship "McClellan" at Liverpool docks on May 21st, and about five o'clock P.M. set sail for New York, where they landed June 21st, 1864, and passed inspection without difficulty.

There were nine hundred saints on board the "McClellan." Elders Thomas Jeremy and George Bywater were in charge of the whole company. During the course of the sea voyage there was a very severe storm upon the sea lasting three days, and it was thought the ship would go down. One child was born during the voyage, and one child died and was buried at sea. The boat touched Boston on a beautiful Sunday morning and the ringing of the church bells of the city could be heard by the passengers of the "McClellan." This was their introduction to America, the land of the free.

From New York to the Westward:

At New York they boarded a steamer in the night time and next morning after passing up the Hudson River, landed in Albany, New York. From there they took a train to Erie, Pennsylvania where the train was put on a boat bound for Canada. The Civil War was on, and some evidences of it could be seen as they journeyed through the country. While transferring at Erie the mob spirit was very manifest among the American on-lookers and those who attended the transfer. One man with a timber in his hand was told by a companion to "Hit that old grey headed man, (meaning Hugh), but don't hit the girls;" (meaning the daughters, Catherine, Mary and Hannah). But Hugh was left to go by uninjured and unmolested. Some of the saints of the company, however, were very roughly handled.

To Canada and back to U.S.A.:

The spirit of the people in the United States seemed to be so hostile toward them that when the company arrived on Canadian soil where the feeling was so kindly and friendly, Hugh raised his hands high toward heaven and said, "Thank God we are on British soil once more." The train proceeded on its journey westward, returning to the United States at Detroit, Michigan, then proceeded on to St. Joseph, Missouri, where they left it and camped in a large warehouse. Here they took a boat again for a trip up the Missouri River.

On the Missouri River:

The river was shallow in places, and the boat was over-loaded and it would sometimes run into the sand bars in shallow water and stick in the sand and mud and the passengers would have to get off and walk, sometimes, for considerable distances. Finally after a day and a half of such traveling they came to a place called Wyoming, which was located on the West bank of the Missouri River, and which was then the out-fitting place for the west bound emigrant trains in preparation to cross the great plains.

The Landing:

They were hurridly dumped out of the boat there at midnight in a terrible storm and in thick darkness. They could see only during the vivid flashes of lightening. The family made their way from the boat partly up the gradual sloping river bank, to a large choke cherry bush for partial shelter, drenched through, to wait for the coming of day. To add to their miseries and worries, some of their luggage was lost, but the most part of it was found the next day.

Mary's Illness:

During the latter journey on the Missouri, the wife, Mary drank some of the river water and became very ill. She said that there was a curse upon the river. She was quite sick during the balance of the journey. No bad effects were felt by any, however, as a result of the drenching they had on landing. There was no shelter whatsoever at Wyoming, so they made a tent from some bed ticking they had with them in which they lived for three weeks, patiently waiting until the teams arrived from the valleys to take them to their future home.

W13



#4 JOHN ROBERTS. MARY ROBERTS ROSKELLEY.
ELIZABETH (BETSY) ROBERTS OWENS.
MARGARET ROBERTS MORGAN.



#59- LIVERPOOL DOCKS WHERE FAMILY LEFT BY
SHIP FOR AMERICA.



#60 EMMIGRANT TRAIN WITH OX TEAMSSIN
ECHO CANYON IN 1867

The Ox Train:

Upon the arrival of the ox teams or train from the west, the people and their baggage were loaded into the wagons. Two yoke of Oxen had brought a load of provisions for them for the journey. Most of the outfits of the camp were provided with four yoke of oxen, with three families to each wagon. The westward move of the company in characteristic style, still under the same general leadership of Elders Thomas Jeremy and George Bywater, began with John Warren as the immediate Captain and leader of the Hugh Roberts family.

The Cholera:

After proceeding westward about three days, from Wyoming, the dreaded Cholera broke out in the camp and continued until over fifty souls were left in unmarked graves on the plains. Some of the train were dying daily. The babe that was born at sea, it's mother and father and all of a family of seven children, except one girl 18 years of age seccumbed to the disease. The father of George Bywater died and was buried near Green River, but the body was later taken to Salt Lake City. None of Hugh's family had the dreaded disease and acknowledged God's kind preserving care over them.

The Massacre on the Plains:

When about half way over the plains they were over-taken by seven men with mule team outfits loaded with merchandise for the valleys. They traveled with the ox train a few days, then, on account of the slow movement of the ox train they went on ahead. About two days later the ox train came upon the camping place of the mule team freighters. The seven men were slain, their bodies lying about and some soldiers were digging a trench in which to bury them. The Indians were bad in that section of the country at that time and had, that morning, attacked the mule team outfit, killing the men, taking their mules and what they wanted of the merchandise and burning the rest. Shortly after this some soldiers had found them and were caring for the bodies. What remained of the wagons was smoking when the ox train came up to them. Whenever Indians were around, the women and children of the ox train were ordered into the wagons and were instructed not to peek out of the wagon covers.

Crossing the Platte River:

At the first crossing of the Platte River, there was a heavy flow of ice, the river was high and the water was very cold. It was neck deep and some who were walking and were compelled to ford the stream nearly drowned. The family all passed over safely.

Trading at Laramie:- The broken wagon:- The meeting and arrival at Henefer:

Hugh did some trading at the store at Fort Laramie, a Trading Post. There he obtained some medicine for Mary, his wife. The daughter, Mary, went with him to the Post, and the storekeeper was very anxious to have her remain to help his wife, but Hugh, of course, would never consent to such an arrangement, nor did Mary desire to remain. Later on and after leaving Fort Bridger, their wagon broke down and it was necessary to stop to make repairs and the train went on and left them. Finally, after repairs were completed they followed and were met by Elizabeth (Betsy) in the mountains about six miles east of Echo. She was in a wagon driven by a boy named Micah Harris. It was sure a joyous family meeting after the years of seperation and many changing scenes. Betsy led them to Henefer, below Echo on the Weber River, where she then lived.

Mary goes to Salt Lake City and Rush Valley:

Mary, the daughter, in a few days after arriving, went to Salt Lake City to the general October Conference. After Conference she went with Evan G. Morgan to Rush

Valley, Tooele County, west of Salt Lake City, where her sister Margaret who had married Evan S. Morgan, a cousin of Evan G., then lived. The Balance of the family remained for a short time at Henefer, where Mary, the mother, soon recovered her health.

Hugh's arrival in Salt Lake City:

In the fore part of November, Hugh and the remainder of the family moved to Salt Lake City, where they resided during the winter of 1864 and 1865. While living there, they were employed as best they could in various ways considering the then surrounding conditions, to sustain themselves. Salt Lake City then offered little or no opportunities for them. They must again make a move.

The Sealing:

On the 29th day of April 1865, Hugh and Mary received the keys of the Priesthood in the Endowment House at Salt Lake City and were sealed as husband and wife by the power of the Priesthood of God for eternity. It was a happy day--a momentous and joyous event. Their eyes were opened to the things of God and they were filled with joy and thanksgiving. They were now united as one to go on together in a "continuation of the lives" forever. They were now rewarded for all of the trial through which they had passed.

Move to Smithfield:

In the month of July, 1865, Hugh with his family moved to Smithfield, Cache Valley, where they were soon joined again by Mary the daughter. They secured a piece of land and on it they built a good two room log cabin. It was located two and one-half blocks north of the creek and one block east of Main Street. Here they lived many years, Hugh following his trade in a shoeshop at his home. John was farming and working in the canyons- doing the things common for young men in those days. The girls were working in various homes for those who desired their services until they were married. Here they lived in peace and happiness with plenty to eat and wear and in a comfortable home, all their own. Their first home, and all theirs too. They were free and among friends. They could go and come as they pleased and they could worship their God in their own way--unafraid and unmolested--among the people of their choice. How wonderful and oh! how the Lord had blessed them.

Marriage of their Children:

Their children married one by one and they were soon left alone. The marriage and the family of their daughter Jane has been noted heretofore. We have a record of six children in the family of Robert Owens and his wife Elizabeth Owen Roberts named as follows; Mary Jane, Elizabeth, Margaret, Hannah, Hugh William and John Owen Roberts.

Elizabeth (Betsy) was married to William Owens in Salt Lake City shortly after arriving in the valley. Seven were born to them viz: Jeannette, Elizabeth, William, John, Mary, Charlotte and Hannah Owens.

Catherine was married to Christopher Roberts at Salt Lake City in 1865 and four daughters blessed their union, viz; Mary Ann, Hannah, Jane and Catherine Roberts.

Margaret was married to Evan Samuel Morgan at Salt Lake City in 1864 and six children came to them viz; Hugh Evan, David Roberts, William Roberts, Sarah Jane, Hannah and John Samuel Morgan.

Mary was married to Samuel Roskelley at Salt Lake City in 1865 and the seven children born of that union are viz; Ann Jane, Thomas, Mary, Catherine (Cassie), Hannah, Richard and Druzilla Roskelley.

a. 17



#5 CATHERINE ROBERTS ROBERTS

a18



57 ENDOWMENT HOUSE SALT LAKE CITY UTAH



#58 LOGAN TEMPLE LOGAN UTAH

Hannah was married to Robert D. Robert at Salt Lake City in June 1870 and they had two sons viz; David Robert and Hugh Roberts.

John married twice. First, he married Eliza Maria Sorenson at Salt Lake City in 1873. From this marriage came eleven children viz; Carrie, Owen, John W., Hugh, Eliza, Mary, Nora, Milford, Dora, Lyman and Elsie Roberts. Second, he married Fannie Lazell Akins at Salt Lake City in 1881. There was born of this union thirteen children viz; Benjamin, Thomas, Aquilla, David, Griffith, Reuben, Harper, Lazell, Loretta, Lenard, Delbert, Della and Lewellyn Roberts, a splendid race.

Their Devotion to the Dead:

Hugh and Mary turned their attention, after the dedication of the Logan Temple in May 1884, to the work of redeeming their dead kindred and friends as far as they were able to obtain the necessary records. They labored diligently to do this, to them, necessary work. Mary walked, many mornings, from the old home in North Smithfield to the Logan Temple a distance of at least eight miles to do the endowment work for one soul, then she would walk back in the evening to her home. She did all this after she was past seventy years of age. Such was her desire to see the work done, and great will be her reward for such devotion and sacrifices. Hugh could not walk much as he was lame, but his devotion to the cause was none the less ardent and he embraced every opportunity to go to the Temple and do what he could.

Their Personalities:

Hugh Roberts was near six feet in height, well proportioned, not of a stout, but of an athletic build. He was medium complexioned, with keen blue eyes, rather large straight nose, square chin, high cheek bones, and large ears. He was of a deeply religious nature, with an undivided love of the Gospel and with a thorough knowledge and strong testimony of it. He was kind and jovial, but firm in disposition and was good in judgment. He loved music and had a fine smooth musical deep bass voice, and exhibited superior musical talent. He found much satisfaction in his trade and had a friend in anyone who knew him. He was always willing to give to the needy and help in every worthy work and answer every call made of him.

Mary Owens Roberts, was short of stature and in her later life she became rather stout of build. She was round in face with evenly balanced features. She was medium light complexioned and had small piercing blue eyes. Her voice was gentle and pleasing, and in song was a rich, melodious soprano. She was very affectionate and kind, and won the love of all. She was quick in action and unswerving in purpose. She loved the Gospel with her whole soul and was willing to make any sacrifice for it. She was industrious and saving. She was a very good cook and housekeeper-everything tasty, clean and tidy in the home and she was clean and neat always in her person whether at home or elsewhere.

Those happy evenings:

Many times in the evenings when the tasks of the day were done they would sit and converse about the gospel and of times gone by. They would sing the old familiar songs in Welsh, especially the hymns they used to sing for years in the branch at Eglwysbach. One of those hymns was a favorite with them and gave them much comfort and joy. It was a hymn in the Old Welsh Hymn Book composed by David R. Roberts, who was the father of Robert D. Roberts, who had married their daughter Hannah. When they would finish the singing of that hymn their eyes would be filled with tears and they would exclaim, "Oh! it is beautiful, it is beautiful".

Rejoicings:

Their souls rejoiced in the many blessings of God to them. They had passed through the storms of life together, they were living in the evening sunshine, contemplating God's mercy, with a full assurance of the reward that comes from a well spent life of perfect union and of devotion to each other and to the cause of righteousness. They were happy as children in the company of each other. They had raised a large family and while all of their children were not members of the Church of Christ, they were all honorable in their lives and doing their duty in a way worthy of their noble parentage. This was pleasing and a source of joy to them.

Another Move:

The time finally came for them to make another move. They had lived many years in Smithfield and dearly loved the old home there and it was hard to leave it. John, their son, had located near Liberty, Bear Lake County, Idaho. He had a large farm there which he had bought, and desirous of being with John, Hugh and Mary, left the dear old home and moved into a comfortable log cabin on the farm near to John.

The Curtain falls:

By this time Hugh had retired from active work at his trade and spent his time in reading and visiting around the farm and in playing with the children. He loved children as did Mary and he would often, even in his advanced years, enter into their play with them. Never did they cease the raising of their voices together in song in the quiet evenings. Never did they cease their prayers of thanksgiving daily to the true and living God whom they worshiped and served with undivided hearts. Mortal life had nearly run its course with them. Hugh had attained the ripe age of nearly ninety years and becoming ill and weakened in body gave up the struggle of life like the burning out of the candle to its end. He passed peacefully into the world of spirits on the 13th day of October 1892, surrounded by some of his children and grandchildren, honored and loved by all.

Not long separated:

A splendid and well attended funeral was held in the Liberty Meeting House after which his remains were deposited in the little cemetery on the hill where the remains of a number of his grandchildren who preceeded him were buried. Mary, alone, now took up her abode with her daughter Margaret R. Morgan, where her every want was supplied by kind hands until she, too, worn out in body and ill - but a few days, gave up this mortal career on January 9, 1894. She went home to that God who gave her life, to mingle with her loved ones gone before, in peace and joy, for her's was a well earned reward. Her remains were buried by the side of her faithful husband in the Liberty Cemetery.

They have kept their second estate:

They lived faithful to each other, to family, to God and his work - on the earth, and they died faithful. What more can be said? They may well be envied by the kings and nobles of the earth for their's is a kingship eternal with God the Father of all and Jesus the Redeemer. They have "kept their second estate". They made the sacrifices required. They paid the price. Oh Joy! it is an honor to be called by their name - to be a descendant of their's. May their lives be cherished - their good name live untarnished, throughout all time.

David Robert Roberts,
A Grandson.

Closed January 1-1928.

Any matter of Family History obtained hereafter may be added following this by way of Supplement.

D, R. R.

a 21



#6 HANNAH ROBERTS ROBERTS



#61 Salt Lake City in 1852,



Supplement of 1928.

I have decided that the following should be preserved in this record and I hope it will not hurt the pride of anyone. It should not. I feel proud and happy to record it.

Hannah R. Keller
Family Historian

Hugh Roberts - The First Missionary

By D. R. Roberts

The incidents following were related to me by Aunts Elizabeth "Betsy" Owens and Mary Roskelley long after the preparation of the preceding family history was written. I feel that the narratives, in brief should be preserved in this family record for future use - for the "benefit of posterity".

1. After Grandfather Hugh Roberts had been ordained an Elder and had been placed to preside over the Eglwysbach Branch of the Church he was called as a missionary to preach the Gospel. In this service he often went away from his home town in company with the regular traveling Elders of the Church. If the distance where they were holding meetings was not too far away, his daughters especially Aunt "Betsy" would accompany them to assist in the singing and to hold the Elders hats and the books they used. The daughters were all good singers and in this way assisted with the meetings. Grandfather did more or less of this missionary service all the while he remained in Wales and as his circumstances would permit him to do. It was during the carrying out of this missionary labor that he, in company with a traveling Elder were mobbed and their lives threatened as heretofore recorded. (See A7)

2. Thomas the youngest child of the family was born April 3rd 1851 and three days later he died. The little body was prepared for burial and in due time, a funeral service was held at the home. After this service the family and some friends formed a procession and carried the remains to the village cemetery surrounding the "little Church" (Eglwysbach). Upon arriving at the cemetery, the gate was locked and they were refused entrance by the officers in charge, for the burial of the child. This situation being noised through the town, there was soon quite a gathering at the cemetery gate. Grandfather was stirred in his soul because of this unusual unheard of action on the part of the officers in charge of the cemetery, and he determined to gain entrance, peaceably, if possible, if not then by force even to the extent of breaking down the gate. He began to preach to those assembled on toleration, liberty of conscience and of speech and upon the restored gospel. So logically and forcefully did he discourse to them that finally the cemetery gate was opened and the procession proceeded and peacefully buried their dead. This was a very trying incident in the life of Grandfather which was now beginning to be crowded with severe trials.

3. So bold, constant and uncompromising was Grandfather in his efforts to spread the glorious gospel that he incurred much enmity and bitter hatred toward himself and his family. As a result he lost his shoe trade, or in other words, the people of Eglwysbach and that neighborhood boycotted his business. This condition soon reduced the family to the greatest poverty, even to want and they were finally sent to the "Work House" or what is commonly known as the poor house which was located at Llanrust about 7 miles distant. The family did not remain there long, however, for no sooner did Grandfather reach the place than he began to proclaim the gospel

to the inmates with much vigor and he was progressing so favorably with them that the officers of the Institution, filled with consternation at such a prospect, decided on another plan. They moved him and his family back to his old home and assisted in providing him with means to work at his trade as a shoemaker and he was thereby able to provide for his family through his own labor. This was much to his liking and the family progressed quite well under this arrangement, until they left for America. Another thing too his old neighbors and friends, though bitter towards his religion, seemed glad to see the family return from the poor house at Llanrust to their former home for some reason.

The following 20 pages, extracted from the Records in the Church Historian's Office and from records in the Genealogical Society of Utah during 1936, by Cousin David R. Roberts, I have considered very appropriate for this record. The information is both interesting and instructive. It begins with a description of Eglwysbach and Llanrwst and environs, the only known homes of ancestry in Wales and continues with the stories of the journeys of the emigrant companies that the members of our family accompanied, by sea and land, from Wales to Zion. These narrations will enable us to live again, as we may choose, and as best we can in the scenes and to feel and journey and think as our fathers and mothers have done. I feel that it is vital to posterity that we should preserve all that we can about ancestry for the benefit of posterity.

G. ILAND PASSEY, Family Historian.

EGLWYSBACH

"From Lewis's Topographical Dictionary of Wales."

"Eglwys-Bach (Eglwys-Vach) a parish in the union of Llanrwst, chiefly in the hundred of Isdulas, Denbighshire but comprising also the township of Maenan, which separately supports its own poor, in the hundreds of Llechwedd-Isa, County of Carnarvon, North Wales, 6 miles (north) from Llanrwst on the road to Aberconway, and containing 1168 inhabitants. Its length from north to south is 7 miles and its breadth in a transverse direction four miles. Its surface is hilly which circumstance causes a great variety of soil, some being extremely barren and some on the contrary, tolerably fertile, yielding good crops of corn."

"The village is situated in a pleasing and fertile vale, watered by the river Conway, and the vicinity abounds with agreeable and richly varied scenery. Near the north western extremity of the parish is Bodnod, the head of the township of that name and the residence of William Hammer, Esq., to whom it passed by marriage with the heiress of the family of Lloyd, who appears to have held this property in the reign of James I. The old mansion was taken down by the late John Forbes Esq., and a new one erected on its site in 1792 which was considerably enlarged and improved by the present owner in 1829. It is a handsome edifice pleasantly situated and commanding extensive and richly diversified views over the Vale of Conway to the Snowdonian Mountains."

"Here are also two other mansions, viz. Pennant Ereithlyn, belonging to the family of Edwards and Maenan to the family of Lenthal. Though the Conway is navigable the entire length of the Parish, Eglwys-Bach possesses neither manufactures or trade. At Tal-y-Cavn, within its limits, is a ferry across the river, communicating with the Carnarvonshire coast; and near this point the navigation of the river is somewhat obstructed by the Arw, or Arrow Rocks which prevent vessels from approaching nearer to the village."

"Fairs are held on Feb. 24th, May 11th, Aug. 24th and Nov. 24th. A Court-Leet and a Court Baron are held annually, in April for the Manor of Maenan which extends over the whole of that portion of the parish which is within the County of Carnarvon, and claims all the privileges anciently enjoyed by the Abbots of the Monastery which formerly existed there."

"The living is a discharged vicarage, rated in the Kings books at L6-13-4; present net income L220; patron Bishop of St. Asaph; improPRIATOR, Lord Willoughby d Eresby. The church dedicated to St. Martini, was entirely rebuilt in 1782; it is a neat and spacious edifice, with a low square tower. There are two places of worship for Calvinistic-Methodists, one in the township of Cefn-y-Coed and the other in that of Bodnod. There is one for Wesleyan-Methodists. situated in the village. "In the parish are seven Sunday schools, principally belonging to the dissenters which afford gratuitous instructions to about 650 children of both sexes. In that portion of the parish which is in the county of Carnarvon anciently stood Maenan Abbey said by some historians to have been founded in the reign of Richard I; but no authentic notice of it is found prior to the year 1283 when Edward I, by the authority of Pope Nicholas, removed it to the Cistercian Monks of Aberconway when he fortified that town against the Welsh; on establishing them at Maenan the English monarch confirmed all the privileges which they had enjoyed in their former habitation and added materially to their possessions. The Abby continued to flourish till the dissolution at which time its revenue was L179-10-10.

"Queen Elizabeth in 1563, granted it and the township in which it stood to Eliseus Wynne who took down a greater part of the Abby buildings and with the materials built a mansion near the spot. Of the ancient structure only one small arch at present remains. The total expenditure of the parochial rates, exclusively of that from the township of Maenan, for the year ending March 25, 1837 amounted to L730, of which L468 was for the relief of the poor, L111 towards county rates and L151 for incidental charges."

LLANRWST

"From Lewis's Topographical Dictionary of Wales."

"Llanrwst (Llan-Rwst), a market-town and parish (comprising the township of Gwydir which maintains its own poor by separate assessment), and head of a union in the hundred of Nantconway, Carnarvonshire, but chiefly in the Uchdulas division of the hundred of Isdulas, Denbighshire, Wales, 20 miles (w by s) from Denbigh, 26 miles (w by n) from Ruthin and 217 (nw by w) from London; and containing 3601 inhabitants. This town is of very great antiquity and in the year 952 was the scene of an important battle in the contests maintained at this period, for the sovereignty of Wales between the sons of Hywel Dda and those of Edwal Voel, when the former assembling their forces in South Wales laid waste the territory of North Wales as far as the River Conway, but were opposed by the latter at the town of Llanrwst, where after an obstinate conflict in which many of considerable rank were slain on both sides, the sons of Edwal Voel were victorious and pursuing their enemies into South Wales they retaliated upon their territories for the ravages which had been inflicted on their own."

The town is pleasantly situated on the eastern bank of the river Conway which here forms a boundary between the two counties, four miles to the north of the road to Holyhead and in the spacious and beautiful Vale of Llanrwst, environed by majestic and well-wooded hills, the land at the foot of which is well watered and exceedingly productive, it is large, well built and amply supplied with water, but consists principally of small houses and shops. Over the river is an elegant bridge of three arches, built about the year 1636, under an order from the privy council of Charles I, from a plan by Inigo Jones, who is erroneously stated to have been a native of this place, the expense of its erection amounting to about 1000 pounds was jointly defrayed by the two counties which it connects; two of the arches are exceedingly handsome; the third being built in 1703 is somewhat inferior; the center arch which forms a much larger segment of a circle than the other two is nearly 60 ft. in span. Excellent roads have lately been made communicating with the London, Liverpool and Holyhead roads and also with Denbigh, St Asaph, the improved state of which has caused considerable increase of visitors during the summer months to the picturesque and much admired scenery of this neighborhood. Llanrwst was formerly noted for the making of harps. At present the spinning of woollen yarn and the knitting of stockings constitute the principal branches of trade, the town being situated on the north western extremity of the hosiery district of North Wales and near to Bala the principal market for that article. The river Conway is navigable from its mouth to Trevriw, three miles from this town, for vessels of 60 tons burden, which bring coal, lime, timber and grocery for the supply of the inhabitants of Llanrwst and the neighborhood, and carry back the produce of the state quarries and mines of adjoining parishes. The market which is on Tuesday, is well supplied with corn, which is not sold by sample but in small quantities suitable to the circumstances of the purchasers; it is the general mart for the inhabitants of the surrounding districts to a distance of 20 miles in every direction. Fairs chiefly for the sale of cattle, corn and wool are held on the first Tuesday in February, March 8th, April 25th, June 21st, Aug. 10th, September 17th, October 25th, December 11th and the second Tuesday after that date; at the June fair a great quantity of wool is sold to the clothiers of Yorkshire and at the September and October fairs great numbers of cattle are sold to the English drovers.

The market place is a spacious square area, in the center of which stands the town hall a plain substantial structure, erected at the expense of Maurice Wynne Esq, of Caer Melwr, as appears from a stone over the principal entrance, bearing the arms of the Wynns and the initials of the founder with the date 1661; above this as a clock with a cupola containing the market bell and surmounted with a large gull eagle. The general quarter session for the county (is the same as shire) were formerly held in this hall, which practice has been discontinued since the removal of the assizes from Denbigh to Ruthin. The petty sessions for the Uchdulas division of the hundred of Isdulas are held here, and Llanrwst has by the late boundry act been made a polling place in the election of knights for the shire,

The parish is upwards of 40 miles in circumference. The living comprises a sinecure rectory and a discharged vicarage united by act of parliament passed in 1678 and in the patronage of the Bishops of St Asaph; the former rated in the kings books at L12- and the latter at L6-5; present net income of L720. The church dedicated to St Grwst, Rhystyd or Restitutis is a small edifice, situated close to the river; it is said to have been originally erected on ground given by Rhun son of Nevydd Hardd, a chieftain of one of the 15 tribes of North Wales, to expiate the murder of Prince Idwal, a son of Owain Gwynedd by order of Nevydd, to whom Owain had entrusted him to be fostered, according to the custom of the country. The present structure is supposed from its style of architecture, to have been erected early in the fifteenth century. Adjoining it on the south side, is the Gwydir chapel, a handsome square castellated edifice, the interior of which is decorated with a profusion of carved

SUPPLEMENT—1937

work; it was built by Sir Richard Wynn from a design by Inigo Jones in 1633, as a burial place for his family, the deceased members of which had previously been interred in the chancel, and contains several elegant engraved brasses exhibiting portraits of several of this family; it has a carved and fretted roof which is said to have once belonged to the conventual church of Maenan Abby, situated about three miles distance. On the eastern wall is a slab of white marble recording the pedigree of the founder and tracing his ancestors to Owain Gwynedd, Prince of North Wales. On the southern wall is a mutilated monument to the memory of Sir John Wynne, Bart. a learned antiquary and an indefatigable gleaner for the materials for the illustration of Welsh history, which were published in the title of the History of the Gwydir Family, also his father Meridith and his wife Sidney, daughter of Sir William Girard, chancellor of Ireland. In the center of the chapel, upon the floor, lies the stone coffin of Llewellyn the Great, who died in 1240 and was interred in the Abby which he had founded at Aberconway, thence removed to Maenan and from that place at the dissolution, the coffin was brought to the old parish church of Llanrwst where it lay obscured by rubbish until placed in its present more appropriate place. The same attention has likewise been paid to another piece of antiquity place near by viz; a recumbent armed effigy of Howel Coytmor, grandson of Davydd, brother to Llewellyn ap Gruffydd; he was owner of the Gwydir estate which was sold by one of his descendants to the family of Wynne.

"At Garthgarmon 3 miles distant there is a chapel of ease; and at Gwydir half mile off is a private chapel belonging to Lord Willoughby De Eresby. There are in the parish eleven places of worship for dissenters, of which four are in the town belonging respectively to the Baptists, Independents, Calvinists and Wesleyan Methodists having a burial ground attached. "In the Denbighshire portion of the parish there are three day schools in which about 55 children are instructed at the expense of their parents; and four Sunday Schools, affording gratuitous instruction to about 800 males and females who are also provided with books. In the township of Gwydir the Calvinistic Methodists support three Sunday schools in which are more than 200 males and females. Divers benefactions of considerable amount have been made for the benefit of the poor of this parish, which are judiciously managed, the proceeds being regularly distributed among the most deserving objects annually on St Thomas' day.

"The neighborhood of the town is delightfully picturesque, being ornamented with several mansions of noblemen and gentlemen, the principal of which are Gwydir the seat of Lord Willoughby de Eresby; the Abby, that of Lord Newborough; Cyfdy, that of Mrs. Davies; Belmont, that of Rev. J. Nanney; Plas Madoc, that of Wm. Lloyd Jones Esq; Penloyn, that of Peter Titley; the Cottage, the property of Robert Read, Esq; Hendre House, the seat of the late Wm. Edwards, Esq; Oaklands, that of Blackall Esq.; Beaver Grove, property of Mrs. Davies of Cyfdy, now in the occupation of Rev. Maurice Hughes; Tan y Celyn, a neat residence newly built on the banks of the river Conway, property of G. N. Wright Esq. of St. Albans."

"The ancient mansion of Gwydir, beautifully situated amidst extensive woods of oak, which clothe the rocks projecting between the rivers Conway and Llugwy near the foot of the lofty precipice called Garrag-y-Gwalch or the "rock of the falcon" was erected according to some initials and a date over the gateway, by John Wynne ap Meredydd in 1555, and comprises an extensive but somewhat irregular pile of buildings ranged in a quadrangular style and consisting of an inner and outer court; this edifice was taken down in 1816, since which time the present structure on a much smaller scale has been built; a small portion of the former mansion still remains and is now being fitted up in an antique and elegant style, above this stood another edifice, called Upper Gwydir, erected in 1604 by Sir John Wynne which was pulled down several years ago."

"The Vale of Llanrwst, which is neither so widely extended at the Vale of Clwyde nor so contracted as that of Llangollen, is regarded by the admirers of picturesque scenery as exhibiting the most varied assembly of beautiful features which the pencil could delineate. The prospect of dense woods and towering hills which enclose it on each side is enlivened by the sparkling waters of the sportive Conway, which everywhere presents an animated scene, either of small vessels arriving at and departing from the village of Trevriw or of the diminutive boats called Coracles, which are used in fishing for salmon and smelts, considerable quantities of which are caught in their respective seasons."

"The poor law union of which this town is the head was formed April 29, 1837 and comprises the following townships and parishes; namely, Gwern-Howell, Gwytherin, Llanddoget, Llangerniew, Pentre-Voelas in the county of Denbigh, Eglwys-Bach and Maenan (in the parish of Eglwys-Bach), Tir-Ivan, Eidda and Trebrys (in the parish of Yspeytti-Ivan) and Llanrwst and Gwydir (in the parish of Llanrwst counties of Denbigh and Carnarvon, and Bettws-y-Coed, Dolwyddelan, Llanrhydwyn, Penmachno and Trevriw in the county of Carnarvon. It is under the superintendence of 20 guardians and contains a population exceeding 11,800. The total expenditure of the rates for this parish (exclusively of the township of Gwydir, the expense of which is stated under its own head) for the year ending March 25th, 1837, amounted to L1686 of which L1468 was for the relief of the poor, L159 towards county rates, and L59 for incidental charges.

ELIZABETH (BETSY) ROBERTS

By D. R. Roberts

In searching the records of the Church Historian's Office for more detailed information regarding my relatives, to place in our family record book, for the benefit of posterity, I extracted from those records the data relating to the journeyings of the Emigrant Companies, Aunt Betsy was with on her trip from Liverpool to Zion, as follows: I examined the book entitled "Emigration 1854-1855, No. 1040." It is a record of the emigrant ships and passengers for that period.

I turned to the list of passengers of the ship "Chimbarazo," 1071 tons the Register—Captain Vesper, Master; Franklin D. Richards, agent. I found the following. "Under column called, 'Folio of Application Book' is recorded '10.' Under the column 'Name—Elizabeth Roberts—Age 20—Profession or occupation, Spinster—Address, Hugh Roberts, see Book M—Country, Wales—No. of Notification, 163—Acknowledgement of Notification, April 7th, 1855—Steerage 1-Deposit L0-0-0, Balance L0-0-0, Total L12-0-0, No. of ticket 71-Folio in P. E. Fund Register 843."

On page 168, in the same book, is a Recapitulation of the list of passengers as follows.

"Class Ordinary—Adults (over 14 years of age) 173; Children (under 14 years) 51; Infants (under 1 year) 11; Class P. E. Fund Adults 132; Children 53; Infants 10; Total 430 and one Lady taken off shore after clearing and Elder Edward Stevenson, President of the Company and William Henry Osmond, cook, making a total in all of 431. Sailed on 17th of April, 1855 for Philadelphia."

In a book entitled "Brittish Mission" 1854-1855 is recorded the following: (From the Contributor Vol. 13-546) "Tuesday, April 17th, the Ship Chimbarazo—Captain Vesper, cleared from the port of Liverpool on this date with 431 souls aboard, bound for Philadelphia, 195 of the passengers were P. E. Fund emigrants. There were seventy Saints from the Channel Islands Mission and about Two Hundred from Wales; the remainder were from London, Kent, Essex and Reading Conferences. Elder Edward Stevenson, who presided over the Gibraltar Mission, was appointed President of the Company, assisted by Andrew L. Lamereaux, President of the French Mission, and Thomas E. Jeremy who had acted as councilor in the presidency in Wales. After a pleasant and successful voyage the Chimbarazo arrived in the mouth of the Delaware River on the 18th of May. Two infants died on board. One of them from injuries received in an accidental fall from the hatchway; one child was born; three marriages were solemnized and four baptisms were performed on board. Four more applied for baptism on arrival at Philadelphia, where the ship cast anchor on the 22nd of May.

"Between Two and Three Hundred of the Saints continued the journey to St. Louis by way of Pittsburg while the remainder found temporary employment in Philadelphia and vicinity.

"Those who continued on to St. Louis were overtaken in Pittsburg by the emigrants who crossed in the "Samuel Curling" and on board the excellent and commodious steamboat "Amazon."

"Under the presidency of Elder Stevenson the two companies, numbering nearly 600 souls proceeded down the river to St. Louis, where they arrived on Saturday night, June 2nd. Two days later, on the 4th of June, about 140 passengers, including about 80 P. E. Fund emigrants, sailed from St. Louis to Atchison on board the steamship "Ben Bolt," in charge of Elder Edward Stevenson, and on Friday, June 8th, about 300 passengers, the majority being P. E. Fund emigrants sailed from the same place to Atchison on board the "Amazon," in charge of Elder Israel Barlow. About Three Hundred others of the emigrants who crossed the Atlantic in the Chimbarazo and the Samuel Curling remained in St. Louis awaiting orders from the P. E. Fund Company agents, in regard to their future progress. Nearly Two Hundred of them went into camp a short distance from the city in a fine open country and a healthy location, where they lived in tents for about two weeks, not knowing for some time whether they would be sent through to the Valley that season or not. When it was finally announced that they would embark they were perfectly delighted and went on board the steamboat "Ben Bolt," which sailed from St. Louis for Atchison the 19th of June, under the Presidency of Francis St. George."

The following letter gives further information regarding this company:

"Ship Chimbarazo, off Cape May, 120 miles from Philadelphia, May 18th, 1855."

"President F. D. Richards:

"Dear Brother:—Our pilot is on board ready to conduct us up the Delaware. I take great pleasure in giving a short account of our beautiful and safe voyage over the briny deep. We left Liverpool docks, 17th April at 12 o'clock. We were taken down the River Mersey by a tug boat, to the sea, and then left to the mercies of winds and waves, both of which were mild and gentle for four days, when we took fairwinds as we were leaving soundings having the blue sky and rolling billows to gaze upon—a new but majestic scene for most on board, and the cheerful countenances of the Saints, with songs of Zion, told the joy of hundreds on board, who had for many years earnestly desired and prayed for deliverance from old Babylon. Great was the joy of the Saints on leaving the

meetings in the presence of Elders William Kimball, Grant, Ellsworth, Fergusen, Merrill, Dunbar and others, in the shouts of hundreds not unnoticed by angels, those prophets who predicted and foresaw the sons of Jacob gathering home from every nation, kindred, tongue and people to the inheritance promised him and his after him."

"From the time we took fair winds until the 29th, we advanced prosperously. We were then becalmed for four days and were drifting back by the tide. This day being the Sabbath we held two meetings on deck through the kindness of our noble captain. Much of the Spirit of the Lord has been manifested, and the Saints showed their willingness by unanimous vote to devote the first day of May to fasting and prayer for past favors also to be favored with fair winds. Be assured this fast was not without sacrifice, as most of the Saints were getting a sharp appetite from the fast without vote, by sea sickness. However the Lord did not pass our sacrifice unnoticed for previous to our dismissal of Sacrament meetings in our various wards in the ship, the Captain was ordering more canvass before the fair wind which continued five successive days and nights, and which brought us safely over the banks of Newfoundland. We passed one ship dismasted. The Saints did not complain at the loose boxes and tinware dancing to the tune of ten knots an hour, as we were getting what we asked for—fair winds—which is not attended without the waters becoming somewhat enraged at sea. Then we had a few days of disagreeable cold weather attended with snow and rain, and winds fluctuating, which is quite common at the mouth of the St. Lawrence River, where the ice of the Lakes Erie and Ontario flow down. The officers and the crew were often heard to say—"the Mormons had better fast and pray again," but all with the best of feelings, and belief of some."

"Sunday, May 13th, New York pilots came on board close along side of Long Island. We learned from the papers of the "Juventa," six days previous—7th inst, at Philadelphia. We find this a close chase as they had 18 days the start."

"We held three meetings on deck, two preaching meetings and one Sacrament and Testimony meeting, attended by officers of the ship, with the best of feelings; a day not to be forgotten for Heaven has smiled upon us and I must say the ship is a Christian for it kept the Sabbath by resting, and it has been calm and fair each Sabbath, so that we had been able to hold meetings on deck."

"18th—Cast anchor sixty miles from port, in the Delaware river. This is about half way from the mouth of the river, or Cape May. I am happy to report the Saints in excellent standing and health and rejoicing to see the promised land of Jacob. Considering the experience of the Saints on board, I never wish of preside over a more willing and better people than the "Chimbarazo" conference. Through my able Council and the Presidents of Wards, whom I often met in Council, we were able to control all things for good, and for the comforts of the Saints which was quite satisfactory. Many came to me and said that they lived better on ship board than in England. We have kept up daily meetings twice each day in our various wards which caused a continuation of that good spirit that is coupled with signs following—the gift of tongues, interpretations, prophesy, not omitting the healing of the sick by laying on of hands, have accompanied us to our joy. Many have testified they enjoyed more of the Spirit of God on this ship than ever before. We have enjoyed excellent health all of the way, seasickness excepted. The Saints employed their extra time in making tents and wagon covers for the Plains."

"We have two deaths of infants, one on April 28th, daughter of Jeremiah and ——— Price by accidental fall from the hatchway, age 23 months; May 2nd, son of William Beynon, of inflammation of the lungs, age ten months; both from East Glamorganshire Conference, Wales. We have had one birth, three marriages, four baptisms and four applications on arrival, one of which is Mate of the ship, brother-in-law of Captain Peter Vesper, Master of our ship, who has secured our blessings and warmest feelings for his kindness and good management. I can speak of him as a good navigator, and kindly disposed, by which he secured a vote of thanks, both on leaving Liverpool and on arrival in Philadelphia. On one occasion three kettles of gruel were administered to the Saints by him, which caused them to say, "God bless the Captain."

"22nd.—We have been detained in the river until daylight. This morning we learn the "S. Curling" arrived today, and will join us, and we will leave for Pittsburg day after tomorrow. Elders Lamoreaux and Jeremy join in our love to you and all friends and may God bless you all, and bring you safe home to Zion. Yours in the New Covenant—Edward Stevenson."

SUPPLEMENT—1937

"The St. Louis Luminary, of June 9th published the following: (Millenial Star 17-461)

"Late on Saturday night the 3rd inst. from 550 to 600 souls of Saints arrived here by the excellent and commodious Steamboat "Amazon," under the presidency of Elder Edward Stevenson. This company was composed of the passengers by the ships "Chimbarazo" and "S. Curling," about an equal number of each company. About 100 arrived on Thursday, the 7th inst. by the Steamboat "Gibson" in charge of Elder Thurston. The balance of the companies are remaining in New York; Philadelphia and Cincinnati and other places between this city and New York. The most of them will doubtless make their way to the Western country as soon as circumstances will permit. We shipped on Monday, the 4th inst. about 140 passengers on the "Ben Bolt", for Atchison, including about 80 P.E. Fund passengers who left about ten o'clock P.M. in charge of Elder Stevenson, in company with Elder Jeremy, late of the Presidency of the Welsh Mission.

"On Friday, the 8th, inst, we shipped on the "Atchison", about 300 passengers including 220 in charge of the P.E. Fund Company. The whole company is placed under the charge of Elder Israel Barlow; Elder Willis, Fund Company Agents. About 200 are camped a short distance from the city on a fine open country in a healthy location where they are permitted to enjoy the luxuries of living in tents in the real oriental and patriarchial style. This company is under the Presidency of Elder Andrew L. Lamoreaux, late President of the French Mission who has brought with him from that mission upwards of 70 saints who are at present mostly in the St Louis camp of Israel.

"Elder John S. Fullmer arrived here on Monday evening, having received and forwarded, the several ships companies "Sidduos," "Juventa," "Chimbarazo" and "S. Curling". He has satisfactorily arranged the P.E. Fund companies business and is now, preparing to ascend the river and lay hold of the P.E. Fund emigration at Atchison and superintend its movement from that point to Salt Lake City.

(In the list of passengers on the ship, "Chimbarazo" are many names common and well known in the State of Utah.)

"In "Journal History" under date of June 13th, 1855 is the following copied, from the St. Louis Luminary. "Elder Lamoreaux arrived in this city on Saturday evening June 2nd. with several hundred passengers of the ships "Chimbarazo" and S. Curling" etc.

"It is melancholy duty to record the death of another of the bold veterans of Zion, Andrew L. Lamoreaux, late President of the French Mission, who died in this city on Wednesday, June 13th at half past five o'clock A.M. of Asiatic Cholera.

"Journal History", under date of June 16-1855 records a copy of the account of the visit of the Editor of the St Louis Luminary, (in an Extra Edition) to the camps of the Saints in Atchison, as follows; "Our visit was emphatically one of business, but it proved equally one of pleasure, the lowing of cattle the din and bustle of camp- and the joyful greetings were to us what martial music is to the soldier. Although we had allotted ourselves only three or four days in camp, the great amount of business relating to the P.E. Funds emigration, as well as the Danish and other independant companies, which required our personal attention, detained us until the 10th, inst. and then it was with reluctance that we bid them adieu to return to our duties in the city.

"During our stay we organized four companies for the plains, consisting of about 50 wagons each, the first under Capt. Kinley consisted chiefly of the emigrants from St Louis and other parts of the States. The second under Capt. Jacob Secrist, embraced the Danish and part of the British independant companies, the third under Capt. Seth M. Blair embraced the Texas camp, and portions of Saints from other parts of the States and adjacent provinces. The fourth under Capt. Richard Ballantyne embraced a part only of the P.E. Fund emigration.

"They first drew out and made a separate encampment on the 1st inst., and soon were on their march for the mountains. The second was also moved out, and the third was moving out when we left and the fourth was preparing to follow as soon as their outfits could be completed."

"The general health of the camp was good, although several deaths have occurred in the Danish camp and amongst passengers of the ship "Juventa" who had almost entirely escaped until they reached Atchison. Up to the time of our leaving Independence no tidings had been heard from the Great Salt Lake City Mail due on the 30th. It was reported that the party with the April Mail, outward bound, had been robbed of every animal at Devil's Gate and fearful apprehensions were entertained for the safety of the party. Some trains of California Emigrants are also reported to be stripped of their animals. Dragoons have been started from Fort Leavenworth to patrol the line and keep Indians off the road." (Indian Depredations)

"From the 'Mormon' under date of June 16, 1855, we read: 'The Mormons, — "From the best information we can gather, Atchison is settled upon by these people, as the permanent starting point for all future emigration. This has been decided upon, after thoroughly canvassing the various advantages, and experienced travelers have declared that no point on the Missouri river, from St. Louis to Council Bluffs, offers more inducements to the emigrants than the City of Atchison. The total number of emigrants starting from Atchison this spring, must be in the neighborhood of 5000." (Squatter Sovereign).

"Under the same date there is a very interesting letter of Edward A. Miles, written to his father from near Ft. Kearny, Nebraska. It is a daily account of the journey thus far, of those companies, and gives much routine description of the travel. During this season the emigrant trains were troubled very much by Indian depredations according to accounts.

"In 'Journal History' under date of June 24, 1855, is a letter from Seth M. Blair, dated Little Nemehaw, Nebraska Territory, June 24, 1855, Presidents Andrus and Ballantyne; 'I thank the Lord God of Israel that life was spared me and that I was blessed with the blessing of your kind epistle borne by my worthy and beloved brother, Elder Edward Stevenson, whom I will receive and my company as our presiding officer and leader, and with all the faith in us will go to sustain him for Oh! truly brethren the time had come to relieve your friend and brother that again in the flesh we may meet. In the last six days I have buried some 25, and just such a scene of death you never witnessed on earth, and I pray that you never may. On the 16th night I found that public prayer was not to be offered up, when I called the family of Brother East into his tent and prayed with them, when I learned what was pending over our heads and in one hour the cholera made its appearance, and in the first 36 hours we buried one every three hours or more; abating gradually until the fifth day when Col. N. H. Greer died. The scene, dear brethren can neither be portrayed by eloquent man, neither by the pen of a worthy writer. The cry of the dying, the shrieks of the living, presented nothing but the true scene, even all horrors of death imaginable. The grave diggers were employed both night and day under the very diligent eye of Sergeant J. M. Barlow, assisted by brethren never to be forgotten, Elders S. H. Earl, Geo. C. Riser, Oscar Tyler, Col. Greer and other faithful brethren and sisters; and in my feeble health night and day reports of the dead and dying and calls for help on every hand, truly placed me in a situation by no means ever again to be aspired unto. In short I must close with the heartfelt gratitude ever due unto our Heavenly Father, that you responded to my call, in sending to my relief Brother Stevenson and those accompanying him, that my life might be prolonged and Israel gathered and the Priesthood of God honored on the earth. We have lost eleven of our Texas friends—3 men—Col. Creer, Jones and Lankford, and one sister Lankford and 7 children. Thus brethren, I detail in brief a scene that I feel that the siege of Sebastopol is as child's play unto. Avoid a camp at Twelve Mile Creek, remember me in your prayer and our little company.' I am ever your devoted brother in Christ.—S. M. Blair."

"P. S. Sargent reports sick list 24; we have had but two new cases in 36 hours."

"Journal History" under date of June 26th, 1855, records:—"June 20th, arrived at Elder S. M. Blair's Camp, we found several of his company sick with Cholera: they have buried three persons and another had died just as we drove up. Brother Blair requested our Elders to visit and administer to the sick, which we did. Two others died before we left.—John L. Smith, David A. Curtis."

Of Missionary Company on way to the States.—The letter to Brother Snow and was published in the St. Louis Luminary," June 30th, 1855:

"Journal History" under date July 8, 1855 records: "Report of General Emigration," Company No. 3 Independent, Seth M. Blair, 89 Souls, 38 Wagons, 480 Oxen, 21 Cows, 49 Horses. Erastus Snow, Agent. Total of 2030 Souls in 9 Companies.

"Journal History" dated August 8, 1855, clips the following from the Deseret News of that date.—

"THIS YEAR'S IMMIGRATION"

"Elder Seth M. Blair who came as a passenger with the last eastern mail and had just arrived from a very successful and laborious mission to Texas, furnished us the following information." The 3rd, or Texas Company, Elder Seth M. Blair, Captain with 43-44 wagons and carriages left on June 16th, Returning Missionaries, etc." The health of the immigration is not so good as heretofore and an epidemic swept off about a fourth of the Texas Company. Owing to ill health, and by President Snow's council, Captain Blair sent back on the road for Elder Stevenson, returning from a Mission to Gibraltar, to come up and take charge of his company. "July 11th, Brother Blair took a seat in the mail coach, leaving the Texans and the first companies at Plum Creek, 40 miles this side of Kearny.

SUPPLEMENT—1937

"In "Journal History," dated Aug. 17th, 1855, is recorded a copy of a letter from Elder Edward Stevenson, "Green River, Aug. 17, 1855-Editor News; Permit me to hail you by my express so near the fat valleys of Ephraim, after an absence of 3 years. Truly does my heart rejoice in contemplation of the past, especially when I find myself with the 3rd Company of Mormon emigrants safely on the banks of this Crystal Stream hoping soon to see you in connection with my brethren, whom I love, once more in the flesh as well as to enjoy the endearments of my dear family whom I left only for the Gospel's sake. "Suffice us to say, June 22nd, I was appointed to take charge of the 3rd company of emigrating Saints; then advanced 60 miles at Oak Point in care of S. M. Blair, Esq., who was severely afflicted and surrounded by dead and dying, for death had marched into their ranks with undaunted firmness. Having taken the parting hand, left with five brethren to the aid of our afflicted camp, passing the graves, from 1 to 3 in each, speaking loudly of their dreadful fate. Reached camp at one o'clock p. m. next day. Having traveled all night and found about 30 had died and 25 on sick list among whom was Elder Blair. While administering to some of the Saints, as I turned I saw one man stagger and fall vomiting. I ran and laid hands on him and he recovered. This being the first of the terrible destroyer—Cholera I had ever witnessed caused my heart to pain and ask why should the destroyer have so much power to destroy the lives of the gathering Saints. The scene was indescribable. After some arrangements I moved the camp 15 miles, and this evening Satan not being well pleased attacked my person with Cholera, but I took a dose of oil and through the blessings of the Priesthood bid defiance to death, although Elder Earl who has proved faithful, after administering vomited and cramped, I am happy to say, according to promise, death soon left our camp, and we have had good health since, excepting some cases of measles."

"Peace and Union have prevailed, and I am happy to say that Texans are not the worst people in the world. Grass is very poor because of the terrible drouth. I am told by mountaineers it's equal never was found here." I remain yours in the love of the Gospel, Edward Stevenson."

"Journal History," under date of Sept. 11th, 1855. records:—"Tuesday, Sept. 11th, the Texas Company of emigrants under the leadership of Seth M. Blair arrived in Salt Lake City about sundown."

"Journal History," under date of Sept. 13th, 1855, is recorded--from a letter by Elder Milo Andrus:—"12 miles below Ft. Laramie, dated, Sept. 13th, 1855. "I will give you a short sketch of the proceedings of General Harney, with the Indians. He came up with his command, one day in advance of us from Ft. Harney to Ash Hollow, about 700 strong and found a party of Sioux Indians about 8 miles from Ash Hollow, and a battle ensued on the 3rd, and the General sent over word to me on the 5th and wishing me to keep advance guard, stating at the same time that the best information they could get, was that they had killed 120 Indians, taken 58 prisoners, mostly women, and had 4 soldiers killed and five wounded. He stated also that they were going to lay out a fort a small distance from Ash Hollow after which they calculated to proceed to Ft. Laramie and from thence to wherever they could find any of the Sioux nation. A few miles from where we are now encamped there are about 40 of the Indians that were in the battle at Ash Hollow, reports say that they are quite reckless and that much hostile feeling is in them. What will be the result of these matters remains yet to be told." ("St. Louis Luminary, Oct, 27, 1855.)—"Milo Andrus."

(All of which emphasizes the serious dangers of the times and the Terrible Scourge--Cholera. Confirming Aunt Betsy's story adding very much of interest thereto. (Read her story in Sec. "G.")

MARGARET ROBERTS

By D. R. Roberts

In searching the records of the Church Historian's office at Salt Lake City for additional information relating to my relatives, I found in the shipping list of the "Ship Manchester" of 1055 tons register. Captain Trask, Master. Bound for New York, George Q. Cannon, Agent." In the book entitled, "Shipping Record-1861-1863 No. 1047," page 5, the information following:

"Name, Margaret Roberts; age 19; profession or occupation-Spinster; address-Denbighshire; country-Wales; Number of notification-37; acknowledgement of notification-April 2, 1861; steerage-1; (associated with six others apparently.) "Deposit L7-0-0; Balance L19-12-0; total L26-12-0; number of ticket-31; description of emigrant--Team."

It appears that she was associated with "Thomas R. Jones, 32, Iron Fitter; Ellen Jones 21, wife; Elizabeth Williams 59 (widow); Emma Williams 49 (widow); Elizabeth Williams, Jr. 18, Spinster; Margaret Roberts, 19 Spinster; David Thomas 26, Collier." All of the above named were under the same notification, and on the same number of ticket."

On page 84 of the book is a summary of the ship's passengers. From Wales there were, adult 78; children 23; Infants 5; total 111, of the 380 passengers, which included 256 from England, 5 from Scotland; 2 from Ireland; 5 from Denmark; and one from America. Elder Claudidus V. Spencer, Pres. Edw. Hanham and William Jefferies, Councillors; James McGhie, steward; Benjamin F. Cook and James H. Linford, cooks. Sailed April 16th, 1861.

In a book entitled, "British Missions 1861," under date of "April 16th, 1861, with references to Millennial Star, Volume 23-237 also Volume 23-286, I found the following:

"Tuesday, April 16, the packet Ship "Manchester" sailed from Liverpool for New York, having on board 379 Saints, under the Presidency of Gladidus V. Spencer. "The Millennial Star speaking of the departure of the company of Saints, says: "The Company, when organized, presented a very interesting picture and seemed to enjoy themselves admirably, much good feeling and kindly association was manifested and a spirit of joy and thankfulness at their long desired emancipation having arrived, appeared to prevade the whole."

"Elder William Jefferies, Edward Hanham, James McGhie, Wm. Bayless, George P. Ward, Benjamin P. Evans, David John, Barry Wride, B. F. Cook, John Davies, David Mustard and Job Pingree, who have labored in the ministry in these lands—some of them for a number of years, with grateful hearts, availed themselves of the privilege of going to Zion, and have sailed on the "Manchester" with the blessings of the Presidency here."

"On Sunday the 14th, Presidents Lyman, Rich and Cannon visited the ship as she lay in the river and held meeting, giving the Saints many good instructions relative to their journey, and their parting blessing. "May the blessing of the Lord attend them in their journeyings to the mountain home of the Saints." (Millennial Star 23-267.)

(Millennial Star 23-396) New York, May 21st, 1861.

President George Q. Cannon, Dear Brother:—I take pleasure in informing you of the safe arrival of the ship "Manchester" on Tuesday, the 14th inst., with a company of Saints under the charge of Elder C. V. Spencer. I visited the ship in the company of Erastus Snow and Thomas Williams, and felt much gratitude in meeting the Saints, who appeared in good health and excellent spirits. They were landed Wednesday, and, after attending to the routine at Castle Gardens, proceeded west at 10 P. M., the same evening accompanied by about 22 Saints from the New York branch.

Respectfully yours, N. V. Jones."

Journal History—June 15, 1861,—In the Millennial Star Vol 23-394, under title: "Arrival of Saints at New York." "We publish with great pleasure in our columns this week the letters received by the last mail from New York, announcing the safe arrival of the companies of Saints who left these shores for the land of Joseph on the ships "Manchester" and "Underwriter." Of the voyage of the Manchester we know but little more than that the Saints who embarked on her arrived in safety on May 14th, having had a pleasant trip. The details of the voyage we have not received. The Saints lost no time in New York; they pushed on west the evening of the same day on which they landed. The Underwriter landed on May 22, one day longer in passage.

The Millennial Star Volume 23-662 contains the following note: "We have lately received letters from the Valley, from President Young and Elder Woodruff, giving us cheering news of progress in the mountain home of the Saints. We learned from the President's letters that Elder Claudidus V. Spencer arrived in Great Salt Lake City on the 15th of August.

"The immigration generally was proceeding well, the train sent from G. S. L. City being able to take all from Florence who were desirous of going as well as all the freight sent for.

SUPPLEMENT—1937

In Millennial Star Vol. 23-710 is recorded—Pres. Young writes under date of Sept. 18, 1861. "The companies have been pleased with their captains and the captains with their companies; and this season's emigration have been signally blessed all the time from their departure from their former homes to their homes in our peaceful valleys."

This was the year which marked the beginning of the great Civil War in our country which was raging during the journeys of these companies. It marked also the evacuation of Camp Floyd—the discharge of the soldiers of Johnson's Army and the return of most of them to the East. The Saints seemed to have had no trouble from those conditions, in fact they were benefited because the soldiers sold many useful things to the Saints at very low prices.

The above, though little, is all that I could find and is in addition to the story of her life on page G-3 and are facts worthy of record in this connection. While it is a record of a migrating company in a general way it is her company and is interesting and instructive as it portrays her connections and environment.

Deseret News of Sept. 11-1861—Editorial "The Immigration:"

"Companies of the immigrating Saints have been arriving at short intervals for some days as we are informed, but their arrival has attracted so little attention that our local reporter has not been particularly interested in the matter, at least if he has made himself acquainted with the facts he has not made report, and we have so many matters to see after the last two weeks that we have not had time nor opportunity to make the necessary inquiries to ascertain whether one, two, three or four or more companies have come in, but we are of the opinion that a majority of the independent companies have arrived and the others will be here shortly."

Deseret News of Sept. 18, 1861.—Editorial: "Arrival of Emigrant Companies."

"On Thursday last, the 12th inst., Captains Milo Andrus and John Murdock arrived from the plains with their respective companies, the first being an independent company, so called, the latter being one of the trains that went from the valley last spring, and left this city on the 23rd of April, consequently made a trip to Florence and back, including all delays and hindrance in 143 days. The companies of Captains Joseph Horn and Homer Duncan arrived on Friday, and Captain Eldredge with his company on Saturday. Captain Duncan's independent, the others church trains, so called."

"We have not been favored with a report of the incidents that occurred during the journey of each company."

Deseret News of Sept. 25, 1861. Editorial: "Arrived From the Plains:"

"On Sunday evening Captain S. A. Woolley arrived with his company of immigrants, mostly, if not entirely composed of persons of Scandinavian birth. There were some 70 wagons in the train. The number of persons we have not ascertained, but the wagons that passed our office after leaving the public square were generally well filled with women and children, and with each team were two or three men all looking well and hearty. Among their implements we saw a goodly number of shovels and spades which they unquestionably knew how to use."

"Late on Monday evening, Captain J. W. Young's company arrived, the last of the church trains, as they have been called, in contradiction to the companies who were able to purchase their own teams and outfits on the frontier." There were in Captain Young's company, some 80 or 90 wagons including those of President Young's with machinery, merchandise, etc., consequently there were not as many immigrants as in some of the other companies that have crossed the plains in proportion to the number of teams."

"Deseret News of October 2, 1861 records: "Last Immigrant Company."

"On Friday evening, the 27th, Captain Sextus E. Johnston arrived in this city with his company of Immigrating Saints, the last expected this fall. It is estimated that between four and five thousand persons have come across the plains this season, intending to remain in the Territory, and if they came here to live their religion and fully carry out their intentions they will of course enjoy themselves better and be more satisfied with their conditions and circumstances than while they have been living in Babylon professing Mormonism without being recipients of many blessings bestowed upon the Saints in this their mountain retreat."

"The opportunities for new comers to obtain the necessary things to make them comfortable during the following winter were never better than they are this fall. They have all arrived in good season. There is an abundance of provisions and plenty of labor to be obtained by all who wish to eat bread by the sweat of their face. Those who came here with another expectation will of course be disappointed and sooner or later will return to the land from which they came."

"In a letter from Lucius N. Scovil to Brother Geo. A. Smith, copied under date of Sept. 5. 1861 in Journal History, reports companies he passed on the plains; Captain Sextus E. Johnstone's Company; Captain Heber P. Kimball's company; Ansel Harmon's company; Captain Joseph W. Young's company divided into two companies; Captain Potter's company; Captain S. A. Woolley's company; Tanner's Mule train; I met the army near the Red Butte on Aug. 20th; Captain Thomas Woolley's company; Captain Reid's company; Captain Ira Eldredge's company; Captain J. W. Murdock's company; Captain Joseph Horn's company; Captain Wm. Martindale's company; Captain Milo Andrus's company; Captain Homer Duncan's company; Bishop R. Miller's company; Captain Asper's company. I was told that some company had gone up Muddy and another company up Chalk Creek but I did not see them."

SUPPLEMENT—1937

"In "Journal History" Sept. 13, 1861 is an account of Captain Joseph Horne's company, by an unknown writer and is quite lengthy but intensely interesting. The conditions of travel due to the terrible war are graphically told."

"The Company of Saints from the Boston Branch, numbering from 50 to 60 persons commenced their journey, Monday, June 10th, 1861, traveling to New York via Storington arriving at New York, early the next morning by steamer, landing near Castle Gardens. Thence by steamer to Jersey City. Here they were crowded into a small waiting room in close proximity to a regiment of New York State Volunteers waiting for transportation to the seat of war. Some abuses were received by the Saints from some the soldiers but a heavy shower of rain coming on, together with the persuasions of some of the better minded troopers caused the riotous soldiers to desist and go to their quarters."

"At 7 P. M. the New York Saints in large numbers arrived and by 10 P. M. with the Boston Saints forming one company were enroute to Dunkirk via New York & Erie Railroad and the following evening on their arrival at Elmira, Pa., the company was still further augmented by being joined by a large number of Saints of the Philadelphia Branch forming a company so large that many had to ride in freight and cattle cars fitted up with a single bench around the sides. (Then follows the recital of a tragedy.)"

"At 10 A. M. Thursday, June 13th, they arrived at Dunkirk on the shores of Lake Erie and were dumped with their baggage into the streets. The call of the government for means for transporting the troops had left but a few cars, and these could take but a part of the company, the remainder having to wait for some 22 hours, be exposed to the jeers and taunts of the drunken and others. After this wait however accommodations were obtained on a special and a six hours run brought them to Cleveland, Ohio, and 15 minutes given them to change cars and shortly after coming up with the main body arriving in Toledo where three hours were spent in getting their train ready which now consisted of two engines, eight freight and 20 passenger cars."

"The feverish condition of society consequent upon the breaking out of the war was indicated to the Saints the next day when they saw a gallows furnished with a noose and an inscription which read: "Death To Traitors."

"Chicago, Illinois, was reached Saturday afternoon and here another tedious wait in a large warehouse, of nearly six hours subjected to the profanity and abuse of a number of drunken men so that it was a welcome relief to be in motion again, bound for Quincy, Illinois. Sunday afternoon, found the company pleasantly engaged in a large grove of wood making tea and chatting merrily with one another and having a general good time. The opportunity was occasioned by the breaking of the engine causing a six hour stopover, arriving at Quincy the next morning the company were transferred to a steamer, "Black Hawk." Steaming down the Mississippi River to Hannibal, Missouri, where they unloaded their baggage into, a large shed by the river's edge. At this place a glimpse of the realities of the war was experienced. The "Home Guards" (loyal) were at their quarters guarding a cannon captured from the Secessionists and one the rebel officers confined in a room of the depot."

"Excitement filled the air and the reports of the doings of large bodies of rebel troopers in the interior of the States in burning bridges, firing into railroad trains were rife." Governor Jackson was endeavoring to carry the State out of the Union and the people were much divided in their sentiments, amid these scenes some of the brethren of the company ascended a little hill in the rear of the town and held an impromptu meeting expressing their sentiments on the conditions of the country, and times, and hopes and desires concerning the future."

"The run of some two hundred miles from this place, Hannibal, to St. Jois, across the State of Missouri, was an exciting one, as most of the towns throughout which they passed were under guard as also the railroad bridges, the presence of Union troops alone preserving the latter from destruction at the hands of the Sessionists. Nearing Chillicothe now under martial law and presenting the appearance of a captured city, all business being suspended, streets being patrolled by armed soldiers, drunkenness, profanity and obscenity running riot, the train was stopped and army officers and guards inspected the train and then stationing sentinels at each door allowed us to proceed. The cheering (?) information being imparted to us that a train a few hours previously had been fired upon and we saw some of the bullet riddled cars."

"The roadbed was in such a horrible condition that passengers and boxes were thrown around and shaken as if on shipboard. During the night we arrived at St. Joe's and in the heat of a sultry morning we removed our baggage from the cars to a large building by the river's edge where lay the Steamer "Omaha" which was to convey us up the Missouri river to Florence, Nebraska."

"The day was spent in getting aboard the freight, which with nearly all the passengers was destined for S. L. City. At St. Joe's as at other places in Missouri we found a divided community a secession flag having been hoisted just prior to our arrival, by its supporters, and after much excitement pulled down by the Unionists."

SUPPLEMENT—1937

"Suspicion and antagonism prevailed. Citizens were armed and no man's life seemed secure."

"At 6:35 P. M. Wednesday, June 19th, all being ready we cast off and steamed slowly up the large, deep and dirty and swift running Missouri river, carrying on it's bosom a quantity of logs, brush and debris. The boat was densely crowded, every available spot being occupied by men, women and children, freight and cord wood, etc. The tedium and intolerable heat of the next day was relieved by the excellent musical abilities of several of the Saints in discoursing sweet music, vocal and instrumental, also the sight of some Indians on the banks of the river. A heavy thunderstorm coming on in the evening necessitated the tying up of the boat for a while."

Reaching Omaha the next day (June 20th, 1861) a few cabin passengers were landed and encountering sand bars, snags, etc., we landed safely at Florence, and the church teams were soon busy hauling the passengers and effects to the many deserted and unfinished houses in the vicinity; houses which proved very acceptable places of shelter and were free to all, not even having "To Let" in sight."

"The following Sunday the Saints gathered beneath a bowery and were addressed by Elder Joseph W. Young, Jacob Gates and others relative to the next stage of the journey and the arrangements therefor and regulators to be observed."

"The next week was spent by the emigrant teamsters and officers in arranging the details of the company organization, purchasing supplies, oxen, wagons, manufacturing tents, breaking cattle, collecting such cash from the emigrants that they could advance to purchase needed groceries, bacon, etc."

"The furious thunderstorms and lightening, wind and rain of this locality caused some inconvenience to the new comers. Other companies of church teams also arrived from the Valley, so that by Sunday, June 30th, the meeting in the bowery was filled to overflowing."

"The next day the loading up of the various trains commenced and we will now follow the fortunes of Captain Joseph Horne's Company of Church teams. The passengers assigned to his train having their baggage taken to the bowery, there weighed and properly loaded into the wagons, and then driven out some three miles to the place of rendezvous, there taking their first lesson in camp life, such as getting water, fuel and cooking with camp fires."

"An independant company, as those who had purchased their own teams were called, rolled out the next day, while the 4th of July, Independence Day, was duly observed at Florence, by the firing of cannons and a Prairie Ball in the camp in the evening."

"The organization and fitting out of Captain Horne's company continued the remainder of the week. A large drum being used to call the people of the camp to prayers and on Sunday Apostle Erastus Snow, Elders Jacob Gates and Joseph W. Young held a meeting instructing us further in relation to our journey, treating on things temporal and things spiritual. Our almost daily hurricane blew over several of our tents and on Tuesday, July 9th, all things being in readiness we rolled out, and traveled ten miles to Reed's ranch and camped, making the Elkhorn River the next day. Here in this camper's Paradise, we remained until Saturday morning, gathering wild grapes, shooting wild ducks, bathing in the river, washing our clothes, having abundance of wood, water, grass and shade, and being visited by a number of friendly Pawnee Indians."

"Breaking camp at 6:30 A. M. we followed in the wake of Captain Murdock's and Captain Eldredges' Trains. After noon halt starting out ahead of the former and through the corral formed by the wagons of the latter company."

"During the following nine days we came to Platte River, experiencing the heavy dews of this locality, crossed Loup Fork with its sand bars passed by a ranch where hostile Indians had run off their cattle, met U. S. Troops from Ft. Kearney enroute to the seat of war."

"On Tuesday, July 23rd, Apostles Orson Pratt, Erastus Snow, and Elder Joseph Young came into camp bringing letters for some of the company."

"On "Pioneer Day" (July 24th) Elders Pratt, Snow and Young held a meeting with us and after our day's journey of 18 miles, Elders Gates and Spencer joined us and after suitable remarks a ball in honor of the day was held, the teamsters carrying off the honors. The next two weeks our journey was by the Platte river over sand hills with its denizens of lizards, ground squirrels and rattlesnakes."

"Partaking of the grateful water of the Pawnee Springs, gathering wild cherries, fighting mosquitoes, viewing fortunately the distant prairie fires and finally coming in sight of the Chimney Rock, to which some of the green 'uns allured by it's seeming nearness waded the river and toiled on and on until weary and faint they reached its base, and after carving their names on the rock, giving three cheers for Pres. Brigham Young and the Pioneers and experiencing other adventures they overtook the camp."

"A few days brought us to where we could again obtain wood in lieu of "Buffalo Chips" for making our campfires."

SUPPLEMENT—1937

"Laramie peak like a distant cloud, is in sight and we pass Ft. Laramie to encounter rough roads, scarcity of feed and cross and recross the river."

"The Overland Coach with its mail and passengers in a cloud of dust goes dashing past, and with interest we see workmen setting the poles for the Overland Telegraph, while Indians visit our camp to "swap" their pelts, buckskins, etc., for sugar, flour and trinkets."

"At Deer Creek we replenished our stock of flour at a store house, flour deposited by the trains when coming to the frontiers."

"On Aug. 22, leaving the head waters of the Platte and while passing along a rocky road a fatal accident occurred to a faithful old lady, Sister Mary Ann Foreman from Dover, Kent Branch, slipping from the wagon and being run over, living but an hour after."

"The same evening without a change of clothes, no coffin or box and in a shallow grave, hard by a running stream, was laid this Pilgrim Saint. A few words of consolation, a short prayer, and a Buffalo skull with a penciled epitaph to mark for a brief time her resting place, and by the starlight the trains again rolled out while the moon rises over the distant hill. The frosty air gives brilliancy to the camp fires of a large body of U. S. Troops traveling from Camp Floyd, Utah, to the seat of war. We finally made camp at 1:30 A. M.

"During our next stage of 3 weeks duration we crossed and recrossed the Sweetwater River and passed those well-known landmarks, Independence Rock and Devil's Gate around the Saleratus Lakes, occasionally shooting a deer and rabbits, being visited by Elders Orson Pratt & Erastus Snow. Bacon getting scarce, an ox is killed and distributed. Snow capped Windriver Mountains in sight and with interest look upon the waters of Pacific Springs wending their way westward and finally emptying into the Pacific Ocean."

"Crossing Green River we make our first camp in Utah Territory and wend our way by Ham's Fork, Fort Bridger, across Bear River, through Echo Canyon, East Canyon, with various emotions their first sight of, to many, their long sought for promised land, Salt Lake Valley."

"At the foot of Little Mountain, Elder A. Milton Musser and other Agents of the Church met us and took promissory notes of those indebted for the amount due for their emigration."

"On Friday morning, Sept. 13, 1861, Captain Joseph Horne's Company broke camp for the last time and rolled into Salt Lake City. (Captain Homer Duncan's company arrived the same day.)

That story is a fair and vivid statement of the travels of the companies of 1861 across the plains. It portrays the general experience of all the companies. It is not definitely known what Company Aunt Margaret was in that year, but there is a list of names, in this same book ("Journal History") under date of Sept 13, 1861, of the Captain Homer Duncan's Company which left Florence, Nebraska, June 25th, 1861, and arrived in Salt Lake City, Sept. 13, 1861, in which I find under—"From England" the names of her associates under the same ticket number on the ship "Manchester," viz: Thomas R. Jones and wife, Elizabeth Williams, (single) Elizabeth Williams, Jr., (single) Emma Williams (single) David Thomas (single). It is not probable that she changed her association for others, but that she continued with them to the end of the journey and came into the valley with the same Company even though her name does not appear in the list.

In this Company there were 268 souls; 47 wagons; 107 yoked cattle; 89 loose cattle; 15 horses and mules and 1 low cart.

In the same "Journal History" is the record of an important event under date of October 24th 1861, viz: W. Ellerbeck and others went to the telegraph office, at 10 minutes to 7 P.M. as Mr. Street had proffered to President Young the honor of sending the first dispatch. Although Mr. Street had been requested to let President Abraham Lincoln send the first dispatch, he (Mr. Street) feeling under obligation for the courtesy and help of President Young, allowed President Young to send the first message to H. W. Carpenter, President of the Overland Telegraph Co. This message was sent at 10 minutes to 7 P. M. and at 10 minutes past 7 P. M. President Young received a reply from Mr. Carpenter dated 6 P. M. San Francisco, California.

In the same "Journal History" under date of Sept. 23rd, 1861, is a daily journal of the Joseph W. Young Company by Zebulon Jacobs 1 of the Church Teamsters. It is a vivid interesting story of a plains journey.

HUGH ROBERTS AND FAMILY.

By D. R. Roberts.

From the records of the Church Historian's Office, Salt Lake City, I gathered information relating to the ship "General McClelland" on which Grandfather Hugh Roberts and family sailed for America on May 21st, 1864. Captain Trask, commanding. The ship was of 1800 ton register. On page 120 of the book entitled "Ships Emigration, No. 1048, from May 30, 1863 to June 1868, there begins the list of the names of the passengers of the ship. Among the first names that appear on the list is that of "Hugh Roberts, age 58, Shoemaker—Mary Roberts, 59, wife—Catherine Roberts, 25—Mary Roberts, 21—Hannah Roberts, 17, spinsters;—and John Roberts, 15, shoemaker." Their address was given as care of D. E. Jones. The number of their notification No. 4. The money deposited L30-5-8, in a draft. Deducted from this is L27-0-0 for sea passage for the family. The number of their ticket was 115. Advanced to Perpetual Emigration Fund Emigrants L11-10-9, and under remarks 1837, L3-5-8. From Carnarvon Perpetual Emigration Fund L1-13-7 and L11-10-9 equaling in all L16-10-0.

On page 159 there is a "Summary of the ship General McClelland" under which there is shown a total of 802 passengers, consisting of 649 adults, 115 children, 38 infants. Of the list 127 were from Wales. Beside the Welsh there were people from England, Scotland, Ireland, Denmark, Sweden, Norway and America. The cost of the sea passage was adults, L4-10-0; children L3-10-0; infants L0-10-0. The officers of the company were "T. E. Jeremy, President; Joseph Bull and G. G. Bywater, Counsellors; M. F. Farnsworth, Steward; James Fowers, William Fowers, John Heenan and John Thomas, Cooks"

From a book entitled "British Mission 1864" under date of "May 21st 1864, and refers to Millennial Star, Vol. 26, page 364, notes the departure of this company as follows: "The ship was chartered to sail on the 20th, but owing to the rain which set in, the upper deck could not be used for the examination of the passengers, who had, consequently, to undergo inspection between the decks. This put them to some inconvenience and discomfort, but, notwithstanding this we did not hear one unkind word or one ill-natured remark from the Saints during the proceedings, which occupied some little time. In consequence of unavoidable delays the vessel could not be cleared until the next morning. On the morning of the 21st, President Cannon, with a number of the Elders, proceeded on board the vessel for the purpose of organizing the company. Appropriate instructions were given the Saints and Elder Thomas E. Jeremy was appointed to preside over the company, with Elders Joseph Bull and George G. Bywater to assist him as councillors. Elder John G. Graham was chosen clerk of the company."

"The ship was divided into Wards, over each of which an Elder was placed to preside.

"On the evening of the 21st, the ship proceeded to sea laden with her freight of precious souls and accompanied by the best wishes and prayers of all true Saints. She had 802 souls on board, nearly all of whom have paid their fares through to Wyoming (a settlement on the Missouri river.) Four Elders who had come from Zion on missions sailed in this vessel." (Then follows a brief report of the labors of these missionaries.) "On the 29th, of April, 1861, Elder T. E. Jeremy was appointed to preside over the Welsh Mission which position he occupied with credit and success until released to return home. Among the native Elders who have been in the ministry were David L. Davis, President of the Llanelly Conference; Francis D. Hughes, President of the Western Glamorgan Conference, and David E. Jones, President of Carnarvonshire Conference." The report says further: "those who go there the first time (meaning Zion) can enter upon their duties there with a firm reliance also upon the blessings of God, whom they have so often proved in the past, and the faith of their brethren. We pray the Lord to prosper the Saints on their voyage across the deep, that fair winds may waft them safely to their desired haven, and that prosperity may attend them in all their travels by sea and by land."

"Additional particulars," by communication from Brother John C. Graham to Pres. Geo. Q. Cannon through kindness of the pilot, is as follows; "Immediately after the close of the meeting held on board at your desire, "the upper and lower decks of the vessel were divided into twelve wards and brethren were selected to preside over them." (The names of those presiding were given with ward No. 9 being presided over by Elder D. E. Jones, which I think would indicate the ward that Grandfather and his family belonged because D. E. Jones had been President of the Carnarvonshire Branch near their old home.) "Elder Thomas Luty was appointed Captain of the guard and his arrangements for the conducting of that essential and important trust are, I believe, of a character to ensure favorable results."

"All Saints on board seem quite satisfied with their new condition, they have not had time to suffer the effects of sea travel as they have only been three hours on the way, (we started from the landing at 6:15 P. M.) still those disagreeable effects which are invariably experienced by poor landsmen I presume will in due time be felt by the company, at present I can hear the notes of some very beautiful hymns being sung with evident delight and happiness, by a large part of the passengers, and I suppose their countenances bear the marks of joy and gratitude for the deliverance which is afforded them by the Almighty, judging by the feeling with which they sing the verses of the hymn. We pray that our passage may be a safe, prosperous and happy one.

SUPPLEMENT—1937

"It has been what thousands of our brethren and sisters have realized by their faith and trust in Him, and it is what we may realize, too, if we place our dependence upon God, who is the deliverer of His saints, and the Great Captain of our salvation. I hope that I may be true to my holy calling and ever be found trying to work out my personal salvation. I have set out for this purpose. Nothing but my religion would ever have induced me to leave my native land with those prospects which are before me. I go to Zion to serve God, and I pray that when I get there I may do so. Brother Jeremy and others are busy serving out provisions, etc.

"9:30 Sunday morning, we are just off Hollyhead—all well. The boat that towed us out is just leaving. Every one feels well as far as I know. Those who felt a little regret before starting, now are quite satisfied and contained. I expect that there will be many soon experiencing some disagreeable feeling. The ship having her sails unfurled and tossing a bit. We have now a fair wind and good prospects."

(The following letters give further particulars:) "On board the General McClelland, Sunday, June 19th, 1864."

"President Cannon—Dear Brother: As we expect to reach New York in the course of a few days we think it proper to commence our report this early, so that there might be no delay, after our arrival, in acquainting you and our friends in old England of the safe arrival of the General McClelland with her precious freight. Our distance from the desired port is but 540 miles, which, with some of the winds that we have had while on the voyage, might very soon be made; but with the wind that we have at present, it is not likely that we will be able to reach New York much before the expiration of another week. We nevertheless trust that we shall be spared the necessity of continuing our acquaintance with the General McClelland and her crews more than two or three days. This we desire, more especially, on account of the few sick who are on board the ship and who have, since leaving England, suffered very much from extreme weakness caused by the strong sea air."

"Since bidding you adieu at Liverpool, we, and we speak for the entire company, have had cause for no other feeling than that of gratitude to our Father in Heaven for the manifold blessings which have been conferred upon us during the passage thus far. Health has almost generally prevailed throughout the ship, on board of which we find 800 saints; peace, concord and the spirit of God have been abundantly manifested, and the pleasant weather which we have had, nearly ever since we commenced the sea voyage has, as the Captain frequently remarked, "been made for Latter-day Saints." The power of the Holy Ghost with its healing influences, has often been demonstrated in our midst. Were we to commence we might write a full sized volume upon the many evidences of this. Suffice us to say no company could wish for a better, and, indeed, we very much doubt if they could have a pleasanter passage across the mighty deep than this company has had."

"It would occupy too much space, and perhaps it would be tedious to you, for us to give you a daily account of our passage, but we will briefly allude to the prominent circumstances which have arisen in connection with our voyage."

"Soon after the tug-boat left us we got a good easterly wind, which took us along smoothly, and in the direction desired. This wind continued in our favor eleven days after we left Hollyhead and carried us considerably on our way, though not so rapid a rate as we could have gone, had the wind been stronger. Since that time we have had to contend with frequent head winds and a few calms and in consequence the ship has had a great deal of tacking to do in order to take what advantage she could of the wind. We have had a little rough weather, but, it did not extend over a great length of time. On the night of Thursday the 9th inst., while in the vicinity of the Banks of Newfoundland, the wind rose to a high degree and continued to rage with increasing fury during the whole night. It was during this night that the ship experienced the greatest shock it had ever before received. It was caused by a heavy sea which rolled forward in her course and completely engulfed the bow of the ship, causing the after part of the vessel to raise to a fearful height. The man on the lookout on the forward castle deck and the man at the wheel, were nearly carried away. Such a noise of boxes falling and tins jumping caused the air to reverberate in a not very melodious manner. The creaking of the timbers, mingled with the chorus of juvenile voices, you would never desire to hear again. The night being foggy, the horn being blown every few minutes, and as icebergs had been sighted and felt also, that is in the shape of cold winds, it was very naturally concluded the ship had struck one of those formidable bodies and sprung a leak for the rushing of the water could be distinctly heard. However, the fears of the people were soon quieted by the reassuring words of the first officer who cried below, "All's right." A few saints then got together and sang a hymn "Jesus Mighty King of Zion, Thou Alone Our Guide Shall Be, etc, which soon restored, to the fearful and timid, confidence and feelings of security. It was at this time that sea-sickness was generally felt by the company; but generally speaking the people have not suffered much from it. "The health of the company, we believe is more than average. It has been a subject of surprise to Captain Trask and the surgeon, when the people have been assembled on deck for public worship or to participate in recreation, to see the healthful and hearty looking beings crowded together.

SUPPLEMENT—1937

"They have admitted that for so large a company, they were never associated with a more healthy or happy class of persons. Thus far we have only one death to record; a child five years of age, whose mother died soon after it's birth in England. The father is Brother William Holgate, late of Oldham, near Manchester. The child, Seth by name, died on the morning of the 6th, inst, and was consigned to its watery grave the same day.

"Two births have occurred on board, on the 6th inst., the wife of Brother William Gee, late of Leicester, was delivered of a daughter; its name is Jennie McClellan, being the nearest approach to General McClellan, and suggested by the Captain. The second occurred on the 12th, being a fine boy whose parents were William and Mary Hutchinson, late of Dalry, Scotland. This child was named George B. McClellan, after America's young Napoleon. Both mothers are doing well. The marriages that have been performed on board as thus: On the 19th the ship was in Bramley-Moore Dock, Brother David Williams to Sister Gwenllian Jordon, both late of the Merthyr Conference, by Elder Jeremy. On the same day Brother William Evans to Sister Mary Jordan, both late of the Merthyr Conference. On the 21st, on the river Mersey, Brother John Cornwall to Sister Mary Leicht, late of Birmingham Conference, by Elder Bywater. On the 14th, Brother Atkinson Whitworth of the Ratcliff Branch to Sister Agnes R. Boyd, of Heywood branch, both of the Manchester Conference, by Elder Jeremy. When the weather or the wind would permit we have held meetings on the deck, when the Elders would discourse on the blessings which God had vouchsafed unto the Saints. On every occasion we have enjoyed ourselves very much, and much valuable instruction has been given. Today we had a Conference on deck, at which most of the passengers convened. The Presidents of the Wards occupied most of the time in bearing their testimonies and advancing some timely counsel suited to the circumstances under which the Saints were placed. At this meeting several resolutions of thanks to Captain Trask, the officers of the ships, and of the company, were drawn up and tendered to them, expressive of the gratitude of the Saints for the watchful care which had been shown to make them comfortable.

"Brother William D. Sprunt, late of Kilmarnock, was on the 9th inst., ordained to the office of Elder, by Elder Jeremy.

"In anticipation of sundry expenses which the company may have to meet, such for instance, as the passing of the customs and supporting on the journey from New York to Wyoming, those who are destitute of funds of whom we find an unusually large number, we have made collections in the various wards. Our call was cheerfully responded to by those who possessed the means and many were found to be acting too generously, for they were to some extent depriving themselves of what they would necessarily require. Again in accordance with your instructions, the Saints have been requested to deposit their Sterling monies with us for the purpose of converting it into American currency and taking for them the advantage of the market. Those who possessed gold and silver readily transferred it for that purpose into our hands. Every preparation necessary to be made for the landing of the company at New York and every thing that we could do to facilitate the business consequent on their disembarkation have been done in view of lightening the labors of our brethren there. In these matters as well as every other matter we have had the cooperation of the Presidents of the Wards, mostly all of whom have had the experience which the ministry in England affords.

"In all the wards meetings are held morning and evening, devoted to singing, prayer and testimonies. Councils composed of the Presidents of the Wards are held when the circumstances require them, and it is there that the business of the company is arranged and transacted.

"We have found it necessary, with this company, to be very strict and rigid in reference to cleanliness. Our reason for this is the large number on board, and the proneness of some few, notwithstanding the repeated instructions given to them on the subject, to neglect the regulations which are invariably adopted by our people when crossing the sea. This few, we are pleased to say, are confined to a few indeed; but the practice of a few uncleanly habits in a company so large may prove disastrous to the whole. Altogether we can boast of a clean and orderly body of people, and the fact that none have been afflicted with any other complaint than sea-sickness is sufficient to justify our statement. The people are willing to do what is demanded of them, in a general way, and we have experienced in no way whatever any disposition, on the part of the Saints, to complain at the instructions given to them from time to time.

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"Tuesday, 21st, 3 o'clock P. M.—Within the last half hour there has been a terrific commotion on board, in consequence of the appearance of the pilot boat. "The Pilot, the Pilot," was cried aloud, the cry was taken up between decks followed by a tumultuous rush up the hatchway, and the folks lined the bulworks immediately to await the pilot's arrival. Dinners were abandoned for the time, and a general holiday all over the ship appeared to be in full enjoyment, the excitement being intense. He has just arrived amidst thunders of applause, our distance from New York being about 130 miles and we are running at about 11½ knots an hour.

"Wednesday, 4 o'clock P. M.—Sandy Hook in sight, expect to anchor for the night as soon as we get to the quarantine. We have just presented the testimonial above named to Captain Trask, which was read by Brother Graham, after which the Captain read a reply, which he handed in writing to us. The reply is as follows: "Gentlemen, you will please accept and convey to the passengers my thanks for the handsome testimonial which you have presented me with. I am happy that my endeavors to make your passage pleasant and agreeable have been successful, and acknowledge the pride I feel in so flattering an approval of my course and conduct. The gratitude evinced, the regard conveyed, and the thorough feeling of kindness and respect, manifest by them are both appreciated and reciprocated, and will be long treasured and I trust this favorable passage is a foreshadowing of the remainder of your journey—not only to Utah, but through life—and that you and they may be richly blessed in the enjoyments a good people are deserving of." C. D. T. Trask.

"To Messrs. Jeremy, Bull, Bywater and Graham. Ship General McClellan."

"Nine o'clock P. M.—Just anchored in the bay. The people passed the medical officer without difficulty. Captain Trask handed Brother Graham a couple of sovereigns, one to be given to each of the parents of the two children born on the voyage, accompanied with his best wishes for the children's welfare. May the Lord bless him for his kindness to the people.

"Thursday morning—We are now waiting for our landing at Castle Gardens. We will bring this letter to a close and pray that God may bless you, and all whom we have left behind, with the choicest of his blessings."

Yours ever faithful brethren,
T. E. Jeremy, President
Joseph Bull, Counsellor
Geo. G. Bywater, Counsellor
J. C. Graham, Clerk.

"On Board ("West Wind")
St. Joseph, Mo., July 2, 1864.

"President Cannon:

"Dear Brother: We take great pleasure in resuming the report of our journey for your information. We wrote you a long, but I hope not a tedious letter concerning our passage across the sea, which embraced a record of the most important events connected therewith. As we informed you therein, we arrived in the New York bay on the evening of Wednesday, the 22nd ult, making the passage over the sea one of thirty-two days, which, at this season of the year may be considered a very short one. We were unable to disembark that evening and next day in consequence of there being upwards of one thousand emigrants in advance of us, who of course occupied Castle Gardens, we therefore could not get the Saints landed until Friday morning. On Thursday evening Elders Joseph A. Young, Brigham Young, Jr., and Paul A. Shettler went on board the ship and addressed the Saints. They together with Elder Stains expressed their satisfaction with the manner in which things had been conducted on the voyage, with the prearrangement of the business connected with the landing of the people and their further journey toward Wyoming. They also expressed the joy and pleasure they experienced at seeing so goodly a company blessed with general health and good feelings. Notwithstanding the fact that brothers Joseph A. Young and Stains had received no communication respecting the business of this company or list of passengers, (which accident doubtless occurred through detention at sea of the mail steamer.) we were able to settle everything with but little difficulty. There was but one obstacle that we saw would interfere with our immediate departure from New York, and that was, the examination of the passengers baggage, which we anticipated would be diligently overhauled by the officers. Doubtless through the heavy demands on the United States Government for the continuous support of the expensive war now being waged on this conti-

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ment, a strict and rigid system of searching in emigrants baggage for contraband articles, is enforced the officers charge for almost everything besides which individuals are clothed with. This obstacle was removed however, and we succeeded in having everything landed without any serious difficulty arising therefrom, and particularly without the people being detained in New York more than 12 hours. We left New York in the afternoon for Albany, by the magnificent steamboat "St. John," where we arrived early the next morning. The organization of the company remained at Brother Joseph A. Young's desire, as it originally stood. After staying a few hours at Albany, the company took cars for St. Joseph, and on Sunday morning reached Rochester, New York, where we were detained until 2 o'clock in the afternoon, through an accident to the luggage train locomotive which was in our rear. Nothing unusual occurred after reaching that point until our arrival here. We would remark that we received from the Superintendents and other officials at the various stations the best of treatment.

"At Buffalo, in consequence of our detention at Rochester, we were presented with a large quantity of biscuit and cheese by the Superintendant, which we distributed among the Saints. Again at Port Huron we were kindly furnished with a large supply of bread and cheese, which we again distributed among the needy, of whom, it may be observed there were a large portion with this company. These supplies were at the time very acceptable, for we have often been bewildered how to act and how to obtain funds to procure food for the many who depended mainly on us for their support. Very few indeed have had more than enough to take them to Wyoming. Frequently we have had to go, while on the railroad journey, from carriage to carriage, taking up collections for those who were completely destitute of funds and food."

"If our brethren and sisters knew, before they started, the requirements of the journey, and how essential it is to have means, they would exert every means and dispense with every trifling and unnecessary thing which they, in their simplicity and folly, deem proper to take, in order to provide themselves with what they want, and not have to depend upon those who have been more frugal and wise with their means and upon those who have sufficient responsibility devolving upon them without that of feeding the people."

"Many, when they landed in New York, had no means whatever, to procure food with, and they at once leaned upon those who were in charge and expected to be supplied with all they wanted. We would consider it advisable under the circumstances, for those who intend starting on this journey to preserve their means until necessity requires them to use what they have, far more judiciously and with much more satisfaction than otherwise. Were it not for the liberality of those among us and those to whom we have referred to above, we would have required a great stretch of faith to procure food—such faith as is not often found upon this infidel earth. As it is, the blessings of the Lord have been upon us; his providence has met us under every ill-favored circumstance and supplied our wants. To no other power than the power of the Almighty can be ascribed our prosperity and success."

"We reached St. Joseph last night and occupied a large shed room attached to the warehouse of the Steam Packet Company. Every able-bodied man was stationed as a guard, so that clear around the building there was a strong guard watching the safety and prosperity of those who slept. Some of the Saints preferred sleeping in the open air in consequence of the intense heat, which is such as many, especially from the old country, never experienced before. Around these again was stationed strong guard. We are now sailing up the Missouri river, having started at half past ten o'clock this morning, and we expect to reach Wyoming tomorrow night. We will here state that we were met at Chicago by Elder Parley P. Pratt, who left the company with which he sailed from Liverpool, on arriving in the States, to visit his wife's relations. He accompanied us to Wyoming. Elder Bull, while escorting a small party from Palmyra, in advance of the company, had the pleasure of meeting our representative, Judge Kinney, who was coming home from Washington together with Elders W. S. Godbe and F. A. Mitchell. These gentlemen voluntarily subscribed fifty dollars toward helping the poor alluded to above, which at the time was very acceptable."

"Wyoming N. T. July 7."

"The company landed at Wyoming on the evening of the 3rd inst. All who left England with this company, with one or two exceptions, together with a few who joined us at New York, arrived here safely. No deaths have occurred since we last wrote to you. The people are now preparing for their overland journey, and are divided into companies for that purpose. Captain Rollins will take about three hundred of them and Captain Warren most, if not all, of the rest. The Saints have commenced camp life already. Some are sleeping in wagons, others in tents, and others again with nothing but the sky to cover them. This change in their mode of life, however, has its novelties and its

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pleasure. A few only express themselves as being dissatisfied with the change, and because of the inconveniences that they have been subjected to, consider that the work of God here and on the journey hither, is not the same glorious work which they labored to promote in those lands whence they came. The change in this case, nevertheless, has done for the Work, what has failed to be done heretofore, namely, to sever from the midst of the Saints the faint-hearted and the hypocritical. The first train this season left on the 28th, under Captain Murdock, and the next "independent" on the 29th under Captain D. J. Chase. The third train with about 400 Danish saints, under Captain Preston, has moved out about 4 miles and will soon start for the plains. Captain Rollin's train will leave in a day or two. There is considerable fitting out this season by merchandise and a great deal of machinery will be taken to Great Salt Lake City."

"We pray that the Lord may bless you and all who are abroad laboring for Zion's welfare."

Millennial Star, Vol. 26, 524.

Your brethren,
 Thomas E. Jeremy, President
 Joseph Bull, Counsellor
 George G. Bywater, Counsellor
 John C. Graham, Clerk."

(I may here make the observation that Grandfather and his family were not among those who had been so improvident as some saints and who needed so much in food and other assistance as others during this journey, from the fact that when they arrived at Fort Laramie, on their way, Grandfather with Aunt Mary went to the Trading Post there to make some purchases which they could not have done without money of their own, [see page A. 15] Grandfather and his family were in the same company as President Jeremy [see page A 15] and the Deseret News of Oct. 5, 1864, page 4 publishes this note:)

"Our Emigration—Elders T. E. Jeremy and G. G. Bywater returning from a four years mission to the British Isles crossed the plains in Captain Warren's Company." (So that there was a captain conducting the company independent of the president. This Captain went from the Valleys to meet and to assist the migrating Saints during this year, as had been the practice for some years previous.)

(In "Journal History" under date of August 20, 1864, is recorded part of another article copied from Millennial Star, Vol. 26—538 as follows:)

"By the News which we received from the other side it appears evident that the Lord has stayed the wrath of the wicked, and overruled events in such a manner that the Saints should be able to travel safely through the country, and get well on their way to the mountains before any great change should take place that would likely effect them or to interfere with their travel. Up to the 13th. of July, as we learn from a letter from Brother Joseph W. Young, all the Saints with the exception of the Hudson Company had arrived at Wyoming and were in good condition. Everything connected with the emigration of the Saints had gone very smoothly up to that date, and the people were being started out as soon as possible, the only detention which had occurred had arisen through the tardiness of the wagon-maker, who had been employed to furnish wagons, in forwarding them to the starting point. All kinds of outfitting supplies are enormously high and business of all kinds in that country is in a very confused condition and the prospects are that it will grow worse and worse.

"When we view the kindness which the Lord has manifested toward the Saints in overruling circumstances in such a wonderful manner for their good, in all the affairs of the emigration, we feel that the Latter-day Saints should be increasingly thankful to Him for all that He has done and is doing in their behalf. When we view all the difficulties which have threatened the emigration during the past four seasons and see how marvelously they have been preserved and delivered from them all, it seems truly wonderful. From the beginning of the emigration of the Saints from Europe the Lord has blessed them with safe passage across the mighty ocean. To His praise be it said, that not a single ship, out of all which have carried His people from this country (Britain) has ever met with a serious casualty while they have been on board. Though they have been sailing to and from America and Europe, for upwards of a quarter of a century, they have seemed to possess an immunity from the perils that not infrequently befall sea voyages. To the Lord be all the glory for this, for we know that it is His power and not man's which has preserved His people. But to the former dangers there has been added, during the past three years, the danger of molestation from Confederate

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Privateers and on the land on the other side it has naturally seemed as though it would be difficult, if not impossible for people to travel in safety in such large bodies as our people usually do. Yet they have escaped every peril, and passed unharmed through all the difficulties by which they have been environed. Though the emigration has been larger since the Civil War broke out in the United States than it ever was before in the same period of time, everything has seemed to conspire for their welfare and cheap and speedy transit to the land of Zion. Truly do the Latter-day Saints prove to their own satisfaction, as did the servants and people of God in former ages, that the Lord remembers His promises and will accomplish all His purposes according to his will."

"We have received a letter from Wyoming, from which we learn that about 500 Saints who sailed on the Ship General McClellan were to leave that point for Great Salt Lake City, on the 14th of July, in Captain Rollins' train, and that the remainder were to leave in a few days in Captain Warren's train."

[Journal History, 31st of August, 1864, records:] "On the 26th inst. Captain Rollins telegraphed from Deer Creek--"Passengers and teams doing well. Nine oxen died between here and Laramie. They also are making good time affording another assurance to our anticipation that all will arrive in good condition and in good season."

"On the 27th Captain Warren's company was within 62 miles of Laramie. All well and traveling about 15 miles a day. At Laramie he telegraphed, "We arrived here this morning—all well. We have had but very little sickness and the teams are alright."

"Journal History Sept. 1, 1864. "Our Immigration." "Captain J. S. Rollins telegraphed from Sweetwater Bridge, 332 miles east: Sept. 1st 1864, "Train in good condition travelling alright and doing well."--Copied from Deseret News--Vol. 13,393."

"Journal History Sept. 2, 1864. Captain W. S. Warren telegraphed from Horseshoe Creek 466 miles east: "Train passed this afternoon, all well. Canfield is close behind."

"Journal History Sept 14, 1864. Captain Rollins telegraphed from Little Sandy: "Train in good condition, cattle doing well, all well. On the 9th Captain W. S. Warren passed Platte Bridge, all well."

"Journal History. Sept. 20, 1864. Captain J. S. Rollins' train arrived in Great Salt Lake City in fine condition. Following is a list of Emigrants in Captain Rollins' company which left Wyoming July 25, 1864. (Among the list) P. Roberts and family. That would be Uncle Christopher's brother, Peter Roberts, I believe and Uncle Christopher is considered one of his family, but his name does not appear in the list of either company. The record of Uncle Christopher says that he came in the same company as grandfather."

"The different companies of the emigrants to the valleys this year were progressing well on their way, the first company, John R. Murdock's, had passed Horseshoe Creek and expected to arrive in Great Salt Lake City on the 22nd. The Indians along the route had committed some depredations upon the gold seeking portion of the emigration, but the Lord so far, had given peace and safety to the Saints. General Connor, with a portion of his command, had moved East to chastise them, and to extend protection to those in need of it." (Copied from Millennial Star, Vol. 26 -619)

"Journal History, Oct. 4th, 1864." "Tuesday, October 4th, Captain W. S. Warren's train arrived in Great Salt Lake City, (Copied from Deseret News 13 and 14--368.) Following is a list of the passengers which left Wyoming in Captain Warren's company. Among the list is found the name of "Hugh Roberts and family."

"Journal History. October 5th, 1864. "Captain W. S. Warren's train arrived on the 4th inst. Elders Thomas E. Jeremy and G. G. Bywater returning from a 4 years mission to the British Isles crossed the plains in Capt Warrens Co. Elder Joseph Bull who crossed the plains in Capt. Rollins train arrived on the 16th ult. [Journal of History, Oct 7th, 1864. At the proceedings of the general Conference both Elders T. E. Jeremy and G. G. Bywater spoke of their mission but nothing of their journey home.] "Journal History Nov. 2nd. 1864. Capt. Warren S. Snow's train of immigrants, the last company of the season arrived in Great Salt Lake City. They left Wyoming July ---- and was composed of nearly one half of the Saints who had crossed the Atlantic on the ship Hudson and a few left over, at Wyoming, who had crossed in the General McClellan."

[Hugh Roberts and family left the W. S. Warren Train at Henefer on the Weber River to visit a short time with Aunt "Betsy," who then lived there. See A-15]

INSTRUCTIONS FOR USE OF INDIVIDUAL FAMILY RECORD BOOK

This book is designed to provide a suitable form in which to make a narrative record of the important events and faith-promoting incidents, as they occur in individual and family life, and to provide a ready and adequate means of indexing this information both from an individual and family-identification standpoint.

If this record is faithfully kept, important historical, genealogical, and faith-promoting events will be recorded as they occur, and in sufficient detail as to make the items of interest to other members of the family, especially descendants. The division called "Family History—Journal" is used for this purpose. It is the third division of the book.

The first division is called the "Family Group Genealogy" and is for the purpose of listing the necessary information for family grouping and recording the items of family identification indicated by the head of each column.

The second division is an individual index and reference to individual history that is not included in the Family Group Genealogy. The first and second divisions thus serve as a cross-reference-index to the information written in narrative form in the Family History—Journal. If the number of names becomes sufficiently large to warrant it, a card index, alphabetically arranged, should also be used.

As the data is recorded in the Family History—Journal, it will be seen that reference can be made to such items by page and line, (each item begins on a given page [P] and on a given line [L]); for example: in recording a statement of birth it would read as follows: 1 (the name of the individual being inserted) was born in Salt Lake City, Salt Lake County, Utah, the 17th of October, 1875, followed by circumstances surrounding the birth such as the location of the house, those in attendance, etc. More detail is given than can be transferred to the Family Group Genealogy, and Individual Index and Reference so the items called for in these two sections are placed in the spaces provided for them with the cross-reference number attached. This process should be continued so long as items are recorded in the Family History—Journal.

The first family group, in the Family Group Genealogy, should consist of the father, mother and children in whose home the record is kept; the second family group comprise the father, mother, and brothers and sisters of the above named father; the third family group, the father, mother, and brothers and sisters of the above named mother, these two taking their places as children in their respective family groups. After that, insert the families of all in whom you are interested, in such order as you may choose.

The information called for in the Family Group Genealogy division should be placed opposite the person's name where he appears as a child. It is not necessary to repeat this information where he or she appears as a parent, instead, reference should be made by page and line in parenthesis, and in the remarks column, from child to parent and parent to child.

This is what is known as cross-reference and should be carried out for each item recorded in the Family History—Journal in every instance.

The cross-reference in the Family History—Journal will be indicated by giving the page and line in the Family Group Genealogy or the page, section and line number in the Individual Index and Reference where the information is to be found.

In recording information in the Family Group Genealogy, which should always be taken from the Family History—Journal, and cross-referenced, proceed as follows: write the surname first, (maiden name of women) followed by a comma and the full given name. Record under the proper heading the item that accompanies the name in the Family History—Journal, and put the page and line reference in the proper space. Information concerning the date and place of birth should be sought for and recorded as soon as possible and the other items listed and cross-referenced as the information is secured.

Items which do not belong in the Family Group Genealogy but which make up historical data and which are recorded in the Family History—Journal should be indexed in the Individual Index and Reference by cross-reference as explained above. Six reference columns are given for each item. If these prove insufficient for any given activity or condition, additional references may be made by transferring to one of the blank lines or the miscellaneous department. If still more is required a new section may be used which should be cross-referenced back to the first. In transferring items to this section from the Family History—Journal give as the reference number, the page, section and line number where the information is indexed.

This book is published in volumes of various size and in loose-leaf form. Those using the bound record may secure additional Family History—Journal books as needed. For sale by the Genealogical Society of Utah and the Deseret Book Co., Salt Lake City, Utah.

Published by the
GENEALOGICAL SOCIETY OF UTAH,
47 East South Temple,
Salt Lake City, Utah.

B1.

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Roberts - Owen			1730	a	3	(Farm) Bryn Ucha	Denbighshire
2 Mother	Thomas - Catherine			1742	a	3	Eglwysbach	"
3 Children	Roberts - Robert	5	Oct.	1771	a	3	(Farm) Bryn Ucha	"
4								
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Roberts - Robert	5	Oct.	1771	a	3	(Farm) Bryn Ucha	Denbighshire
15 Mother	Jones - Jane	10	Jan.	1776	a	3		"
16 Children	Roberts - Elizabeth	25	Feb.	1797	a	3	(Farm) Bryn Ucha	"
17	" Owen	12	Nov.	1799	a	3	"	"
18	" Hugh	12	Feb.	1803	a	3	"	"
19	" Jane	31	Mch.	1807	a	3	"	"
20	" Mary	8	Oct.	1808	a	3	"	"
21	" John	17	Apr.	1817	a	3	"	"
22								
23								
24								
25								
26								
27 Father	Roberts - Hugh	12	Feb.	1803	a	3	(Farm) Bryn Ucha	Denbighshire
28 Mother	Owens - Mary	15	Oct.	1806	a	4	Llanrwst	"
29 Children	Roberts - Jane	10	Oct.	1830	a	8	(Farm) Bryn Ucha	"
30	" Robert Owen	20	Nov.	1832	a	8	Eglwysbach	"
31	" Elizabeth (Betsey)	6	Mch.	1835	2	3	"	"
32	" Owen	19	Mch.	1837	a	8	"	"
33	" Catherine	12	Apr.	1839	a	4	"	"
34	" Margaret	17	May	1841	a	8	"	"
35	" Mary	22	Nov.	1843	f	4	"	"
36	" Hannah	27	Mch.	1847	a	6	"	"
37	" John	16	Mch.	1849	a	8	"	"
38	" Thomas	3	Apr.	1851	a	8	"	"
39								

ENDOWED				REF.		MARRIED OR SEALED				REF.		SEAL, TO PARENTS OR A.				REF.	
Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.
1																	
2																	
3																	
4																	
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17																	
18	29	Apr.	1865	S.L.	A	16	29	Apr.	1865	S.L.	A	16					
19																	
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24																	
25																	
26																	
27	29	Apr.	1865	S.L.	A	16	29	Apr.	1865	S.L.	A	16					
28	"	"	"	"	"	"	"	"	"	"	"	"					
29																	
30																	
31	3	June	1856	S.L.	A	16	nd	Jan	1856	S.L.	A	16					
32	10	July	1854	S.L.	A	16	27	June	1856	S.L.	A	16					
33	24	May	1869	S.L.	A	5	nd	May	1865	S.L.	A	5					
34	1	Apr.	1865	S.L.	A	5	24	May	1869	S.L.	A	5					
35	10	Oct	1865	S.L.	A	5	nd	May	1863	S.L.	A	5					
36	24	May	1869	S.L.	A	7	21	Apr.	1865	S.L.	A	7					
37	9	July	1874	S.L.	A	7	2	Oct.	1865	S.L.	A	7					
38							6	June	1870	S.L.	A	7					
39							9	July	1874	S.L.	A	7					

22 Apr 1796 *Summit*

22 Apr 1796 *Summit*
" " " "

Sealed the
family to
Parents
6 Dec 1961

[illegible]

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Humphreys - Edward	25	Dec.	1829			Darbighshire	Darbighshire
2 Mother	Roberts - Jane	10	Oct.	1830	A	8	Bryn Acha	"
3 Children	Humphreys - Robert	8	June	1854	A	8	Harlech	Merioneth
4	" Mary	15	Apr.	1856	A	8	"	"
5	" Margaret	9	Dec.	1858	A	8	"	"
6	" Humphrey	15	Jan.	1861	A	8	"	"
7	" Hugh	30	Dec.	1863	A	8	"	"
8	" Edward	30	Dec.	1863	A	8	"	"
9	" Jane E.	2	Apr.	1866	A	8	"	"
10	" Hannah	1	Feb.	1868	A	8	"	"
11	" Edward Owen	25	Jan.	1870	A	8	"	"
12	" Laura	10	Dec.	1871	A	8	"	"
13	" Griffith	17	Sept.	1875	A	8	"	"
14 Father	Roberts - Robert Owen	20	Nov.	1832	A	8	Eglwysbach	Darbighshire
15 Mother	Owen - Elizabeth	alt	1839					
16 Children	Roberts - Mary Jane			1863	A	16	Punman Bach	
17	" Elizabeth			1865	A	16	"	"
18	" Margaret			1867	A	16	"	"
19	" Hannah			1870	A	16	"	"
20	" Hugh William	Nov.	1872	A	16		"	"
21	" John Owen			1874	A	16	"	"
22								
23								
24								
25								
26								
27 Father	Owens - Williams	1	May	1827	L.	3		Glamorgan
28 Mother	Roberts - Elizabeth (Betsy)	6	Mar.	1835	L.	3	Eglwysbach	Darbighshire
29 Children	Owens - Jennette	24	Mar.	1857	A	16	Trullard	Bop Elder
30	" Elizabeth	9	Feb.	1859	A	16	Salt Lake City	Salt Lake
31	" William	4	July	1861	A	16	"	"
32	" John	29	June	1863	A	16	Wenefer	Summit
33	" Mary	7	Mar.	1866	A	16	"	"
34	" Charlotte	23	Mar.	1868	A	16	"	"
35	" Hannah	28	July	1870	A	16	"	"
36								
37								
38								
39								

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FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Roberts - Christopher	9	Mch.	1836	N	3	Serim	Flint
2 Mother	Roberts - Catherine	19	Apr.	1839	N	4	Eglwysbach	Denbighshire
3 Children	Roberts - Mary Ann	15	Oct.	1866	N	6	Smithfield	Cache
4	" Hannah	13	Feb.	1869	N	23	"	"
5	" Jane	9	Mch.	1871	N	46	"	"
6	" Catherine	15	July	1874	N	5	"	"
7								
8								
9								
10								
11								
12								
13								
14 Father	Morgan - Evan Samuel	29	Nov.	1833			Cadaston	Glamorgan
15 Mother	Roberts - Margaret	17	May	1841			Eglwysbach	Denbighshire
16 Children	Morgan - Hugh Evan	12	Sept.	1864			Rush Valley	Toole
17	" David Roberts	12	Sept.	1867			Liberty	Bear Lake
18	" William	27	July	1870			"	" "
19	" Sarah Jane	12	Dec.	1873			"	" "
20	" Hannah	11	Mch.	1878			"	" "
21	" John Samuel	20	Feb.	1882			"	" "
22								
23								
24								
25								
26								
27 Father	Roskelly - Samuel	1	Jan.	1837	J	3	Davenport	Devonshire
28 Mother	Roberts - Mary	22	Nov.	1843	J	4	Eglwysbach	Denbighshire
29 Children	Roskelly - Ann Jane	7	Dec.	1866	J	6	Smithfield	Cache
30	" Thomas	27	Dec.	1867	J	6	"	"
31	" Mary	10	Mch.	1870	J	6	"	"
32	" Catherine	31	Oct.	1872	J	7	"	"
33	" Hannah	13	Jan.	1876			"	"
34	" Richard	4	May	1880	J	8	"	"
35	" Druzilla	20	Jan.	1883			"	"
36								
37								
38								
39								

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DIED			REF.		BURIED			REF.		REFERENCES RELATIONSHIP AND REMARKS
Day	Month	Year	P.	L.	Day	Month	Year	P.	L.	
26	Mch.	1909	N.	4						Smithfield, Utah, Cemetery
5	Aug.	1874	N.	5						" " "
21	Dec.	1934	N.	48	24	Dec.	1934	N.	48	Montpelier, Idaho, Cemetery
9	Aug.	1874	N.	5						Smithfield, Utah, Cemetery
	May	1913								Liberty, Idaho, Cemetery
31	Mch.	1918								" " "
13	Oct.	1896								(died) Palmy, Wyoming
10	May	1913								Liberty, Idaho, Cemetery
10	Feb.	1914	J.	4						Smithfield, Utah, Cemetery
30	Jan.	1937	J.	6						" " "
7	Dec.	1866	J.	6						" " "
25	Oct.	1880	J.	6						" " "

B H

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Roberts - Robert David	31	Sept.	1837	K	3	Park Llanfrothen	Meirioneth
2 Mother	Roberts - Hannah	37	Mch.	1847	K	6	Eglwysbach	Denbighshire
3 Children	Roberts - David Robert	30	Mch.	1871	K	9	Logan	Cache
4	" - Hugh	25	May	1876	K	35	"	"
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Roberts - John	16	Mch.	1849			Eglwysbach	Denbighshire
15 Mother	Somerson - Eliza Marie	15	Apr.	1858			Vencesild	near Copenhagen
16 Children	Roberts - Carrie	26	Apr.	1875			Smithfield	Cache
17	" Owen	19	Feb.	1877			"	"
18	" John W.	27	July	1879			"	"
19	" Hugh	11	Nov.	1881			"	"
20	" Eliza	12	June	1885			Liberty	Bear Lake
21	" Mary	20	Sept.	1887			"	" "
22	" Nora	25	Feb.	1890			"	" "
23	" Milford	27	Nov.	1891			"	" "
24	" Dora	11	Oct.	1894			Lanark	" "
25	" Lyman	13	Apr.	1897			"	" "
26	" Elsie	5	Jan.	1902			"	" "
27 Father	Roberts - John	16	Mch.	1849			Eglwysbach	Denbighshire
28 Mother	Akies - Fannie Lagell	21	Sept.	1863			Smithfield	Cache
29 Children	Roberts - Benjamin	17	May	1883			Smithfield	Cache
30	" Thomas	18	Jan.	1884			Liberty	Bear Lake
31	" Aquilla	21	Jan.	1885			"	" "
32	" David	5	Feb.	1888			"	" "
33	" Griffith	13	Nov.	1889			"	" "
34	" Reuben	3	Dec.	1890			"	" "
35	" Harper	7	Feb.	1893			Lanark	" "
36	" Lagell	25	Feb.	1895			"	" "
37	" Loretta	29	Nov.	1896			"	" "
38	" Leonard	17	Mch.	1899			"	" "
39	" Delbert	16	Feb.	1901			"	" "
	" Della	16	Feb.	1901			"	" "
	" Shoollyn	19	May	1905			"	" "

	BLESSED OR CHRISTENED	BAPTIZED	REF.	CONFIRMED	REF.
State or Country	Day Month Year P. L.	Day Month Year Place P. L.	P. L.	Day Month Year P. L.	L.
Wales		C-reek Karrington Wales Eglwysbach H K H	H	4 Aprt. 1858	K H
"		1865 Walee H K G	G	1855	K G
Utah	15 Aprt. 1871 K. 10	3 Aprt. 1879 Logan K 10	10	3 Aprt. 1879	K 10
"	23 May 1876 K	5 June 1884 " K 35-	-	5 June 1884	K 35
Wales		9 May 1857 Eglwysbach Wales		9 May 1857	
Denmark	20 Aprt. 1858	8 July 1866		8 July 1866	
Utah	16 May 1875	7 June 1883 Infield		7 June 1883	
"	23 Feb. 1877	27 Sept. 1885 Liberty		27 Sept. 1885	
"	10 Aug. 1879	4 Aug. 1887 "		4 Aug. 1887	
"	5 Jan. 1883	18 May 1890 "		18 May 1890	
Idaho	19 July 1885	1893 "		1893	
"	13 Nov. 1887	3 Oct. 1895 Lanark		3 Oct. 1895	
"	12 Mch. 1890	Apt. 1899 Lanark		Apt. 1899	
"	1 Nov. 1894	8 Oct. 1902 "		12 Oct. 1902	
"	30 Mch. 1902	30 Apt. 1910 Paris		1 May 1910	
Walesy		9 May 1857 Eglwysbach Wales		9 May 1857	
Utah	3 Mar 1863	11 May 1873		11 May 1873	
"	6 July 1882	18 May 1890 Liberty		18 May 1890	
Idaho		18 Dec 1895			
"	4 Mch. 1886	31 Jan. 1894 Lanark		1 Feb. 1894	
"	26 Feb. 1888	6 Aug. 1896 "			
"	3 Dec. 1889				
"	28 Dec. 1890	30 June 1899 Lanark		2 July 1899	
"	14 Mch. 1893				
"	13 Oct. 1895				
"	3 Jan. 1897				
"	7 May 1899				
"	5 May 1901	16 Feb. 1909 Lanark		21 Feb. 1909	
"	5 May 1901	16 Feb. 1909 Lanark		21 Feb. 1909	
"	14 June 1905	8 June 1913		1913	

ENDOWED				REF.		MARRIED OR SEALED				REF.		SEAL, TO PARENTS OR A.				REF.	
Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.
1	13	Jan.	1865	S.L.	K	5	6	June	1870	S.L.	K	5					
2	24	May	1869	S.L.	K	7	"	"	"	"	K	7					
3	6	Dec.	1893	S.L.	K	9	6	Dec.	1893	S.L.	K	9					
4	30	Mch.	1899	S.L.	K	35	25	June	1902	S.L.	K	35					
5																	
6																	
7																	
8																	
9																	
10																	
11																	
12																	
13																	
14	9	June	1873	S.L.			9	June	1873	S.L.							
15	"	"	"	"			"	"	"	"							
16	2	Sept.	1896	S.L.			2	Sept.	1896	S.L.							
17	14	Nov.	1901	S.L.			14	Nov.	1901	S.L.							
18																	
19	19	Oct.	1904	S.L.			16	June	1914	S.L.							
20	6	Sept.	1905	S.L.			6	Sept.	1905	S.L.							
21	7	June	1911	S.L.			27	June	1911	S.L.							
22																	
23							4	June	1919	S.L.							
24	5	June	1918	S.L.			5	June	1918	S.L.							
25																	
26	31	Aug.	1922	S.L.			31	Aug	1922	S.L.							
27	9	June	1873	S.L.			29	June	1873	S.L.							
28	7	Aprt.	1881	S.L.			7	Aprt.	1881	S.L.							
29	23	Jan.	1907	S.L.			31	Aprt.	1906	S.L.							
30							29	Jan.	1907	S.L.							
31																	
32		1910	S.L.				29	Oct.	1913	S.L.							
33																	
34																	
35																	
36																	
37																	
38	17	Feb.	1925	S.L.			und	Feb.	1923	S.L.							
39	26	Nov.	1919	S.L.			26	Nov.	1919	S.L.							
							20	Nov.	1925								

DIED			REF.		BURIED			REF.		REFERENCES RELATIONSHIP AND REMARKS
Day	Month	Year	P.	L.	Day	Month	Year	P.	L.	
10	Aug.	1935	H	6	13	Aug.	1935	H	6	Logan, Utah, Cemetery
10	Apr.	1878	H	7						" " "
3	Dec.	1923								Liberty, Idaho, Cemetery
16	June	1893								Liberty, Idaho, Cemetery
13	Jan.	1891								Liberty, Idaho, Cemetery
3	Dec.	1923								Liberty, Idaho, Cemetery
23	Mch.	1895								Liberty, Idaho, Cemetery
20	Jan.	1890								Liberty, Idaho, Cemetery
31	Oct.	1918			Dec.	1922				Body removed to Liberty, Cemetery
14	Mch.	1895								killed in Belgium and buried there
19	Apr.	1900			21	Apr.	1900			Liberty, Idaho, Cemetery
23	Apr.	1900								" " "
15	Dec.	1902			17	Dec.	1902			" " "

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Humphreys - Robert	8	June	1854			Harlech	Merioneth
2 Mother	Thomas - Ellen	5	Apr.	1840			"	"
3 Children								
4								
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Owen - Robert		Sept.	1846				
15 Mother	Humphreys - Mary	15	Apr.	1856				
16 Children	Owen - Edward Humphrey	5	May	1891			Harlech	Merioneth
	" Mary Catherine	11	Dec.	1892			"	"
17								
18								
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Holgate - James	30	June	1845			Burnley	Lancashire
28 Mother	Humphreys - Margaret	9	Dec.	1858			Harlech	Merioneth
29 Children	Holgate - Jane	23	Apr.	1881			Burnley	Lancashire
30	" Edward	17	June	1883			"	"
31	" Abram	5	Apr.	1885			"	"
32	" Peter	4	Dec.	1886			"	"
33	" Elizabeth	10	Aug.	1889			"	"
34	" James	19	Aug.	1891			"	"
35	" Margaret	13	Dec.	1893			"	"
36	" Jesse	29	Jan.	1896			"	"
37								
38								
39								

	ENDOWED				REF.		MARRIED OR SEALED				REF.		SEAL, TO PARENTS OR A.				REF.	
	Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.
1																		
2																		
3																		
4																		
5																		
6																		
7																		
8																		
9																		
10																		
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36																		
37																		
38																		
39																		

Nov. 1880 ^{Missionville} Wales

" " "

May 1889 ^{Missionville} Wales

" " "

Sept. 1879

" "

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B 6

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Humphreys - Humphrey	15	Jan.	1861			Lgalech	Missioneth
2 Mother	Jones - Tamar	9	Nov.	1863			Hadley	
3 Children	Humphreys - Charles Edward	20	July	1888			Buxley	Lancashire
4	" Robert Arthur	26	Feb.	1891			"	"
5	" Jane Elizabeth	6	June	1893			"	"
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Humphreys - Edward Owen	25	Jan.	1870			Harlech	Missioneth
15 Mother	Stort - Mona Millicent		Sept.	1884			Truro	Cornwall
16 Children	Humphreys - Clifford	27	Sept.	1914			"	"
17	" - Myfanwg	2	June	1917			"	"
18	" Vyryan	12	June	1919			"	"
19	" Carey	3	Mch.	1922			"	"
20								
21								
22								
23								
24								
25								
26								
27 Father	Kelsey - Walter Henry	25	Sept.	1854	G	11	Quincy	
28 Mother	Owens - Jennette	24	Mch.	1857	G	12	Willard	Box Elder
29 Children	Kelsey - Thomas William	7	Oct.	1881	G	12	Smithfield	Cache
30	" Florence	15	Apr.	1883	G	12	"	"
31	" Henry	18	Jan.	1885	G	15	"	"
32	" Esther	4	Dec.	1886	G	16	"	"
33	" Daniel C.	29	Dec.	1889	G	19	Glendale	Franklin
34	" Louis	24	Oct.	1891	G	19	Smithfield	Cache
35	" Jennette	21	Sept.	1897	G	20	Price	
36	" Lois	18	May	1900	G	23	"	
37								
38								
39								

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B7

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Hendrickson - George Washington	7	Jan.	1856	G	33		Potowattamie
2 Mother	Owens - Elizabeth	9	Feb.	1859	G	34	Salt Lake	S. L.
3 Children	Hendrickson - George Samuel	23	Dec.	1877	G	34	Smithfield	Cache
4	" Cornelius Hugh	9	Jan.	1880	G	35	"	"
5	" Charlotte	14	Sept.	1881	G	35	"	"
6	" Mary Serena	28	Jan.	1883	G	36	"	"
7	" C. Floe	25	May	1885	G	37	"	"
8	" Lulu	7	May	1887	G	38	"	"
9	" William	27	June	1888	G	38	Glendale	Franklin
10	" Elmo	7	Jan.	1891	G	39	"	"
11	" Ethel Elizabeth	17	Aug.	1893	G	30	"	"
12	" Nicholas	17	July	1896	G	30	"	"
13	" Joseph Smith	13	Feb.	1898	G	30	"	"
14	" Margaret	22	Dec.	1910	G	31	Leigh	Freemont
15	" Octavious	25	Apr.	1913	G	31	Clawson	"
16 Father	Owens - William	4	July	1861	G	31	Salt Lake	S. L.
17 Mother	Nelson - Etta	8	May	1877	G	32	Grantville	Tooele
18 Children	Owens - Serena	25	Jan.	1898	G	33	Fairview	Franklin
19	" Eldred Nelson	23	Feb.	1904	G	35	"	"
20	" Etta Bernice	23	Mch.	1906	G	35	Preston	"
21	" Gladys Beata	11	Jan.	1908	G	36	Fairview	"
22	" Wanda	11	Jan.	1910	G	36	"	"
23	" William Morgan	8	Feb.	1912	G	36	Preston	"
24	" Richard Nelson	23	May	1914	G	36	"	"
25	" Charles	1	Aug.	1916	G	39	"	"
26								
27 Father	Thompson - Thomas William	26	Feb.	1858	G	39	Salt Lake	S. L.
28 Mother	Owens - Mary	7	Mch.	1866	G	40	Venezia	Summit
29 Children	Thompson - Mildred	17	July	1890	G	44	Smithfield	Cache
30								
31								
32								
33								
34								
35								
36								
37								
38								
39								

State or Country	BLESSED OR CHRISTENED						BAPTIZED				REF.		CONFIRMED			REF.	
	Day	Month	Year	P.	L.		Day	Month	Year	Place	P.	L.	Day	Month	Year	P.	L.
Iowa																	
Utah	5	Jan.	1866	G	34		5	July	1875	Smfield	G	34			1875	G	34
"	7	Feb.	1878	G	34		58	Dec.	1885	"	G	34	7	Jan.	1886	G	34
Idaho	4	Mch.	1880	G	35		7	June	1888	Glendale	G	35	7	June	1888	G	35
"	2	Nov.	1881	G	35												
"	5	Apr.	1883	G	36		9	Aug.	1891	Glendale	G	36	9	Aug.	1891	G	36
"	6	Aug.	1885	G	37		1	June	1893	"	G	37	1	June	1893	G	37
"	7	July	1887	G	38												
Idaho	3	Aug.	1888	G	38		3	July	1896	Glendale	G	38	3	July	1896	G	38
"	5	Mch.	1891	G	39		3	June	1899	Leigh	G	39	4	June	1899	G	39
"	17	Sept.	1893	G	30		17	Aug.	1901	Clabson	G	30	3	Sept.	1901	G	30
"	3	"	1896	G	30												
"	3	Apr.	1898	G	31		3	June	1906	Leigh	G	30	3	June	1906	G	30
"	3	Feb.	1901	G	31												
"	6	July	1903	G	31		1	May	1910	Cardston Canada	G	30	1	May	1910	G	30
Utah							18	July	1875	Smfield	G	31					
"	8	July	1877	G	32		23	Aug.	1885		G	32	24	Aug.	1885	G	32
Idaho		Mch.	1898	G	33		30	June	1906	Preston	G	32	1	July	1906	G	32
"							1	June	1912	"	G	33	2	June	1912	G	33
"		May	1906	G	35		3	July	1914	"	G	33	5	July	1914	G	33
"	5	Apr.	1908	G	36		2	Feb.	1916	"	G	36	5	Feb.	1916	G	36
"	6	Mch.	1910	G	36		1	June	1918	"	G	36	2	June	1918	G	36
"	12	Apr.	1913	G	36		3	July	1920	"	G	36	4	July	1920	G	36
"	5	July	1914	G	36		20	Aug.	1922	"	G	36	3	Sept.	1922	G	36
"	10	Sept.	1916	G	39		17	May	1925	"	G	39	17	May	1925	G	39
Utah							8	July	1865	Smfield	G	39	8	July	1865		
"							18	July	1875	"	G	40	18	July	1875	G	40
"	4	Sept.	1890	G	44		17	July	1896		G	44	7	Aug.	1898	G	44

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DIED			REF.		BURIED			REF.		REFERENCES RELATIONSHIP AND REMARKS
Day	Month	Year	P.	L.	Day	Month	Year	P.	L.	
17	June	1888	L	24						Smithfield, Utah, Cemetery
9	Oct.	1883	L	25						Smithfield, Utah, Cemetery
11	Oct.	1923	L	27						Hillsping, Canada, Cemetery
9	Aug.	1887	L	27						Smithfield, Utah, Cemetery
9	Feb.	1904	L	30						Clawson, Idaho, Cemetery
6	Jan.	1897	L	30						Smithfield, Utah, Cemetery
17	Feb.	1901	L	31						Leigh, Idaho, Cemetery
14	Aug.	1917	L	32						Fairview, Idaho, Cemetery
2	Feb.	1926	L	35						Fairview, Idaho, Cemetery
13	May	1890	L	40						Smithfield, Utah, Cemetery

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Pratt - Moroni Walker	10	Oct.	1853	G	45	Salt Lake	S. L.
2 Mother	Owens - Mary	7	Mch.	1866	G	40	Henriev	Summit
3 Children	Pratt - Esther	8	Aug.	1895	G	51	Fairview	Franklin
4	" Laura	29	Jan.	1897	G	53	"	"
5	" Viola	26	Jan.	1899	G	54	"	"
6	" Vida	22	Feb.	1901	G	58	"	"
7	" Parley Owens	14	Dec.	1902	G	58	"	"
8	" Athlen	21	Feb.	1904	G	59	Preston	"
9	" Ruth	30	Mch.	1906	G	60	"	"
10	" Milton	5	Nov.	1908	G	61	"	"
11	" Harold	13	Dec.	1910	G	61	"	"
12								
13								
14 Father	Kung - William	5	Dec.	1860	H	6	Dintegon	
15 Mother	Roberts - Mary Ann	15	Oct.	1866	H	6	Smithfield	Cache
16 Children	Kung - Mary Ann	1	Dec.	1887	H	10	Wardboro	Bear Lake
17	Catherine Jane	16	Aug.	1889	H	10	Montpelier	" "
18	Christopher Elmer	20	Oct.	1890	H	10	Smithfield	Cache
19	Reuel Victor	23	June	1892	H	10	Wardboro	Bear Lake
20	Loretta Blanche	16	Oct.	1894	H	11	"	" "
21	Daniel	23	Aug.	1896	H	11	Bern	" "
22	Florence Mildred	17	Feb.	1900	H	12	"	" "
23	Rachel Hannah	7	July	1902	H	16	"	" "
24	Helen May	3	June	1904	H	16	"	" "
25	Wallace William	8	Mch.	1906	H	19	"	" "
26								
27 Father	Keller - Emanuel M. (Amos)	27	Mch.	1866	H	20	Mantua	Box Elder
28 Mother	Roberts - Namarah	13	Feb.	1869	H	23	Smithfield	Cache
29 Children	Keller - Emanuel Christopher	28	May	1887	H	26	Ovid	Bear Lake
30	" Ada Jane	8	May	1889	H	30	Mink Creek	Franklin
31	" Sarah Catherine	17	July	1891	H	34	" "	"
32	" Julia Olive	6	May	1894	H	38	" "	"
33	" Pearl Sophia	15	June	1896	H	41	" "	"
34								
35								
36								
37								
38								
39								

	BLESSED OR CHRISTENED	BAPTIZED	REF.	CONFIRMED	REF.
State or Country	Day Month Year P. L.	Day Month Year Place P. L.	P. L.	Day Month Year P. L.	P. L.
Utah		1877 S.L.C. G 47			
Utah		18 July 1875 Smfield G 40		18 July 1875 G 40	
Idaho	5 Sept. 1895 G 51	8 Aug. 1903	G 51	9 Aug. 1903 G 51	
"	7 Mch. 1897 G 53	9 May 1905 Preston G 53		9 May 1905 G 53	
"	5 Mch. 1899 G 54			7 May 1905	
"	3 Mch. 1901 G 58	9 May 1909 Preston G 58		9 May 1909	
"	5 Feb. 1903 G 58				
"					
"	May 1906 G 60	31 Mch. 1913 Logan Temple G 60		31 Mch. 1913 G 60	
"	9 Jan. 1909 G 61	9 Dec. 1916 Logan Temple G 61		9 Dec. 1916 G 61	
"	5 Feb. 1911 G 61	14 Jan. 1919 Logan Temple G 61		14 Jan. 1919 G 61	
Switzerland		19 May 1869 Switzerland H 6			
Utah		18 July 1875 Smfield H 6		18 July 1875 H 6	
Idaho					
"	8 Oct. 1889 H 10				
Utah	3 Nov. 1890 H 10				
Idaho	4 Aug. 1892 H 10	23 June 1900 Bern H 10		23 June 1900 H 10	
"	28 Nov. 1894 H 11	19 Oct. 1902 " H 11		20 Oct. 1902 H 11	
"	30 Aug. 1896 H 11				
"	14 Mch. 1900 H 12	15 June 1908 Bern H 12		15 June 1908 H 12	
"	17 Aug. 1902 H 16	18 Sept. 1910 " H 16		18 Sept. 1910 H 16	
"	17 July 1904 H 16	3 June 1912 " H 16		3 June 1912 H 16	
"	20 May 1906 H 19	31 May 1914 " H 19		31 May 1914 H 19	
Utah		1874 Mantua H 20		1874 H 20	
"		July 1877 Smfield H 23		July 1877 H 23	
Idaho	9 June 1889 H 26	28 May 1895 Minhook H 26		6 June 1895 H 26	
"	6 June 1889 H 30	8 May 1897 " " H 30		6 June 1897 H 30	
"	3 Sept. 1891 H 34	17 July 1899 " " H 34		6 Aug. 1899 H 34	
"	6 Sept. 1894 H 38	6 May 1902 " " H 38		1 June 1902 H 38	
"	6 Aug. 1896 H 41	15 June 1904 " " H 41		3 July 1904 H 41	

ENDOWED				REF.		MARRIED OR SEALED				REF.		SEAL, TO PARENTS OR A.				REF.	
Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.
1						7	Nov.	1894	L.E.H.	G	47						
2	19	June	1889	L.E.H.	G	40	"	"	"	G	43						
3	28	Feb.	1918	L.E.H.	G	52	28	Feb.	1918	L.E.H.	G	52					
4	26	Apr.	1916	L.E.H.	G	53	26	Apr.	1916	L.E.H.	G	53					
5	24	Dec.	1919	L.E.H.	G	57	24	Dec.	1919	L.E.H.	G	57					
6						30	Aug.	1935	L.E.H.	G	58						
7						mid	Dec.	1932	L.E.H.	G	59						
8																	
9	23	Oct.	1924	L.E.H.	G	61	23	Oct.	1924	L.E.H.	G	61					
10																	
11																	
12																	
13																	
14	2	May	1883	L.E.H.	N	6	18	Dec.	1885	L.E.H.	N	6					
15	18	Dec.	1885	L.E.H.	N	9	"	"	"	"	N	9					
16																	
17																	
18																	
19							24	June	1924	L.E.H.	N	10					
20	17	Sept.	1919	L.E.H.	N	11											
21																	
22	18	June	1924	L.E.H.	N	12	18	June	1924	L.E.H.	N	12					
23	4	June	1925	L.E.H.	N	16	4	June	1925	L.E.H.	N	16					
24																	
25																	
26																	
27	18	Feb.	1885	L.E.H.	N	23	mid	Oct.	1884	L.E.H.	N	23					
28	"	"	"	"	N	24	18	Feb.	1885	L.E.H.	N	24					
29							mid	Oct.	1909	L.E.H.	N	26					
30	13	Oct.	1909	L.E.H.	N	30	mid	Apr.	1906	L.E.H.	N	30					
31	4	Sept.	1912	L.E.H.	N	34	13	Oct.	1909	L.E.H.	N	30					
32	20	Dec.	1916	L.E.H.	N	38	4	Sept.	1912	L.E.H.	N	34					
33							mid	June	1913	L.E.H.	N	38					
34							25	Dec.	1916	L.E.H.	N	38					
35							25	Dec.	1916	L.E.H.	N	38					
36							25	Dec.	1916	L.E.H.	N	38					
37							25	Dec.	1916	L.E.H.	N	38					
38							25	Dec.	1916	L.E.H.	N	38					
39							25	Dec.	1916	L.E.H.	N	38					

[illegible]

B10

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Austin - Greta Chase	14	Aug.	1875			Liberty	Bear Lake
2 Mother	Morgan - Sarah Jane	12	Dec.	1873			"	" "
3 Children	Austin - Lwayne	7	Apr.	1902			Sharon	" "
4								
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Linford - John Charles	18	Oct.	1879			Paris	Bear Lake
15 Mother	Morgan - Hannah	11	Mar.	1905			Liberty	" "
16 Children	Linford - Phoebe Morgan	31	June	1905			St. Charles	" "
17	" Lois	1	Aug.	1908			Liberty	" "
18	" Gwen	6	Nov.	1912			"	" "
19	" Edith	24	Mar.	1917			"	" "
20								
21								
22								
23								
24								
25								
26								
27 Father	Morgan - John Samuel	30	Feb.	1882			Liberty	Bear Lake
28 Mother	Rich - Ethel	4	Mar.	1884			St. Charles	" "
29 Children	Morgan - Thelma Rich	14	Oct.	1907			Liberty	Bear Lake
30	" Beulah "	15	Aug.	1911			"	" "
31	" Elmo "	25	Apr.	1913			"	" "
32	" Clea "	27	Nov.	1916			"	" "
33	" Wayne "	24	June	1919			"	" "
34	" Lenore "	15	Nov.	1921			"	" "
35	" Arlene "	24	Mar.	1924			"	" "
36								
37								
38								
39								

[illegible]

B 11

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Newbold - Henry R.	31	Oct.	1876			Farmington	Davis
2 Mother	Roskelly - Hannah	13	Jan.	1876			Smithfield	Cache
3 Children	Newbold - Wanda	14	May	1897			"	"
4	" Henry Arnold	5	Feb.	1899	J	8	"	"
5	" Richard Owen	21	May	1903			"	"
6	" Hannah Bonita	5	Jan.	1905			Riverdale	Franklin
7	" Hugh	20	Nov.	1909			Whitney	"
8	" Samuel	20	Nov.	1909			"	"
9	" Don Morris	19	Apr.	1931			Preston	"
10								
11								
12								
13								
14 Father	Roskelly - Richard	4	May	1880	J	8	Smithfield	Cache
15 Mother	Johnson - Hilda Marie	9	Oct.	1883	J	12	Logan	"
16 Children	Roskelly - Mary Letha	7	Aug.	1904			Smithfield	"
17	" Richard Welling	20	May	1906	J	13	"	"
18	" Lucille	29	Dec.	1908			"	"
19	" Thelma	30	June	1910	J	13	"	"
20	" Ruth	23	Aug.	1914			"	"
21	" Thomas Lerson	1	Apr.	1930			"	"
22	" Baby Boy	23	Aug.	1923			"	"
23	" Kathryn	9	Feb.	1925			"	"
24								
25								
26								
27 Father	Blanchard - Asael Davis	24	Jan.	1883			Logan	Cache
28 Mother	Roskelly - Druzilla	20	Jan.	1883			Smithfield	"
29 Children	Blanchard - Asael Spencer	30	July	1907			Logan	"
30	" Thomas Lidell	14	June	1909			"	"
31	" Dresden R.	20	Apr.	1914			"	"
32	" Donald Grant	10	May	1916			Smithfield	"
33	" Arnona	11	Mch.	1920			"	"
34								
35								
36								
37								
38								
39								

	BLESSED OR CHRISTENED	BAPTIZED	REF.	CONFIRMED	REF.
State or Country	Day Month Year P. L.	Day Month Year Place P. L.	P. L.	Day Month Year P. L.	L.
Utah					1
"					2
"					3
"	4 June 1899 J 8	25 June 1907 Logan J 8		25 June 1907 J 8	4
Idaho					5
"					6
"					7
"					8
"					9
					10
					11
					12
					13
Utah	1 July 1880 J 11	22 May 1888 Temple J 11		22 May 1888 J 11	14
"		4 Dec. 1890 Logan J 13		4 Dec. 1890 J 13	15
"					16
"	5 Aug. 1906 J 13	14 July 1914 Temple J 13		14 July 1914 J 13	17
"					18
"	7 Aug. 1910 J 14	10 June 1919 Logan J 14		10 June 1919 J 14	19
"					20
"					21
"					22
"					23
					24
					25
					26
Utah					27
Utah					28
"					29
"					30
"					31
"					32
"					33
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					39

[illegible]

DIED			REF.		BURIED			REF.		REFERENCES RELATIONSHIP AND REMARKS	
Day	Month	Year	P.	L.	Day	Month	Year	P.	L.		
											1
											2
											3
											4
											5
											6
											7
											8
											9
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											39

2 Sept. 1897

26 Nov. 1909

20 Nov. 1919

14 Jan. 1908

10 Jan. 1921

23 Aug. 1923

B19

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Roberts - David Robert	30	Mar	1871	K	9	Logan	Cache
2 Mother	Davis - Tryphena	23	Apr.	1874	K	23	Delano	
3 Children	Roberts - Tryphena Prudence	10	Nov.	1896	K	34	Logan	Cache
4	" David Llewellyn	9	Aug.	1898	K	34	"	"
5	" Robert Merddyn	6	June	1900	K	38	"	"
6	" Hannah Juanita	21	Aug.	1903			"	"
7	" Cedy Lwyr	14	Jan	1904			"	"
8	" Florence Annetta	9	Jan.	1906	K	31	"	"
9	" Olwyn Geneva	11	Apr.	1908	K	31	"	"
10	" William Reed Washington	19	Jan.	1910	K	31	Washington	
11	" Laura Delano	19	June	1912	K	32	"	
12	" Baby Boy	9	May	1915			Ogden	Neber
13	" Della Rae	28	July	1916	K	32	"	"
14 Father	Roberts - Hugh	22	May	1876	K	35	Logan	Cache
15 Mother	Lerry - Maggie May	1	Apr.	1881	K	35	Lewiston	"
16 Children	Roberts - Hugh Eugene	30	May	1903	K	36	Logan	"
17	" Susan Gladwyn	27	Oct.	1904	K	36	"	"
18	" Hannah	12	Sept.	1906	K	37	"	"
19	" Edda May	26	July	1908	K	37	"	"
20	" Katherine	8	Aug.	1910	K	37	"	"
21	" Dora	17	June	1913	K	37	"	"
22								
23								
24								
25								
26								
27 Father	Roberts - Hugh	22	May	1876	K	35	Logan	Cache
28 Mother	Bodily - Annie Delila	20	Nov.	1881	K	37	Fairview	Franklin
29 Children	Roberts - James Bodily	6	Oct.	1917	K	37	Logan	Cache
30	" Ethelbert	23	Sept.	1919	K	38	Logan	Cache
31	" David	30	Mar.	1921	K	38	Lwin Falls	
32								
33								
34								
35								
36								
37								
38								
39								

DIED			REF.		BURIED			REF.		REFERENCES RELATIONSHIP AND REMARKS
Day	Month	Year	P.	L.	Day	Month	Year	P.	L.	

8 Jan. 1903

1 Jan. 1905

10 Jan. 1903

4 Jan. 1905

Logan, Utah, Cemetery
" " "

9 May 1915

11 May 1915

Logan, Utah, Cemetery

21 Feb. 1913 K 35

Logan, Utah, Cemetery

7 Oct. 1907 K 37 8 Oct. 1907 K 37

Logan, Utah, Cemetery

B 13

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Passy - George Henry	16	Feb.	1867	D	11	Paris	Bear Lake
2 Mother	Roberts - Carrie	26	Apr.	1875	D	12	Smithfield	Cache
3 Children	Passy - George Elland	30	June	1897	D	15	Lanark	Bear Lake
4	" John R.	16	Aug.	1899	D	26	"	" "
5	" Eliza Orucilla	10	Jan.	1902	D	29	"	" "
6	" La Mont	15	June	1904	D	31	Sterling	Alberta
7	" Milford Thomas	15	Dec.	1906	D	36	"	"
8	" Vilda	19	Apr.	1909	D	36	"	"
9	" Seola	20	Oct.	1911	D	37	"	"
10	" Clinton Lyman	20	Aug.	1914	D	37	"	"
11	" Lael	15	Dec.	1916	D	37	Paris	Bear Lake
12	" Blaine H.	25	July	1919	D	37	"	" "
13	" Lloyd Junior	24	Mar.	1921	D	37	"	" "
14 Father	Roberts - Owen	19	Feb.	1877			Smithfield	Cache
15 Mother	Watkins - Mary Ann	13	Dec.	1884			Liberty	Bear Lake
16 Children	Roberts - La Vida Ann	8	Nov.	1903			Lanark	" "
17	" Viola	31	Dec.	1903			"	" "
18	" Ezra Owen	26	Apr.	1905			"	" "
19	" Iretta	7	Sept.	1906			"	" "
20	" Willis	21	June	1908			"	" "
21	" John Thomas	18	Jan.	1910			"	" "
22	" Lawrence	10	May	1913			"	" "
23	" Wanda	18	May	1914			"	" "
24	" Pearl	9	June	1917			"	" "
25	" Dean	26	Apr.	1923			"	" "
26	" Jean	26	Apr.	1922			"	" "
27 Father	Roberts - Hugh	11	Nov.	1881			Smithfield	Cache
28 Mother	Loxensan - Effie Adyne	1	July	1890			Mendon	"
29 Children	Roberts - Maurine Elsie	13	Jan.	1916			Salt Lake	S. S.
30	" Hugh	22	May	1919			"	" "
31	" Richard Keith	7	Jan.	1926			"	" "
32								
33								
34								
35								
36								
37								
38								
39								

B14

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Shepherd - Edwin	30	Sept.	1883			Paris	Bear Lake
2 Mother	Roberts - Eliza	12	June	1885			Liberty	" "
3 Children	Shepherd - Lorenzo Hugh	25	July	1906			Paris	" "
4	" Lucile	4	Dec.	1908			"	" "
5	" Edwin Lowell	8	June	1911			"	" "
6	" Willis Roberts	3	Oct.	1913			"	" "
7	" Stanley	8	Nov.	1916			"	" "
8	" Beth	12	May	1920			"	" "
9								
10								
11								
12								
13								
14 Father	Budge - Seth	16	Sept.	1887			Richmond	Cache
15 Mother	Roberts - Mary	20	Sept.	1887			Liberty	Bear Lake
16 Children	Budge - Seth Elliot	27	Feb.	1912			Paris	" "
17	" Rex Roberts	13	Feb.	1916			Lewiston	Cache
18	" Jean Elsie	21	June	1919			Paris	Bear Lake
19	" William Grant	3	Nov.	1921			"	" "
20								
21								
22								
23								
24								
25								
26								
27 Father	Roberts - Milford	27	Nov.	1891			Liberty	Bear Lake
28 Mother	Bolton - Zillah Iona	1	Feb.	1896			Paris	" "
29 Children	Roberts - Glenn Milford	1	Feb.	1921			Moscow	
30	" Connell Bolton	16	Feb.	1923			Ogden	Idaho
31	" Helen	27	Aug.	1924			"	"
32	" Grant Bolton	7	July	1926			"	"
33								
34								
35								
36								
37								
38								
39								

[illegible]

[illegible]

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Hayward - Ira Neubaus	3	Jan.	1896			Paris	Bear Lake
2 Mother	Roberts - Dora	1	Oct.	1894			Lanark	" "
3 Children	Hayward - Ira Harold	21	Jan.	1931			St. Charles	" "
4	" Sterling Roberts	9	Feb.	1923			Paris	" "
5	" Afton Mae	6	Jan.	1926			Logan	Cache
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Roberts - Lyman	13	Apr.	1897			Lanark	Bear Lake
15 Mother	Harrison - Helen Dorothy							
16 Children								
17								
18								
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Lewis - William J.	17	Oct.	1897			Paris	Bear Lake
28 Mother	Roberts - Elsie	5	Jan.	1903			Lanark	" "
29 Children	Lewis - William Junior	23	Sept.	1923			Twin Groves	Fremont
30	" Marilyn	14	Nov.	1925			St. Anthony	"
31								
32								
33								
34								
35								
36								
37								
38								
39								

[illegible]

[illegible]

B16

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Roberts - Benjamin	17	May	1885			Smithfield	Cache
2 Mother	Sorenson - Amy Josephine	17	Dec.	1887			Liberty	Bear Lake
3 Children	Roberts - Elda	25	Apr.	1907			Lanark	" "
4	Fannie Cecilda	9	Sept.	1909			"	" "
5	Lester	22	June	1911			"	" "
6	Selma Maxie	4	July	1913			"	" "
7	Leora	5	May	1916			"	" "
8	Cyril Benjamin	11	Sept.	1918			"	" "
9	Della Geniel	30	Jan.	1937			"	" "
10								
11								
12								
13								
14 Father	Roberts - Thomas	18	Jan.	1884			Liberty	Bear Lake
15 Mother	Goebel - Barbara	9	Apr.	1887 1887			Paris	" "
16 Children	Roberts - Alden Thomas	11	Mch.	1908			Lanark	" "
17	George Lowell	26	Mch.	1910			"	" "
18	Charles David	25	Aug.	1912			"	" "
19	Leonard Goebel	3	Dec.	1914			"	" "
20	Elizabeth Lazell	29	Nov.	1915			"	" "
21	Della Cleon	28	Dec.	1917			"	" "
22	Verda May	15	Sept.	1919			"	" "
23								
24								
25								
26								
27 Father	Roberts - David	5	Feb.	1888			Liberty	Bear Lake
28 Mother	Hymas - Lottie	26	June	1892			"	" "
29 Children	Roberts - Ronald David	20	July	1914			Lanark	" "
30	" Norman Hymas	3	July	1916			Liberty	" "
31	" Verona	23	Mch.	1919			"	" "
32	" Mary Aletha	6	Mch.	1923			"	" "
33	" Ida Lazell	21	Mch.	1924			"	" "
34	" Udell John	13	May	1928			"	" "
35	" Robert La Mar	18	Jan.	1935			Paris	" "
36								
37								
38								
39								

ENDOWED				REF.		MARRIED OR SEALED				REF.		SEAL, TO PARENTS OR A.				REF.	
Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.
1	23	Jan.	1907	L.E.H.		21	Apr.	1906	Paris								
2	"	"	"	"		21	Apr.	1906	Paris								
3																	
4																	
5																	
6																	
7																	
8																	
9																	
10																	
11																	
12																	
13																	
14						29	June	1907	Paris								
15						"	"	"	"								
16																	
17																	
18																	
19																	
20																	
21																	
22																	
23																	
24																	
25																	
26																	
27	19	Oct	1910	L.L.		9	Oct	1913	L.L.								
28	2	Oct.	1913	L.L.		"	"	"	"								
29	25	Oct	1934	L.J.		25	Oct	1934	L.J.								
30	13	Feb	1936	L.L.		10	May	1939	L.L.								
31	23	Mar	1938	L.L.		23	Mar	1938	L.L.								
32	27	Nov.	1940	L.L.		27	Nov.	1940	L.L.								
33	17	Jan	1947	L.L.		17	Jan	1947	L.L.								
34	8	Jan	1947	L.L.		8	Jan	1947	L.L.								
35	25	May	1953	L.L.		25	May	1953	L.L.								
36																	
37																	
38																	
39																	

DIED			REF.		BURIED			REF.		REFERENCES RELATIONSHIP AND REMARKS
Day	Month	Year	P.	L.	Day	Month	Year	P.	L.	
11	Jan.	1917			13	Jan.	1917			Lamarck, Idaho, Cemetery
3	July	1908								Married to Lottie Hyman Married to David Roberts Married to Horis Humphrey Mar. to Afton Snow Married to Bert McBurnison Mar. to Walter Ward Mar. to John David Geber Mar. to Afton Eborn Mar. to Lorene Wyler

B17

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Roberts - Delbert	16	Feb.	1901			Lanark	Bear Lake
2 Mother	Wyles - Bertha	4	Jan.	1906			Paris	" "
3 Children	Roberts - Harold Delbert	19	Feb.	1924			Bennington	" "
4								
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Hulme - Amos Briscoe	20	Dec.	1897			Bennington	Bear Lake
15 Mother	Roberts - Della	16	Feb.	1901			Lanark	" "
16 Children	Hulme - Norma	19	Nov.	1920			Bennington	" "
17	" Gerrold Amos	10	July	1923			"	" "
18	" George Milford	31	Jan.	1927			"	" "
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Roberts - Lewellyn	19	May	1906			Lanark	Bear Lake
28 Mother	Sommers - Della	5	June	1908			Montpelier	" "
29 Children	Roberts - Rosetta Marie	24	May	1927			"	" "
30								
31								
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[illegible]

B18

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Jones - William Evan	10	Mar.	1890			Stanbide	Merioneth
2 Mother	Owen - Mary Catherine	11	Dec.	1892			Harlech	Merioneth
3 Children								
4								
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Holgate - Edward	17	June	1883			Burnley	Lancashire
15 Mother	Crossley - Annie						Thornton	Yorkshire
16 Children	Holgate - Annie Selgfield		Aug.	1910			Montreal	Quebec
17	" David Crossley		Jan.	1915			"	"
18								
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Holgate - Peter	4	Dec.	1896			Burnley	Lancashire
28 Mother	Bennett - Elsie						Birmingham	
29 Children								
30								
31								
32								
33								
34								
35								
36								
37								
38								
39								

ENDOWED				REF.		MARRIED OR SEALED				REF.		SEAL, TO PARENTS OR A.				REF.	
Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.
1						n.d.	10	Mch.	1926	Wales							
2						"	"	"	"								
3																	
4																	
5																	
6																	
7																	
8																	
9																	
10																	
11																	
12																	
13																	
14						n.d.		Oct.	1910								
15						"		"	"								
16																	
17																	
18																	
19																	
20																	
21																	
22																	
23																	
24																	
25																	
26																	
27						n.d.		Aug.	1913								
28						"		"	"								
29																	
30																	
31																	
32																	
33																	
34																	
35																	
36																	
37																	
38																	
39																	

B19

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Holgate - James	19	Aug.	1891			Burnley	Lancashire
2 Mother	Aitkins - Jean							
3 Children								
4								
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Holgate - Jesse	29	Jan.	1896			Burnley	Lancashire
15 Mother	Chates - Mary							Yorkshire
16 Children	Holgate - Margaret	15	Mar.	1926				
17								
18								
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Hymphrys - Robert Arthur	26	Feb.	1891			Burnley	Lancashire
28 Mother	Edmondson - Annie						"	"
29 Children								
30								
31								
32								
33								
34								
35								
36								
37								
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[illegible]

B90

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Kelsey - Thomas William	7	Oct.	1881	21	13	Smithfield	Cache
2 Mother	Sprouse - Bessie Elvira	23	"	1885			Manassa	Conejos
3 Children	Kelsey - Rowland	18	May	1905			Vernal	Yintah
4	Kelsey - Clyde Raymond	18	Apr.	1908			Rosevelt	Duchesne
5	" Yida	1	Jan.	1910			"	"
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Johnson - Jacob Charles	26	Aug.	1881	21	13	Sticipo	
15 Mother	Kelsey - Florence	15	Apr.	1883	21	13	Smithfield	Cache
16 Children	Johnson - Bernice	20	June	1905	21	15	Logan	"
17	" Lucile	27	Sept.	1906	21	15	"	"
18	" Dallas	23	Oct.	1908	21	15	"	"
19	" Charles Owen	28	Apr.	1910	21	15	"	"
20	" Florence Genivere	19	Oct.	1921	21	15	"	"
21								
22								
23								
24								
25								
26								
27 Father	Waldvogel - Edward Kenneth	25	Mich.	1882	21	16	New York City	
28 Mother	Kelsey - Esther	4	Dec.	1886	21	16	Smithfield	Cache
29 Children	Waldvogel - DeLace Edward	11	Jan.	1911	21	16	Rigby	
30	" June Carmeen	24	Nov.	1915	21	16	Tobar	Elko
31	" Charlotte	23	Mich.	1918	21	19	"	"
32								
33								
34								
35								
36								
37								
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[illegible]

[illegible]

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Kelsey - Louis	24	Oct.	1891	G	19	Smithfield	Cache
2 Mother	Greenwood - Gladys	5	May	1905	G	19	Philadelphia	
3 Children								
4								
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Bergener - George Phillips	14	Aug.	1893	G	30	Logan	Cache
15 Mother	Kelsey - Jenette	21	Sept.	1897	G	30	Price	
16 Children	Bergener - Owen Phillip	8	Mar.	1916	G	30	Logan	Cache
17	" Vivian	20	Aug.	1918	G	30	"	"
18	" Jennette	16	Oct.	1930	G	30	"	"
19	" Jay Henry	19	Oct.	1933	G	30	Soda Springs	Caribou
20								
21								
22								
23								
24								
25								
26								
27 Father	Hurst - Fredrick Lorin	24	July	1900	G	30	Paris	Bear Lake
28 Mother	Kelsey - Lois	18	May	1900	G	33	Paris	
29 Children	Hurst - Russell Lorin	9	Feb.	1930			Logan	Cache
30	" Eileen	5	Nov.	1933			"	"
31								
32								
33								
34								
35								
36								
37								
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[illegible]

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Hendrickson - Cornelius Hugh	9	Jan.	1880	H	35	Smithfield	Cache
2 Mother	Perry - Emma	29	Apr.	1878	H	35	Mapleton	Salt Lake
3 Children	Hendrickson - Ethel	11	Oct.	1913	H	35	Calgary	Alberta
4	" Lewis K.	12	Nov.	1917	H	35	"	"
5	" Betty June	27	Aug.	1924	H	35	Portland	
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Jacobson - Ira Leroy	9	Aug.	1880	H	35	Beaver	
15 Mother	Hendrickson - Mary Louisa	28	Jan.	1883	H	36	Smithfield	Cache
16 Children	Jacobson - Ira Elroy	21	May	1907	H	36	Clawson	Fremont
17	" Apton Elizabeth	30	Jan.	1909	H	36	"	"
18	" Owen H.	1	Aug.	1910	H	36	Cardston	Alberta
19	" Joseph George	20	Apr.	1913	H	36	Hill Spring	"
20	" Halsey Dean	13	Dec.	1914	H	36	"	"
21	" Waga	26	Jan.	1917	H	36	"	"
22	" Alton Franklin	1	Dec.	1918	H	37	"	"
23	" Lloyd H.	14	Sept.	1921	H	37	Cardston	"
24								
25								
26								
27 Father	Jacobson - Samuel Alongo	27	Apr.	1879	H	37	Beaver	
28 Mother	Hendrickson - Chloe	25	May	1885	H	37	Smithfield	Cache
29 Children	Jacobson - Myron Alongo	19	Dec.	1906	H	37	Clawson	Fremont
30	" Wanda Elizabeth	26	Jan.	1909	H	37	"	"
31	" Ralph William	15	Jan.	1911	H	37	Hill Spring	Alberta
32	" Hazel May	6	Aug.	1913	H	38	"	"
33	" Elwood John	20	Jan.	1916	H	38	"	"
34	" Brandell H.	4	Feb.	1919	H	38	"	"
35								
36								
37								
38								
39								

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FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Hendrickson - William	27	June	1888	L	38	Glendale	Franklin
2 Mother	Shaffer - Albvretta	31	Apr.	1888	L	38	Montpelier	Bear Lake
3 Children	Hendrickson - Roy Shaffer	23	June	1913	L	38	Magrath	Alberta
4	" - Rud William	10	Feb.	1915	L	38	"	"
5	" - Helen	12	Mch.	1916	L	39	Hill Spring	"
6	" - Grant	7	Jan.	1918	L	39	"	"
7	" - Elizabeth	31	Jan.	1921	L	39	Magrath	"
8	" - Mayda Clayne	23	Mch.	1923	L	39	"	"
9	" - Mary Ellen	19	June	1925	L	39	Le Grande	Union
10								
11								
12								
13								
14 Father	Hendrickson - Elmo	7	Jan.	1891	L	39	Glendale	Franklin
15 Mother	Merrill - Jehzell	18	Oct.	1894	L	39	Lehi	Utah
16 Children	Hendrickson - John Lyman	13	Apr.	1917	L	30	Cardston	Alberta
17	" Elizabeth Merrill	29	Dec.	1918	L	30	Hill Spring	"
18	" Jean Merrill	18	Feb.	1920	L	30	"	"
19	" Joyce Merrill	12	Sept.	1921	L	30	"	"
20	" George Elmo	30	Dec.	1924	L	30	"	"
21								
22								
23								
24								
25								
26								
27 Father	Hendrickson - Joseph Smith	13	Feb.	1898	L	30	Glendale	Franklin
28 Mother	Leavitt - Genevieve	15	Apr.	1900	L	31	Blazer	Alberta
29 Children	Hendrickson - Ethel La Rue	1	July	1919	L	31	Cardston	"
30	" - Genevieve Loraine	7	"	1920	L	31	Imbler	Union
31	" - Josephine	7	"	1924	L	31	Le Grande	"
32								
33								
34								
35								
36								
37								
38								
39								

	BLESSED OR CHRISTENED	BAPTIZED	REF.	CONFIRMED	REF.
State or Country	Day Month Year P. L.	Day Month Year Place P. L.	P. L.	Day Month Year P. L.	
Idaho	9 Aug. 1888 G 28	2 July 1896 Glendale G 28	G 28	2 July 1896 G 28	1
"					2
Canada	35 July 1913 G 28				3
"	7 Mch. 1915 G 28				4
"	8 Apr. 1916 G 29	4 May 1925 Le. St. Oregon G 29	G 29	4 May 1925 G 29	5
"	1918 G 29				6
"	1921 G 29				7
"	30 June 1923 G 29				8
Oregon	4 Apr. 1926 G 29				9
					10
					11
					12
					13
Idaho	5 Mch. 1891 G 29	3 June 1899 Leigh Idaho G 29	G 29	4 June 1899 G 29	14
Utah		2 Nov. 1902 Lehi U. G 29	G 29	2 Nov. 1902 G 29	15
Canada	3 June 1917 G 30	9 July 1925 Cardston G 30	G 30	9 July 1925 G 30	16
"	15 Mch. 1919 G 30				17
"	23 May 1920 G 30				18
"	14 Nov. 1921 G 30				19
"	29 Mch. 1925 G 30				20
					21
					22
					23
					24
					25
					26
Idaho	3 Apr. 1898 G 30	2 June 1906 Leigh Idaho G 30	G 30	2 June 1906 G 30	27
Canada	1908 G 31				28
"	7 Sept. 1919 G 31				29
Oregon	1 Sept. 1920 G 31				30
"	2 Nov. 1924 G 31				31
					32
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					37
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					39

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B34

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Snyder - Joseph Melvin	1	Nov.	1901	L	32	Bedford	Star Valley
2 Mother	Owen - Serena	25	Jan.	1898	L	35	Fairview	Franklin
3 Children	Snyder - Owen Junior	17	Apr.	1925	L	35	Preston	"
4	" - Etta La Rue	3	Jan.	1927	L	35	"	"
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Smith - John Walker	11	Oct.	1893	L	44	Treasureton	Franklin
15 Mother	Thompson - Mildred	17	July	1890	L	44	Smithfield	Cache
16 Children	Smith - Blanche Nefti	11	"	1916	L	45	Preston	Franklin
17	" Del Walker	3	Sept.	1917	L	45	Cleveland	Bannock
18	" Pearl Mildred	30	Jan.	1919	L	45	"	"
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Clark - Earnest	12	Oct.	1888	L	48	Freedom	Star Valley
28 Mother	Pratt - Esther	8	Aug.	1895	L	51	Fairview	Franklin
29 Children	Clark - Blaine Pratt	4	Jan.	1920	L	52	Iona	Bonneville
30	" - Owen	7	June	1921	L	52	Preston	Franklin
31	" - Marie Esther	28	Dec.	1923	L	53	Iona	Bonneville
32	" - Dewey Earnest	7	June	1926	L	53	Afton	Star Valley
33								
34								
35								
36								
37								
38								
39								

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FAMILY GROUP GENEALOGY

1395

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Gamble - Verona	27	Mch.	1896	G	53	Franklin	Franklin
2 Mother	Pratt - Laura	29	Jan.	1897	G	53	Fairview	"
3 Children	Gamble - Sheldon Moroni	9	Apr.	1917	G	53	Preston	"
4	" - Laura Aletha	9	May	1919	G	54	"	"
5	" - Phyllis	15	"	1923	G	54	"	"
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Dunkley - Lorin Richard	6	Sept.	1884	G	54	Franklin	Franklin
15 Mother	Pratt - Viola	26	Jan.	1899	G	54	Fairview	"
16 Children	Dunkley - Eloxa Vileen	14	Apr.	1922	G	57	Whitney	"
17	" - Viena	24	June	1924	G	57	"	"
18	" - Richard Pratt	9	Nov.	1927	G	57	Preston	"
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Baker - William Russell	9	Feb.	1899	G	58	Fork Vale	
28 Mother	Pratt - Vida	22	Feb.	1901	G	58	Fairview	Franklin
29 Children	Baker - Russell Pratt	6	Mch.	1926	G	58	Preston	"
30	" - Marjorie	9	Apr.	1927	G	58	"	"
31								
32								
33								
34								
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37								
38								
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B26

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Walton - Delbert	14	Oct.	1901	S	58	Cleveland	Barnock
2 Mother	Pratt - Athleen	21	Feb.	1904	S	59	Preston	Franklin
3 Children	Walton - La Dell	20	June	1924	S	59	"	"
4	" - Beulah	26	Jan.	1926	S	59	"	"
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Linford - Linton Hess	5	Mch.	1905	S	60	Garden City	Rich
15 Mother	Pratt - Ruth	30	Mch.	1906	S	60	Preston	Franklin
16 Children	Linford - Rhea	25	Oct.	1925	S	61	Afton	Star Valley
17								
18								
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Kump - Reuel Victor	23	June	1899	N	10	Wardboro	Bear Lake
28 Mother	Humphreys - Irene	19	May	1899	N	10	Dingle	" "
29 Children	Kump - Ida M.	10	Mch.	1925	N	11	Idaho Falls	Bonneville
30	" - Thomas Gerwin	9	July	1927	N	11	Bern	Bear Lake
31								
32								
33								
34								
35								
36								
37								
38								
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FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Jensen - Andy	37	May	1900	H	19	Fort Harrison	Utah
2 Mother	Kung - Florence Mildred	17	Feb.	1900	H	19	Bear	Bear Lake
3 Children	Jensen - Mary Wyoming	14	Oct.	1925	H	15	Bennington	Bear Lake
4	" - Dolores Andy	11	June	1927	H	15	"	" "
5								
6								
7								
8								
9								
10								
11								
12								
13								
14 Father	Koerven - Isaac	11	Nov.	1891	H	15	Montpelier	Bear Lake
15 Mother	Kung - Rachel Hannah	7	July	1903	N	16	Bear	" "
16 Children	Koerven - Kathleen	5	June	1926	N	16	Georgetown	" "
17	" - Amos Isaac	30	July	1927	N	16	"	" "
18								
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Keller - Emanuel C.	28	May	1887	N	26	Ovid	Bear Lake
28 Mother	Bennett - Mildred	4	Aug.	1891	N	26	Perry	Bannock
29 Children	Keller - Vonda	19	Oct.	1910	N	26	"	"
30	" - Wells E.	5	Feb.	1913	N	29	Mink Creek	Franklin
31	" - Ferson Bennett	23	Jan.	1915	N	29	"	"
32	" - Curtis	23	"	1917	N	29	Glencoe	"
33	" - Beulah	31	Dec.	1918	N	29	"	"
34	" - Paxmer Bennett	19	Jan.	1921	N	50	"	"
35	" - Aletha	27	Jan.	1923	N	50	"	"
36	" - Hugh Bennett	13	Sept.	1924	N	50	"	"
37	" - Dallas	1	Feb.	1927	N	50	Mink Creek	"
38								
39								

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FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Oliverson - Richard T.	31	Mar.	1875	X	30	Franklin	Franklin
2 Mother	Keller - Ada Jane	8	May	1889	X	30	Mink Creek	"
3 Children	Oliverson - Hugh Sean	17	Apr.	1907	X	30	"	"
4	" - Willis Richard	16	Dec.	1908	X	33	"	"
5	" - Newel Leland	29	June	1910	X	33	"	"
6	" - James Kelley	6	Dec.	1916	X	33	"	"
7	" - Anna America Loftis	3	Nov.	1914	X	33	Preston	"
8								
9								
10								
11								
12								
13								
14 Father	Neilson - Orson	14	Jan.	1891	X	33	Mink Creek	Franklin
15 Mother	Keller - Sarah Catherine	17	July	1891	X	34	"	"
16 Children	Neilson - Joseph Keller	21	Apr.	1913	X	37	"	"
17	" - Uthana	21	July	1916	X	37	Glendale	"
18	" - Dee	14	Aug.	1917	X	37	Blackfoot	Bingham
19	" - Vivil Orson	19	Oct.	1919	X	37	Groveland	"
20								
21								
22								
23								
24								
25								
26								
27 Father	Neilson - Leonard	3	Feb.	1893	X	37	Mink Creek	Franklin
28 Mother	Keller - Julia Olive	6	May	1894	X	38	"	"
29 Children	Neilson - Venice	24	"	1914	X	38	"	"
30	" - Douglas Leonard	5	Nov.	1915	X	38	"	"
31	" - Delna Pearl	12	Aug.	1917	X	38	"	"
32								
33								
34								
35								
36								
37								
38								
39								

	BLESSED OR CHRISTENED					BAPTIZED					REF.		CONFIRMED					REF.	
State or Country	Day	Month	Year	P.	L.	Day	Month	Year	Place	P.	L.	Day	Month	Year	P.	L.			
Idaho						1	May	1884	Franklin	N	30								
"	6	June	1889	N	30	8	May	1897	Mink Creek	N	30	6	June	1897	N	30			
"						17	Apr.	1915	Mink Creek	N	30	18	June	1915	N	30			
"	7	Feb.	1909	N	33	22	Dec.	1916	"	N	33	4	Feb.	1917	N	33			
"	11	July	1900	N	33														
"	1	Apr.	1916	N	33	24	Jan.	1935	Mink Creek	N	33	1	Feb.	1935	N	33			
"						24	Jan.	1935	"	N	33	1	Feb.	"	N	33			
Idaho	6	Mich.	1891	N	33	21	Jan.	1899	Mink Creek	N	34	5	Feb.	1899	N	34			
"	3	Sept.	1891	N	34	17	July	1899	"	N	34	6	Aug.	1899	N	34			
"	1	June	1913	N	37	31	Apr.	1931	Yellow land	N	37	1	May	1931	N	37			
"	10	Sept.	1916	N	37														
"	7	Oct.	1917	N	37	14	Aug.	1935	Mink Creek	N	37	6	Sept.	1935	N	37			
"	7	Dec.	1919	N	37	19	Oct.	1937	"	N	37	6	Nov.	1937	N	37			
Idaho	25	Mich.	1893	N	37	9	Mich.	1901	Mink Creek	N	37	3	Mich.	1901	N	37			
"	6	Sept.	1894	N	38	6	May	1903	"	N	38	1	June	1903	N	38			
"	5	July	1914	N	38	24	"	1932	"	N	38	4	"	1932	N	38			
"	2	Jan.	1916	N	38	5	Nov.	1933	"	N	38	9	Dec.	1933	N	38			
"	7	Oct.	1917	N	38	24	Aug.	1935	"	N	41	6	Sept.	1935	N	41			

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DIED			REF.		BURIED			REF.		REFERENCES RELATIONSHIP AND REMARKS
Day	Month	Year	P.	L.	Day	Month	Year	P.	L.	

12 July 1910 N 33 13 July 1910 N 33 Mink Creek, Idaho, Cemetery

26 Sept. 1916 N 37 28 Sept. 1916 N 37 Mink Creek, Idaho, Cemetery

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Lee - Joseph Wilmer	18	May	1896	N	41	Farr West	Weber
2 Mother	Keller - Pearl Sophia	15	June	1896	N	41	Mink Creek	Franklin
3 Children	Lee - Arden Keller	23	Jan.	1931	N	42	Ammon	Bonneville
4	" - Ruth	9	Nov.	1933	N	42	Mink Creek	Franklin
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14 Father	Phelps - Ezra Vere	2	Apr.	1894	N	51	Montpelier	Bear Lake
15 Mother	Baxter - Estella May	10	Oct.	1898	N	52	Salt Lake	Salt Lake
16 Children	Phelps - Darius Ray	17	Aug.	1914	N	52	Pocatello	Bannock
17	" - Velma	28	May	1916	N	52	Montpelier	Bear Lake
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27 Father	Phelps - Homer Stull	10	Jan.	1898	N	52	Montpelier	Bear Lake
28 Mother	Cole - Mary (Vesper)	11	Dec.	1900	N	53	Seattle	
29 Children	Phelps - Royal Stull	9	June	1930	N	53	Montpelier	Bear Lake
30	" - Homer Odell	29	Apr.	1932	N	53	"	" "
31	" - Thomas Elvon	19	May	1934	N	53	Alton	" "
32	" - David Junior	12	Apr.	1936	N	53	"	" "
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DIED			REF.		BURIED			REF.		REFERENCES RELATIONSHIP AND REMARKS	
Day	Month	Year	P.	L.	Day	Month	Year	P.	L.		
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28 Oct. 1918

Montpelier, Idaho, Cemetery

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Jensen - James	3	Dec.	1884	N	54	Montpelier	Bear Lake
2 Mother	Phelps - Naomi	27	Apr.	1899	N	57	"	" "
3 Children	Jensen - James Everett	22	Sept.	1917	N	58	"	" "
4	" - Harold Max	23	July	1919	N	58	"	" "
5	" - Ramona Genevieve	25	Dec.	1921	N	58	"	" "
6	" - Richard Clyde	17	July	1924	N	58	"	" "
7	" - Wanda Mary Jane	25	"	1927	N	59	"	" "
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13								
14 Father	Phelps - Hugh Morris	19	June	1906	N	60	Montpelier	Bear Lake
15 Mother	Kump - Irene	14	Mch.	1906	N	63	"	" "
16 Children	Phelps - Vaughn Hugh	12	Aug.	1925	N	63	"	" "
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27 Father	Eastwood - Albert	25	Mch.	1893			Denton	Lancashire
28 Mother	Morgan - Elva	26	Mar.	1896			Liberty	Bear Lake
29 Children	Eastwood - Rao	26	"	1916			"	" "
30	" - Grant Thornton	6	Jan.	1920			Paris	" "
31	" - Mona	4	Feb.	1922			Arvid	" "
32	" - Vilate	24	"	1924			Murray	Salt Lake
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State or Country	BLESSED OR CHRISTENED					BAPTIZED				REF.		CONFIRMED			REF.	
	Day	Month	Year	P.	L.	Day	Month	Year	Place	P.	L.	Day	Month	Year	P.	L.
Idaho						6	Aug	1896	Mont. pettin	7	54	6	Aug	1896	7	54
"			1899	7	57	7	July	1907	Alton	7	57	7	July	1907	7	57
"			1917	7	58											
"	5	Oct.	1919	7	58											
"	25	Jan.	1923	7	58											
"	5	Oct.	1924	7	58											
"	17	Nov.	1927	7	58											
Idaho			1906	7	60	8	Oct.	1916		7	60	8	Oct.	1916	7	60
"						9	Nov.	1917	Montpelier	7	63	9	Nov.	1917	7	63
"	1	Nov.	1925	7	63											
England	May		1893			19	Nov.	1907				24	Nov.	1907		
Idaho	24	Apr.	1896			24	Apr.	1904	Liberty			24	Apr.	1904		

	ENDOWED				REF.		MARRIED OR SEALED				REF.		SEAL, TO PARENTS OR A.				REF.	
	Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.	Day	Month	Year	Place	P.	L.
1	28	Sept.	1916	^{E.H.} S.L.	N	54	28	Sept.	1916	^{E.H.} S.L.	N	54						
2	"	"	"	"	N	58												
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12																		
13																		
14	1	Oct.	1934	^{E.H.} S.L.	N	63	1	Oct.	1934	^{E.H.} S.L.	N	63						
15	"	"	"	"	N	63	"	"	"	"	N	63						
16																		
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25																		
26																		
27	7	June	1917	^{E.H.} S.L.			7	June	1917	^{E.H.} S.L.								
28	"	"	"	"			"	"	"	"								
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FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Nye - Irl Champney	9	Feb.	1896			Paris	Bear Lake
2 Mother	Morgan - Mildred	13	Jan.	1896			Liberty	" "
3 Children	Nye - Lazella	29	Jan.	1923			"	" "
4	" - Velma	24	May	1936			"	" "
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13								
14 Father	Morgan - Hugh	30	Nov.	1897			Liberty	Bear Lake
15 Mother	Ketch - Edna - Eugenie	25	Apr.	1900			St. Charles	" "
16 Children	Morgan - Elta Ketch	29	Jan.	1922			Liberty	" "
17	" - Artell	13	Sept.	1934			"	" "
18								
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26								
27 Father	Coon - Rudger York	14	Jan.	1896			Pleasant Green	
28 Mother	Morgan - Vilate	17	Aug.	1900			Liberty	Bear Lake
29 Children	Coon - Wayne Morgan	19	June	1930			Magna	
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B32

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Corn - Wilford	20	Nov.	1895			Pleasant Green	Salt Lake
2 Mother	Morgan - Zula Margaret	23	Nov.	1902			Liberty	Bear Lake
3 Children	Corn - Lance	30	Aug.	1925			Magna	Salt Lake
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13								
14 Father	Newbold - Henry Arnold	5	Feb.	1899			Smithfield	Cache
15 Mother	Christiansen - Hazel	16	Oct.	1899			Preston	Franklin
16 Children								
17								
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19								
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26								
27 Father	Newbold - Richard Owen	21	May	1902			Smithfield	Cache
28 Mother	Poole - Sara Jane	26	Sept.	1904			Whitney	Franklin
29 Children	Newbold - Dorothy	1	July	1934			Preston	"
30	" - Richard Wayne	11	Nov.	1935			"	"
31	" - Gordon Henry	20	Dec.	1936			"	"
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B-33

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Oliverson - Kenneth	14	Oct.	1902			Franklin	Franklin
2 Mother	Newbold - Hannah Boneta	5	Jan.	1905			Rivendale	Franklin
3 Children	Oliverson - Kenneth La Mer	3	July	1935			Preston	"
4								
5								
6								
7								
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12								
13								
14 Father	Winn - Glen Riches	17	Feb.	1897			Smithfield	Cache
15 Mother	Roskelly - Mary Letha	7	Aug.	1904			"	"
16 Children	Winn - Barbara	8	July	1924			"	"
17								
18								
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26								
27 Father	Blanchard - Asael Spenas	30	July	1907			Logan	Cache
28 Mother	F. Linders - Alice Louise	9	Dec.	1909			Grantville	
29 Children								
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B 34

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Croft - George Albert	13	May	1892	K	33	Ogden	Weber
2 Mother	Roberts - Lulphina Prudence	10	Nov.	1896	K	34	Logan	Cache
3 Children	Croft - Carmena	31	June	1930	K	34	Cedar City	Inon
4	" - Marjorie	13	Jan.	1932	K	34	"	"
5	" - Carol Roberts	11	Nov.	1935	K	34	"	"
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14 Father	Roberts - David Llewellyn	9	Aug.	1898	K	34	Logan	Cache
15 Mother	Crittenden - Mary Eliza	31	Oct.	1900	K	37	Ogden	Weber
16 Children	Roberts - Janett	23	May	1919	K	37	"	"
17	" - David Richard	23	Nov.	1930	K	37	"	"
18	" - Darwin Llewellyn	7	Apr.	1933	K	38	"	"
19	" - Ruth	18	June	1933	K	38	"	"
20	" - Kenneth Oscar	15	Apr.	1935	K	38	"	"
21	" - Mary Lou	17	Sept.	1936	K	38	"	"
22								
23								
24								
25								
26								
27 Father	Roberts - Robert Merddyn	6	July	1900	K	38	Logan	Cache
28 Mother	Critt - Hazel May	15	Jan.	1906	K	31	Newport	
29 Children	Roberts - Alice Annette	25	June	1925	K	31	Ogden	Weber
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DIED			REF.		BURIED			REF.		REFERENCES RELATIONSHIP AND REMARKS
Day	Month	Year	P.	L.	Day	Month	Year	P.	L.	
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16 Sept. 1923 H 28

Logan, Utah, Cemetery

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Roberts - Elliot Jessop	5	May	1904			National City	
2 Mother	Roberts - Susan Gladwin	27	Oct.	1904			Logan	Cache
3 Children								
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13								
14 Father	Passey - George Iland	30	June	1897	10	15	Lanark	Bear Lake
15 Mother	Wallentine - Pearl Evangeline	6	"	1896	10	21	Paris	" "
16 Children	Passey - Wallace Iland	18	May	1931	10	25	"	" "
17	" - Nadine	30	Sept.	1932	10	25	Oneida	Franklin
18	" - Rago La Var	24	Apr.	1936	10	25	"	"
19	" - Robert Kay	21	Oct	1928			"	"
20								
21								
22								
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26								
27 Father	Orard - Shibley Smith	10	Feb.	1903			Morgan	
28 Mother	Passey - Eliza Orusilla	10	Jan.	1902			Lanark	Bear Lake
29 Children	Orard - Robert Passey	25	Dec.	1935			Berburg	
30	" - Jay Smith	9	May	1927			Paris	Bear Lake
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	BLESSED OR CHRISTENED	BAPTIZED	REF.	CONFIRMED	REF.
State or Country	Day Month Year P. L.	Day Month Year Place P. L.	P. L.	Day Month Year P. L.	L.
Cal. Utah	4 July 1909 4 Dec. 1934	10 Sept. 1914 Ogden		10 Sept. 1914	1
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Idaho	1 Aug 1897 D 15	1 July 1905 Sterling Canada D 15	D 15	2 July 1905 D 15	14
"	2 July 1896 D 21	1 June 1904 Paros D 21	D 21	12 June 1904 D 21	15
"	19 June 1921 D 25	6 Aug 1929 Logan Temple D 25	D 25	6 Aug 1929 D 25	16
"	20 Oct 1922 D 25	/			17
"	6 June 1926 D 25				18
"	19 Feb 1929				19
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Utah					27
Idaho					28
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B36.

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Parsey - La Mont	15	June	1904	D	31	Sterling	Albasta
2 Mother	Price - Violet Elizabeth	31	May	1905	D	32	Paris	Bear Lake
3 Children								
4								
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11								
12								
13								
14 Father	Parker - Harvey M.	2	Mch.	1894			Lanark	Bear Lake
15 Mother	Roberts - La Veda Ann	8	Nov.	1903			"	" "
16 Children	Parker - Maylan	20	Apr.	1923			"	" "
17	" - Valine	8	Jan.	1925			"	" "
18	" - La Donna	7	Dec.	1926			"	" "
19								
20								
21								
22								
23								
24								
25								
26								
27 Father	Oxx - Lee King	18	Apr.	1900			Liberty	Bear Lake
28 Mother	Roberts - Viola	31	Dec.	1903			Lanark	" "
29 Children								
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B37

FAMILY GROUP GENEALOGY

	NAME	BIRTH			REF.		WHERE BORN	
		Day	Month	Year	P.	L.	Town	County
1 Father	Loomer - Alfred Lee	5	Aug.	1903			Lanark	Bear Lake
2 Mother	Roberts - Dretta	7	Sept.	1906			"	" "
3 Children								
4								
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12								
13								
14 Father	Oliverson - Hugh Jean	17	Apr.	1907	N	30	Mink Creek	Franklin
15 Mother	Larsen - Anona	1	Nov.	1910	N	33	"	" "
16 Children	Oliverson - Ramona							
17								
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26								
27 Father	Justin - Iwayne	7	Apr.	1902			Sharon	Bear Lake
28 Mother	Clayton - Lareta	9	June	1902			Provo	Utah
29 Children	Justin - Dean Menlow	23	Apr.	1937			Idaho Falls	Bonneville
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INTERLUDE

The historical and genealogical data preceeding may, as is usual in such matters, be public property, or for public reference and use, but that which follows by way of biographies, personal narratives, etc., belongs only to the family and it is not for public use in a public way. While the biographies and other matter in the following pages shall deal properly and necessarily with secular affairs as well as religious affairs, it is intended to be, primarily, a history of the Priesthood in the family and the things pertaining thereto. When completed, as it should be, it will by far, be the most voluminous part of this work. If the members of the family will write a part only of the wonderful things that have come into their lives, it will not only make quite a volume as all must appreciate upon reflection, but it will do so much toward keeping those who shall follow after in the way in which they should go, and it will do so much to unite the family as is desired and needed and as I believe our noble Grandparents would advise and council if they could be consulted.

In this connection I desire to call the attention of the members of the family to some matters in an endeavor to emphasize this viewpoint.

Let us turn to the scriptures for they have been given to us, for our profit and learning, from the hand of God. We are to receive instructions "line upon line, precept upon precept, here a little and there a little." Some from the scriptures, some from experience, some from one another and some from our Heavenly Father-- through the inspiration of His Holy Spirit-- the source of all knowledge. D.&C. Sec. 88-77 to 82.

It is recorded in the Pearl of Great Price, Moses 6: 5, 6, 7, 45, and Abraham 1: 28, 31.

Moses Chapter 6.

5. "And a book of remembrance was kept, in which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration."
6. "And by them their children were taught to read and write, having a language which was pure and undefiled."
7. "Now this same Priesthood, which was in the beginning, shall be in the end of the world also. Now this prophecy Adam spake, as he was moved upon by the Holy Ghost and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying in the day that God created man, in the likeness of God made he him."

45. "For a book of remembrance we have written among us according to the pattern given by the finger of God, and it is given in our own language."

Abraham Chapter 1.

28. "But I shall endeavor, hereafter, to delineate the chronology running back from myself to the beginning of the creation, for the records, have come into my hands, which I hold until this present time."
31. "But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore, a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers have I kept even unto this day, and shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me."

First, Abraham discloses the purpose of records to be "for the benefit of my posterity that shall come after me," and, exemplifies this in the fact that the records from the "beginning of the creation have come into my hands, which I hold unto this present time", and which he writes for our benefit.

Secondly, Abraham used them "to delineate the chronology running back from myself to the beginning of the creation," to trace and establish the "right of the Priesthood", the order of the "Patriarchs", through the "records of the fathers."

Thirdly, in them was recorded the "beginning of creation and also of the planets and of the stars". Nor were these things all that was written in those records, their scope covered much more, for "it was given unto as many as called upon God to write by the spirit of inspiration" - "and a genealogy was kept of the children of God."

Fourthly, "By them their children were taught to read and write having a language that was pure and undefiled," for records keep a language pure and undefiled and also established ideals to follow and they are indispensable teachers.

Fifthly, "It was done according to the pattern given by the finger of God". It was commanded of God according to the pattern God gave and was given in their language so they could understand it.

Sixthly, "Now this same priesthood, which was in the beginning, shall be in the end of the world also". In these Latter Days, even a "Fullness of the Priesthood", has been restored - that same Priesthood.

Seventhly, "This prophecy Adam spoke, as he was moved upon by the Holy Ghost". That same priesthood, it was said by the spirit of God, through Father Adam should be "in the end of the world also". This is important for the same priesthood requires the establishment of the same things. It requires that a genealogy shall be kept; not merely in the secular sense, but that the right of the Priesthood shall be known through records; that the Patriarchal order shall be established and followed or that the family shall be "set in order" and kept in order, partly through the use of proper records and partly through proper organization. Let us here consider the word of the Lord given to President John Taylor in October 1882 as follows:

"And then, I call upon my Priesthood and upon all of my people to repent of their sins and short-comings, of their covetousness and pride and self will and of all their iniquities wherein they sin against me; and seek with all humility to fulfill my law, as my Priesthood, my saints and my people, and I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their households, and I will bless and be with you, saith the Lord, and ye shall gather together in your holy places, wherein ye assemble to call upon me and ye shall ask for such things as are right and I will hear your prayers, and my spirit and power shall be with you, your families, your dwellings and your households, upon your flocks and herds, and fields and orchards, and vineyards, and upon all that pertains to you; and you shall be my people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power or dominion over you, for my word shall go forth and my work shall be accomplished and my Zion shall be established and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me, even so, Amen".

It is a curious coincidence that the above is a part of a revelation given in which President Heber J. Grant was called to act as an Apostle and now, during his administration as President, a special effort is being made to organize and to "set in order families", and to gather and preserve records of the living, and the dead -

Now, my dear relatives, the coming of the Messiah is near. The signs that the prophets said would immediately proceed his coming, as the leafing of the trees foretell and precede the coming of summer, are all around us. A "great and dreadful day" is coming in which the wicked will be destroyed or the end of the world or worldly dominion shall come. (READ) Malachi 4: 1. That Priesthood which was in the beginning is, in fulfillment of the words of Father Adam, in the earth now even a "fulness of the Priesthood". We are counselled to "set our families in order" and teach your children "light and truth". (READ) Doc. & Cov. Sec. 93: 40 to 49. Keep a genealogy in our homes, and to write as we may be led by the Holy Ghost, that it may be preserved for those who shall come after. All this will assist in establishing the race of Latter Day Patriarchs in our family, and they shall be members of that race, firmly established through these mighty things.

Hugh Roberts holds the same Priesthood as those ancient Patriarchs and he stands at the head of his family in this dispensation. He holds the keys of the redemption of his family because he was the first of the family to accept "light and truth" and to follow after it faithfully to the end of his days and he is the father of the family. He stands between the past and the future holding the keys of the redemption of ancestry and descendants. He is, therefore, at the head of the redemption work of the family in the spirit world, organizing and setting it in order there and he is exercising those keys for the redemption and exaltation of the living and the dead of the family, under the authority of those holding the Priesthood, who bear rule.

I feel that the work on the other side of the veil is farther advanced than it is here because they have been diligently working, I am sure, and we have not. If we will work as they are, I feel that the time will soon come when we can in some way communicate with them and be instructed and directed by them. What think you? Are Will and John Owens, Hugh and Dave Morgan, Uncle John and his boys, Thomas Roskelley, and others of the family doing nothing? What else is there of greater moment for them to do than to organize and set the family in order, gather the genealogy and the history of the family and prepare all things under Grandfather's direction in readiness to direct us in our work when we become attuned, and have made all things ready here, to co-operate with them in uniting the family under the seals of the Holy Priesthood. It will take time for us to prepare ourselves here, but each generation should take a step in advance of its predecessor and get nearer that goal. Let us cement our organization and hasten the accomplishment of the things desired by writing, not merely the secular things of life, but the things Father Adam and the Patriarchs of old wrote, and for the same purpose.

The biographies and things following are, in reality, the scripture of the family, a history of the Priesthood in the family, and of the dealing of God with the family and the individual members thereof. Remember that those who call upon God and obey the requirements of the gospel in all things, shall become the "sons of God" (READ) Moses 6: 48 to 67. And the spirit of God shall rest upon them and the eyes of their understanding shall be opened to see things as they are. (READ) D. & C. Sec. 76: 113 to 119. They shall go forth and unite and redeem the family—past, present and future, under the power and direction of the Priesthood completely in the line of the fathers to Father Adam. He is the Son of God and not the descendant of a monkey or any other of the lower forms or specie of life.

I feel to say that those of the family who follow the Priesthood, unitedly and in order and humbly, are "sons of God" and will multiply and increase in numbers and in power, and in might, and in dominion, both in this world and in the world to come, while those who become indifferent and treat these things lightly, except they repent, will dwindle and be cut off, and an end shall come to their generations. These records, if kept by the family in the manner designed shall show forth these things clearly and conclusively as time rolls on. And this shall be a testimony of the truth of these things and of the power there is in this work we are entrusted with, and are called upon to perform by those in authority over us.

Again, in the days of the early patriarchs, those who "harkened unto the Lord and gave heed were called the "sons of God" and all others were called the "sons of men". (READ) Moses 8: 13 to 15. But "As it was in the days of Noah so it shall be also at the coming of the Son of Man, for it shall be with them as it was in the days which were before the flood." (READ) Writings of Joseph Smith, Pearl of Great Price, Chapter, 41 to 49.

May God grant that a record of the family shall be faithfully kept as ~~set~~ forth in His word to Father Adam and as herein designed in accord with the plan given by our leaders and may it so continue to the remotest generations, to the salvation and exaltation of the family and, as a memorial of the integrity of the family and of God's goodness and mercy to the family, May this record be to the descendants of Hugh and Mary Owens Roberts what the Bible is to the descendants of Father Abraham, of the Book of Mormon to the descendants of Father Lehi, is the fervant prayer of,

Yours Humbly and Sincerely,

David Robert Roberts.

Ogden, Utah, 1927.

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#7 ELIZABETH OWEN ROBERTS

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ROBERT OWENS ROBERTS.

By- David R. Roberts.

The custom in the beginning of time was the oldest son in a family had certain rights, viz; leadership in a family, also privileges, viz; to direct the affairs in a family, also emoluments, viz; the homestead and most of the estate was his after the father's death to perpetuate the name of ancestry, to bless posterity and to preserve the estate and the houses or families of their race.. The other sons and the daughters did not enjoy these things as such. Robert Owens Roberts was the oldest of the four sons of Hugh and Mary Owens Roberts and one of the two sons leaving families in the earth, the other two passing from mortality in youth and infancy. Robert was born at Eglwysbach, Denbighshire, Wales Nov. 20, 1832. His youth and young manhood was spent in and around Eglwysbach. He learned the shoemaking trade of his father. He grew to a splendid handsome manhood as his countenance and his portrait would indicate. He was a fine singer and loved music. With his family excepting his sister Jane he accepted - embraced Mormonism, being baptized July 14, 1849 at Eglwysbach. He took an active part in the affairs of the church there during all of the time he lived there and he suffered heroically in common with them the severe persecution directed against the family because of Mormonism.

During this period and in his young manhood Robert "fell in love", naturally enough, but it did not terminate apparently, for his best good for he suffered a very severe loss that may mean the loss of his birthright in the Patriarchal order of the family - the rights of the first born. This right is a peculiar one, apparently reaching throughout eternity. Robert's love was bestowed upon a Jane Davis, a fine Welsh girl who had been converted to Mormonism and was an ardent member of the church. They dearly loved each other. It is said they intended to marry but the events that later crowded into their lives overruled their intentions.

About this time a traveling Elder of the church came into their branch to labor and, meeting Jane Davis took a liking to her but her relations with Robert stood in the way of his making a favorable impression with her. This Elder determined to remove this obstacle, however, and he wrote a letter to Jane advising her that he desired to have nothing more to do with her and signed Robert's name to the letter. Naturally, she turned in her actions rather cold toward Robert and shunned him. Robert could not understand this, and being rather independant and proud, let her take her course without remonstrance or explanation and they became separated though they loved each other. This Elder then pressed his attentions, wooed, won and married Jane. They moved to Zion and, in later years when she met Aunt "Betsy" Owens and learned the truth of her early love affair she wept, bitterly, for she loved Robert and her life with the one whom she had married had not been the most cordial and happy. Robert now found another congenial soul in the person of an Elizabeth Owen of Penmanbach and married her. She was not a member of the church and was rather bitter against it. Robert now went to live at Penmanbach and into the shoemaking business there. Later he went into the hardware business there. His wife's parents were the keepers of the Post Office there which in that country, is a place of rather marked distinction. After the death of his wife's parents, Robert inherited the Post Office and received the appointment to that service which position he held until his death which occurred on Jan. 26-1904. He was highly respected. His family numbered six children viz, two sons and four daughters. In order of birth they are, Mary Jane, Elizabeth, Margaret, Hannah, Hugh William and John Owen. Little is known of them because of their failure to correspond and what information we have of them is from other members of the family viz, through Aunt Jane R. Humphreys family. It would appear from conditions that Robert had let his priceless birthright and that it had fallen to the lot of John and his sons. A birthright in a family is a priceless heritage and is easily lost. Especially is this so in a family such as the Hugh Roberts family in this great day. I sometimes wonder if the descendants of John Roberts, the younger brother, shall be able to keep this right of their father. Only carelessness, indifference or selfishness on their part will cause them to lose it. If they shall lose it thru failing to discharge it's responsibilities and in doing their duty then who shall have it? I cannot believe that Hugh Roberts, the faithful, shall fail to be represented by one of

his own direct male line in his family in the earth. If John's family shall fail to lead us as a family then Robert, no doubt, will come into his own thru some of his descendants whom God shall touch and bring into that leadership. "God moves in a mysterious way - His wonders to perform."

Robert never left the church - He was not excommunicated. Did he pass beyond breathing a prayer, that God would remember his children in mercy and lead them into that pleasant way he knew in his youth? He, no doubt, knew in his soul that it was the truth and he was a good man and it would be his desire, naturally, for his children. Will God remember them?

Whether or not a birthright can be recovered in a family after having been once lost I do not know. But this I do know that it is of tremendous importance and of great value and that its rights and privileges reach beyond this life and into eternity. The foundation is laid here in mortal life. It is laid through mortal life. It is laid through obedience to law - the law upon which it's blessings are predicated - through attendance to duty - through toil and sacrifice. He who has its beneficent rights is fortunate and he must work and spend time and money to keep it his or he will lose it. Are we Jacob's or Esau's. Read the story of their lives as recorded in the Bible and what came of them and their's, even in earth life, and let us profit by it's lessons. Contemplate their future. Jacob's blessings and privileges pertain to the highest the celestial power, honor and glory. While Esau's pertains apparently to a lesser glory. The one is typified by the light, power, and glory of the sun, the other by the light of the moon or of the stars in power and glory. That too for a mere "mess of pottage." Esau was careless and indifferent to his great right and privilege and through selfishness or the desire to selfishly gratify a bodily appetite he sold his right, to his younger brother. Later he realized what he had done, but it was too late. Jacob was faithful and therefore Esau could not recover from Jacob what he had lost, even though Esau sought the life of Jacob, because of it. What a telling effect this little "mess of pottage" incident has had in the lives of those two boys and their families in the earth and Oh what contrast in the future. So it will measurably effect us and ours.

This record closes Dec. 31-1927. It is all we have of this branch. It is to be hoped that later the biographies, complete, of Uncle Robert's wife, children and grandchildren may be secured and added by way of supplement to this.

David R. Roberts.

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#8 ELIZA M. SORENSON ROBERTS



#64 HOME OF JOHN ROBERTS ON FARM AT LANARK IDAHO

BIOGRAPHIES OF JOHN AND ELIZA MARIE SORENSEN ROBERTS AND THEIR DESCENDANTS.

JOHN ROBERTS

By his daughter, Dora Roberts Hayward.

John Roberts, son of Hugh and Mary Owens Roberts, was born March 16, 1849 at Eglwysbach, Wales. He was one of a family of ten children. During his childhood he worked with his brothers and sisters in assisting to support the family, often helping grandfather who was a shoemaker.

Grandfather and grandmother, previous to my father's birth, had joined the church of Jesus Christ of Latter Day Saints, so as their children attained the proper age, they were baptized members of the same. My father received baptism at the hands of his father, Hugh Roberts on May 9, 1857 and was confirmed the same day by his father.

The persecutions of the saints in Wales had reached such a point that at times they were almost unbearable. Even their lives were sometimes in danger. Consequently, my father received very little education in the common schools, as he was molested terribly by his associates and he remained away from school to avoid their taunts. As a result his schooling throughout his whole life was one of experience, but he was one who lived and learned.

When father was at the age of fifteen, grandfather emigrated to America, bringing with him grandmother and five children. Aunt Betsey and Aunt Margaret having previously come. Father was the only son in grandfather's family to come to Zion, Uncle Robert preferring to remain in Wales. Thus according to the patriarchal order, father became the head of the Hugh Roberts family upon grandfathers death.

Grandfather's family arrived in Salt Lake in the year 1864 after a hard and strenuous journey across the plains, my father having walked all the way. Times were hard and during the first winter father hauled wood for a man, from a near-by canyon, taking every third load as his pay.

Circumstances grew no better by spring so grandfather decided to move his family to Smithfield, Utah, as conditions there seemed more favorable for making a living. At this place father was engaged mostly in farming and logging in the canyons. He always had time to perform his duties in the church, having taught the deacons for several years and was active as a choir member. Father loved music very much. It was a natural gift and art which had been developed as a child in his home, as all Welsh children are taught good music from their infancy.

Father was ordained an Elder, May 16, 1868 by William White. Six years later on July 9-1874 he married Eliza Marie Sorensen, daughter of Lars Christian and Carrie H. Abrahamson Sorensen, in the old Endowment House in Salt Lake City. Twelve children were born thru this union, five sons and seven daughters.

On April 7, 1881 father married in the Endowment House Fannie Lazell Akins, daughter of Benjamin and Levenia Noble Akins. Polygamy was generally practiced throughout the church at this time. Thirteen children were born to them, three daughters and ten sons. Plural marriage being against civil law, it became necessary for father and his families to seek a new home as the United States Marshals had been sent to molest and imprison all polygamists. Many were the nights father spend away from home in secret places to avoid them, even remaining in hiding for several days at a time.

To gain more security from the officers of the law, the family moved to Bear Lake Valley, Idaho, arriving there Sept. 7, 1883. They located on a farm father had previously purchased which was then a part of the Liberty ward but came within the boundaries of the Lanark ward when a division of the ward was made.

Imagine if you can, their feelings as they arrived at their new home. It was eleven o'clock at night when they reached their journey's end. No one to greet or welcome them. They built a camp fire and ate a supper of hot milk and bread which had been purchased at Bishop Austin's on the way. Their supplies had run low as they had been three days on the way. A rude house without doors or windows sheltered them that night and amid the howls of coyotes on the near-by hills, they spent their first night on the now old ranch.

I have often thought of the courage it must have taken and of the many disappointments, heartaches and even privations father and his brave wives experienced

during the first few years in Bear Lake Valley. For quite a long time one cow furnished a scanty supply of milk for the two families and their main diet besides milk consisted of bread, butter at times, and potatoes, with wild game occasionally. Sickness often came and even death took away some of the children but thru their courage and faith they were able to stand up under all these trials.

The original farm was made up of 160 acres of land and was purchased for between 400 and 500 dollars. Years later 320 acres more were homesteaded above what was known as the Miles Creek Canal. Father spent all his spare time in the canyons getting out material for building barns, fences, corrals etc. He grew to love canyon work. On the homesteaded part of the farm father built one of the best farm houses in that part of the valley and put into it all the conveniences and comforts within his means. This was mother's first home after the original two roomed log house in which both families lived for several years. Father also purchased the Peter Beck home adjoining his land and Aunt Fannie lived there.

Father's first machinery consisted of a mower, a cradle and a scythe. But at the time of the sale of his farm, he had every kind of a farm implement and tool necessary to carry on the work of a modern up-to-date farm. The machinery was always the best and was well cared for. Father was considered as one of the most successful farmers in Bear Lake Valley. His crops were among the best and his horses and stock often won prizes at the county fairs. He worked early and late, year in and year out to "make both ends meet," as he often remarked.

One of the biggest problems for everyone in Bear Lake for many years was to get money, that is currency. There was no cash in peoples pockets as there is today. Every cent that could be scraped together during the year was generally put away to pay the taxes. Even social affairs were carried on without money. Father often paid a bushel of wheat for a dance ticket.

At one time father drove a herd of sheep thru the mountains to Smithfield to obtain money to liquidate some of his debts. Working bees were organized among the neighbors for the purpose of building fences and other work as there was no money to hire labor.

As father became more prosperous he made yearly trips to Brigham City after fruit, requiring about a week to go and return. As a child I recall the thrill I would feel when I would see father returning with a load of fruit. Father always worked to fill the bins and cellars with supplies for the winter.

He also went regularly to Salt Lake to conference usually in the spring. On these trips as also on the trips for fruit he always took one of his children with him until all had had his turn. Father was present at the dedication of both the Logan and Salt Lake Temples and hauled rock for the construction of the former.

In the year 1900 father built a reservoir in the hollow west of his home to hold in reserve the water from a spring which headed near-by. Thus he was able to obtain more water for irrigation purposes, especially for his garden. Father raised one of the best gardens in Bear Lake. He loved to work in it and with pride he conducted visitors thru it always pointing out the fact that there were very few weeds. Many vegetables were sold in nearby towns, especially Montpelier.

When the Lanark ward was organized, Father was made leader of the choir which position he held for many years. He had previously been a member of the Liberty ward choir. In the year 1900 father was ordained a High Priest, having been ordained as a Seventy on August 21, 1886 by Thomas Minson.

It was in the fall of 1902 that father moved my mother to Paris, so that his children might have the opportunity of attending the Fielding Academy. Father was a firm believer in education and delighted in his children's scholastic attainments, four of them having received college training.

Shortly after his removal to Paris he became a member of the Bear Lake Stake Choir. He possessed a wonderful bass voice, being able to go lower down the musical scale than anyone else in the choir. Father loved music, good music, especially singing. He naturally disliked ragtime and jazz although he had had no particular training.

He would often sit in his big rocker at home and sing or hum his favorite tunes or hymns. His children would often join with him and soon there would be a duet, trio, or quartette while we worked. All of his children are more or less musically inclined. Father's idea of a pleasant evening was one of music especially singing.

Because father possessed the gift of singing, Bishop James S. Poulsen of the Paris Second Ward invited him, for several years to accompany him in his annual visits to the homes of the saints. He would speak and ask father to lead in a hymn or two. Father enjoyed traveling, especially into a new country. During my sister Carries' stay in Canada, he made a trip to see her, taking his small son Llwelllyn with him.

In the fall of 1917 father sold his farm to Ernest Hymas. He had been considering retiring from farm life for a number of years. Due to three of his sons, Reuben, Milford and Lyman being called into the armies of the United States in the World War, he was compelled to give up the farm. He purchased a home for Aunt Fannie in Paris and took a rest from his many years of hard labor. Then too, his health had been failing for some time and he was unable at times to assume any responsibility of farm work, leaving all of it to his sons.

Father received his Patriarchial blessing at the hands of Thomas Sleight Dec. 2, 1916. Father loved the gospel and always tried to perform his duties in the church. He was a faithful tithe-payer, a regular attendant at meetings. He liked to see all the members of his family there also. He taught his children the principles of the gospel and delighted when they were in the line of duty. Father was strictly honest and in a way very liberal. However, he never borrowed, neither did he care to lend. He always preached the doctrine of "saving up for a rainy day". He enjoyed the association of his family and friends and thoroughly enjoyed a good time. He was always interested in any community upbuilding program and was always a firm believer of the same.

While a resident in the Lanark ward, father was considered for a mission, but due to the fact that he was a large man, at one time weighing as much as two hundred-sixty pounds, he was not called. He suffered much from his weight, consequently the stake authorities decided that father's fulfilling a mission would be unwise as several brethren of father's build had had to return home because of a break-down in health from so much walking. Then too, father's work in music in the Lanark ward was much needed, so it was thought best for him to continue his duties at home.

Father and mother made several trips to Salt Lake and Logan Temples and performed work therein for their kindred dead. It was in the fall of 1923 that father's health seemed to break down entirely. He had been suffering for many years from Bright's disease. Father and mother had been to October conference in Salt Lake, had had a visit with Milford and family in Ogden, then had come to Logan to visit with us. He decided, after seeking advice from Dr. O. H. Budge to have his few remaining teeth extracted. This was really too much of an ordeal for a man of 74 and I'm sure the shock and physical strain hastened his death.

After staying a week with us, father was quite determined to visit my sister Elsie who lived near St. Anthony Idaho, before returning home. Mother raised objections but to no avail. Father was still determined so they went. A short time after they were again in their own home, father said to mother, "Well I have been to see all my children living outside of Bear Lake and I feel that something is going to happen." Within a month he was dead. Just at this time, father had been able to straighten out some of his financial difficulties by obtaining better securities on loans he had made. These troubles had worried him greatly and when they were somewhat cleared up, father seemed to suffer more or less from physical collapse. His old ailments appeared with complications and after less than a weeks illness he passed away Dec. 3, 1923. During the last day or two his knowledge of the Welsh language, his mother tongue came back to him and he talked as fluently in Welsh as he had done as a boy.

His funeral was held in the Paris Second Ward at eleven o'clock on Thursday, Dec. 6, 1923, both his wives and all his children being in attendance.

With his approval and blessing the Hugh Roberts Family Association was organized at Logan, Utah, on the 20th day of August 1923. He, with a large representation of both branches of his family participated. He was unanimously elected the first President of the association. He was very happy on the occasion of that reunion of the family. His Presidency of that association though of but short duration is a mark of honor to the family and a fitting crown of glory to him. His participation in the organization and his position in the furtherance of the great work of his family and race will at no distant time be proclaimed the greatest act - the crowning glory of his splendid life for it will reach into eternity and become more potent with power and glory as the eternities come and go.

Incidents of Interest.

Father was a firm believer that good can result from prayer. Very often when there was sickness in the home, he called in the Elders to administer to them, often performing the ordinance himself. Father did much canyon work before and after marriage. At one time he almost severed three of his toes. He always felt that his toes were saved from amputation thru prayer.

I recall that at one time during the month of June father prayed for rain as the spring had been unusually dry and it seemed as if the crops would be a failure. In answer to his prayer, rain came within a few days and the harvest was bountious.

When father was about sixty years of age, the Bright's disease from which he had suffered appeared in a very acute form. He was in bed for several weeks. At one time an operation was thought to be necessary, but he was spared this and recovered from his sickness only thru the faith and prayers of his loved ones and administrations by the Elders of the church.

THE FUNERAL SERVICE OF JOHN ROBERTS.

By a Nephew David R. Roberts.

The morning broke clear and cold over the city of Paris, Idaho, on December 6, 1923, and, as the hour of 11:00 A.M. neared, the relatives and friends of John Roberts gathered in the Paris, 2nd Ward Meeting House to do honor to the dead, to recite his many virtues and to pay the parting mortal respects to his memory.

Promptly at 11:00 A. M. Bishop Daniel Price called the assemblage to order and he presided over and conducted the services throughout. The High Priests Quorum of Bear Lake Stake, of which John Roberts was a member, attended in a body and the meeting house was well filled.

The Ward Choir, of which he was a member, sang the hymn he had assisted in singing on similar occasions, namely, "Though Deepening Trials Throng Your Way Press On, Press On, Ye Saints of God etc."

Prayer was offered by Elder Morris D. Lowe of the Stake Presidency Elder D. R. Roberts, his nephew, then spoke briefly on the life and labor of Uncle John and his nature so high minded, delicate and susceptible to the slightest touch of the things around him, and to spiritual influences. His musical talent and deep love of the beautiful. Spoke of the duty of the family and of the responsibilities resting upon them now that he was gone, exhorting all to be faithful as he had been.

Elder Samuel Matthews spoke of his acquaintance of many years and of the splendid neighbor John was. He spoke of his good qualities--his sterling integrity and honesty.

Elder Roy A. Walker, President of the Bear Lake Stake, next spoke. He said how splendid it was to have children--such a fine large family as John had. He trusted that the spirit the deceased had manifested would reach into every corner of Zion. John had laid a foundation that would be a power for eternity. Spoke of the tribute to the dead in the attendance of his quorum, showing their respect and love for him. He testified to the eternal truth of the gospel, embraced and faithfully followed to the end by John Roberts. He blessed the bereaved family.

A quartette consisting of L. T. Shepard, Herbert Spencer, Mary E. Lewis and Sister Spencer sang in a very impressive manner the splendid song entitled "I'll go where You want Me to go, Dear Lord. I'll be what you want me to be, etc."

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Elder Edward Rich, the Montpelier Stake President, dwelt upon the exemplary life and character of the deceased, and spoke of his splendid pioneering qualities and admonished the family to be united to the end and to do honor to their father throughout their lives.

Elder William L. Rich said he had known John Roberts many years, had known his worth as a man, of his industrious habits and of his ability. That he had lived beyond the allotted time of man and had done well and uttered a prayer for the unity of the family.

Bishop Daniel Price expressed the thanks of the family for the kindness and help of all in their bereavement, said the Ward had lost a great help, a pillar of strength in his passing beyond; said Brother Roberts expressed concern about some acquaintances because of their conduct, and pleaded with them to make changes in their manner of life; said he was always ready to reach out and help others who were in need; that his desire was to do right always; that the Bishopric leaned upon him for help as he was a source of strength to them and that it was hard to part. He gave the family a blessing.

The Choir sang, "Abide With Me".

Benediction was pronounced by Elder Alma Findley.

As the assemblage filed out following the casket, the Organist rendered most beautifully upon the organ "Nearer My God to Thee".

The body was placed in an auto hearse and followed by a long line of autos, loaded with relatives and friends, to the Liberty Cemetery, some seven miles distance, and was deposited in the last resting place with loved ones whose mortal remains he had previously assisted in laying away. So, too, will our turn come when our mortal race is run.

Those assembled bade a hurried adieu and separated for their several place of abode. The day turned cold, with a bleak cold wind blowing from the northwest and it closed with a snow storm and blizzard--the dead at rest--the living left to ponder upon the things of life, and to begin anew, upon the morrow, the battle of life.

ELIZA MARIE SORENSEN ROBERTS.

By her daughter - Dora Roberts Hayward.

Eliza Marie Sorensen Roberts was the daughter of Christian and Carrie M. Abrahamson Sorensen and was born in the little town of Vensesild, a suburb of Copenhagen, Denmark, on the 15th of April 1858. She was blessed April 20, 1858 by James C. Waby, a missionary.

Her parents received the call of the gospel in Denmark and when mother was 5 years of age they emigrated to Utah. They crossed the ocean in a sailing vessel, one month being required to reach New York, arriving there in April 1863. The following October the family arrived in Salt Lake after a very hard journey across the plains. They came in Bishop Preston's company and traveled by ox team.

The next year grandfather Sorensen moved to Smithfield, Utah, where their first home was a dugout. During the first few years here the family endured untold hardships. Mother learned during this time to spin the yarn that made her own clothes. A Calico dress in those days was a much coveted article of clothing. Mother's first calico dress cost seventy five cents per yard and money hard to obtain. Mother was baptized a member of the church of Jesus Christ of Latter Day Saints, July 8, 1866 by Andrew A. Anderson and confirmed the same day by Jeremiah Hatch. On July 9, 1874, mother was married to John Roberts by Daniel H. Wells in the old Endowment House in Salt Lake City. The couple made their home in Smithfield where four of their children were born. Mother was called as a member of the Smithfield ward choir and served faithfully for many years. Her voice was alto.

In the fall of 1883 father moved his two families to Bear Lake, arriving there September 7. I wonder now as I write this account, and I have thought of it many times, how mother and Aunt Fanny lived thru the hardships of those first few years in Bear Lake. Bearing children along with troubles and trials that go with making of a new home, scarcity of food and sickness, and even death, are almost beyond my conception of what human beings are able to endure.

Mother has often told me of the times she would get up an hour or two before the waking time of her children, walk up the hollow at least a mile to pick wild berries to stew for breakfast.

She did all her sewing for many years by hand and usually after the children had been tucked in bed at night. This was accomplished by poor lamp light, the strain of which has no doubt been the cause of her eye trouble today. She suffered many household inconveniences and often was obliged to carry water a good distance for all culinary purposes.

But amid all their trials and hard work mother and father attended faithfully to their religious duties. They went to meetings and choir practices in the Liberty ward and had to travel three miles, much of the year thru stormy weather and over very bad roads.

In the year 1893 my brother John, mother's fourth child died at the age of 14. His death came a severe blow to mother and it was very hard for her to bear up under her grief. Just three years previous, she had lost Nora, a small baby and time had hardly healed the wound when John was taken away. But mother found solace and comfort in performing faithfully her duties in the church. She served as a counselor in the Lanark ward Relief Society for many years until father moved mother's family to Paris.

Here she was called to perform the duties of a teacher in the Paris Second Ward Relief Society, later being called as second counselor to Sarah J. Ashley. This position she held for about six years. I recall that many days and nights she spent with the sick and those in distressing circumstances.

In 1908 mother, accompanied by her daughter Elsie went to Stirling Alberta Canada to visit with my sister Carrie who was living there. She remained about a month, enjoying every day of her stay.

Probably one of the hardest ordeals mother has ever had to face was to have two of her sons, Milford and Lyman, join the armies of the United States in the world war. It was a terrible experience for us all, but hardest of all on mother. Those weeks and months of anxiety were almost unbearable, but she stood up bravely under the strain and, there was no happier woman in the world than she the day when her sons returned to her. I recall clearly one incident during the boys' absence. We had not heard from Milford for about two months. The Armistice had been signed but my brother had been sent with the Army of Occupation into Germany. Days and weeks passed by but still no letter. Then on Christmas eve the long looked for message came which had been written after the Armistice, which gave us the assurance that Milford was safe. The letter from Milford was certainly Mother's best Christmas present that year.

Mother has been very lonely since father's death, due partly to the fact that her eye trouble has prohibited her from doing much reading or sewing. She has lived part of the time in the old home and the remainder with her sons and daughters. She is enjoying fairly good health at the present time. She has always loved to read, and sewing by hand and machine has been developed into a real art and she took time to school her daughters in her accomplishments.

SOME INTERESTING INCIDENTS.

Mother had been suffering from ill health for many years. She was advised to go to the Temple to be baptized for her health. This was in the year 1889. She testifies of the great blessings she received therefrom. Her health was much improved and she was much more able to perform her duties as a mother. Her strength was restored and life was much more pleasurable. In the year 1921, mother was ill for about six months. Specialists were consulted and everything was done in a medical way for her, but father had great faith in the Elders and asked them to bless mother often. I can testify as also can all the members of the family that mother's restoration to health came thru the power of the priesthood.

At one time on the ranch, mother became suddenly ill. It was before the death of my brother John who was at this time 12 years of age. Father was working in Liberty and only the children were at home. Mother was suffering from intense pain; her muscles were stiff and rigid. John said in his usual sympathetic way, "What can I do mother?" Mother answered "Nothing". Then John said, "I know what I can do I can ask Heavenly Father to make you better".

He laid his hands on mothers head and uttered these words in simplicity yet in great faith. "Heavenly Father, bless mama and make her better." Immediately her body relaxed, her pain left her and by the time father reached home, she was resting. Mother received a patriarchial blessing at the age of 12 by Brother C. W. Hyde. He told her that she would become a singer upon Mount Zion which has certainly been fulfilled. Also that she should sing with the multitude upon the completion of the Temple in Jackson Co. Missouri. This of course remains to be fulfilled.

LIFE SKETCH OF GEORGE HENRY PASSEY.

By his Son - Geo. Iland Passey.

George Henry Passey was born February 16, 1867 at Paris, Idaho. His parents were Thomas Passey born in Birmingham England, and Drucilla Theobald Passey born at the Isle of Wight England.

He was blessed in 1867 by Apostle Charles. C. Rich at Paris, Idaho. He was baptized April 28, 1878 at Paris, Idaho by Robert Price and confirmed by Walter Hoge.

His parents lived on a ranch near Montpelier, Idaho, where they had a dairy. When he was 10 years old, he went to school one term. He attended two more terms after that at the ages of 14 and 16 years respectively which ended his school work.

He worked for his father whild a boy, herding dairy cows and at the age of eighteen he learned to make cheese. At 20 years of age he took up carpenter work learning that trade.

Sept. 16, 1887 he married Marinda Vilate Dimmick of Wardbaro, Idaho. To this union four girls were born, Lottie, Flossie, Olive and Della. March 3, 1890 Lottie died and his wife passed away november 8th 1895.

He was ordained an elder in Aug. 1896 by Elder J. U. Stucki of Paris, Idaho.

On Sept. 2, 1896 he married Carrie Roberts of Lanark, Idaho at the Logan Temple. Apostle Merrian W. Merrill sealing them for time and eternity.

To this union eleven children were born, seven boys and four girls, nine of whome are now living. Sept. 2, 1896 he had the temple work done for his first wife.

He was ordained a High Priest June 16, 1897 by Wm. L. Rich of Paris, Idaho. At this time he served as Supt. of the Religion Class and counselor in the Y.L.M.I.A. He was set apart as second counselor to Bishop Ebenezer Crouch of the Lanark ward by Elder James H. Hart. June 16, 1897. He held this position until 1902 when he moved from Lanark to Canada.

During the year 1900 he was in the company led by Apostle A. O. Woodruff which went to settle the Big Horn country in Wyoming. In this year also he did construction work at Kemmerer, Oakley and Cumberland Wyoming. In March 1902 he moved his family to Sterling Alberta Canada. He there began working on his farm and improving his newly acquired home.

During the winter of 1902 and some of the year 1903 he spent helping build the Raymond Canada flour mill and amusement hall. During 1903 he spent some time at Railroad Bridge construction near Magrath Canada, about 18 miles South West of Sterling.

In 1904 he took up a homestead 19 miles east of Sterling. Here he spent some of his time farming. During 1909 he worked at Lethbridge Canada helping construct a large business block. He proved up on his homestead this same year (1909). In 1910 a hail storm passed over both his field at Sterling and his homestead 19 miles away, taking his entire crops. This along with the draughts made farming very discouraging.

He sold his homestead in 1911 and purchased a home in Paris, Idaho. After selling the homestead he worked at railroad construction work on a new line which continued about 50 miles East from Sterling. He helped build stations and section houses at Foremost, Conood and Rentham. This line was built in order that homesteaders might get their products to a market.

In the fall of 1915 he moved his family to our Paris Idaho home returning the following spring to Canada where he disposed of his home there. In the fall of 1916 he erected the Paris Garage and Novelty Picture Show which he operated for four years. During the summer before he did construction at the Ideal Beach Resort on Bear Lake. In 1920 he worked at the Paris Phosphate mine helping construct the buildings and cottages. He also spent time at the Utah Power Plants at Oneida Idaho and Logan, Utah.

During the years 1921 to 1924 he did carpenter work at Conda Mines and the Utah Power and Light Company at Alexander Idaho. He did some work at Rock Springs Wyoming in the fall of 1924 but was forced to return home on account of ill health.

During the summer of 1924 he had a bad seige of rheumatism and my sister Lael died. The next spring my brother Clinton passed away as the result of an appendicitis operation.

The spring of 1925 he was put in custodian of the Bear Lake County Court House at Paris, Idaho, at which place he is now employed.

CARRIE ROBERTS PASSEY.

By a Son - George L. Passey.

Carrie Roberts Passey, was born at Smithfield, Utah April 26, 1875. She is the daughter of John Roberts, born in North Wales and Eliza M. Sorensen Roberts born in Denmark.

She was blessed May 16, 1875 by her grandfather Hugh Roberts. She was baptized June 7, 1883 at Smithfield, Utah, by Able Smart, and confirmed the same day by Peter Nielson.

Her first schooling began when she was 7 years old and lasted for only 3 months. Cristy Ann Ainscuff was her teacher. Her father moved to Bear Lake Co., Idaho when she was eight years old, and located on a farm 3 miles South of Liberty.

She did not attend school again until she was twelve or thirteen years of age. Sometimes for part of the winter the children would stay at the home of father's second wife, Aunt Fannie to be able to go to school. Later they travelled from the ranch by team every morning and back at night to get what little schooling they could. Sometimes they almost perished in the winter blizzards. One fall she walked three miles morning and night to school at Liberty for six weeks.

When the ward of Lanark was organized she went to school there. She never had the privilege of attending other than the district school.

Being the eldest in a large family it fell to her lot to help her father as well as her mother and she took her place in the hay and grain fields and herded sheep and cattle at times. She also spun yarn for the family's stockings and helped knit the stockings.

When the Lanark Primary was organized she was chosen as first counselor to Eva A. Brown in which capacity she served for 9 years. She was also treasurer for the Young Ladies Mutual Improvement Association and a member of the Lanark ward choir of which her father was leader. She was also a Sunday School teacher.

September 2, 1896 she was married to George H. Passey of Lanark Idaho in the Logan Temple. Father had three girls, Olive, Flossie and Della by a former marriage, Olive and Della, she raised until they were married. Flowwie died four years after her marriage. I was the first boy in the family and was born June 30, 1897 and my brother, John R. the second son was born August 16, 1899. While mother was still confined we children took scarlet fever and it was at this time that Flossie passed away.

January 10, 1902 the third child Eliza Drucilla was born and three months later we moved to Sterling Alberta Canada. We rode on a narrow gauge railway part of the way which looked to us like a small toy when we saw it some years later.

During the 13½ years we resided in Sterling, five children were born in the family viz; LaMont, Milford T., Vilds, Leola and Clinton L.

While residing here she served as assistant secretary of Relief Society and at two different times was counselor to Sister Kate Holman in the same organization.

This town to which we had moved was just being built and there were only a few people there. The water had to be hauled for the distance of a mile and in barrels. Later we had a cement cistern.

D14

My father had a small farm near and a homestead 19 miles away. He was, most of the time, at this homestead or with railway construction gangs or threshing crews. We were alone a great deal, father being away working. Many times she has had to hawl the water for half mile distances, searched for our cows which then ran in the open ranges. The ranges were inhabited by wild steers and she went for the cows each night with great dread.

The winters in Canada were very severe at times. The frost would collect on the windows so thick that we would be required to melt it off with hot flat irons in order to see outside.

One summer we had the misfortune to lose our entire crops by a hail storm which though only a mile wide took our crop at Sterling and at our homestead 19 miles away.

In 1911 we purchased a home in Paris, Idaho. U.S.A. and four years later we moved to it where the family has resided since. The ninth child in our home was born on December 15th 1916. She was named Lael.

Mother says, "During the world war we witnessed some so called 'hard times.' Bran bread, little sugar, sirup and peanut butter was almost our only fare. Our two eldest sons Iland and John both served in the war and it was a thankful mother when they both returned safely."

"Our tenth child Blaine was born July 22, 1919 and on March 27, 1921 Lloyd Junior our eleventh and last."

"During the summer of 1924 my husband was taken down with rheumatism and while he was still ill, our daughter Lael was stricken with acute kidney trouble and passed away July 20, 1924. The following March Clinton was operated on for appendicitis and he too died. He passed away March 29, 1925."

"This double shock was too much for my nerves and I was on the verge of a break down. The nerve centers in my throat being most sensitive. I came near choking to death. In May 1925 I took treatments in the Logan Hospital. While there I went to the temple where I was administered to by President Jos. R. Shepherd. He promised me if I would keep the Word of Wisdom and prayed to the Lord, I would recover. I have tried to live better and do as I was instructed, and at the present date my health is improved greatly. This has been a manifestation of Gods power where faith is exercised.."

At the present time she is a Relief Society Ward teacher and a member of the Ward and Stake Choirs.

GEORGE ILAND PASSEY.

By - Carrie Roberts Passey.

George Iland Passey, son of George H. Passey and Carrie Roberts Passey, was born June 30th 1897, at Lanark, Bear Lake Co., Idaho; and was blessed August 1st, 1897, by Elder E. Crouch.

He lived with his parents in Lanark until the year 1902 at which time he moved with them to Stirling, Alberta Canada. Stirling was a little L.D.S. settlement about 60 miles north of the International boundry, on the railroad that goes from Great Falls, Montana to Lethbridge, Alberta. It contained from 3 to 4 hundred souls. The soil around was very fertile and the country around about town was soon taken up as farms. The part not taken as farms was well stocked with cattle. The country is rather flat or slightly rolling with practically no mountains. This is considerable different from the Bear Lake Idaho Country. There was an awful lot of of wind that swept the Canadian country from a southwesterly direction. It seemed that it blew every day. Stirling was very frequently visited by Indians from the Blood Reservation. There was generally a Royal North West Mounted Police stationed in town to keep peace and watch the Indians. August 15th 1903 was his first day in school and the years from then until he graduated from the grades were similiar to those of any boy of that age except that the last three years he was sick every spring with acute rheumatic fever.

He was baptised July 1st, 1905 by Elder L. H. Baker; confirmed July 2nd, 1905 by Elder Chas. W. Tillack. He was ordained a Deacon December 20th, 1909, by Elder Arthur E. Fawns. A Teacher November 24th, 1913 by Elder Arthur E. Fawns.

After he completed the 8th grade in school he started in the High school section instead of four years of High School as we have now the grades, they were known as the 9th, 10th and 11th, grades. Three grades covered all the work that four years of highschool does now. It was compulsory to take 13 subjects each year and if you failed in one you failed in all, because you had to take the grade all over again. The first spring after he started high school he was sick again with rheumatism and although he was nearly 14 years old he only weighed 55 pounds. However he recovered sufficiently to work on the thresher that fall. He had started the 10th grade when the world war broke out and on Dec. 19th, 1914, he left Stirling for Paris Idaho. He arrived in Paris Dec. 22nd and proceeded to give grandfather and grandmother Roberts a pleasant surprise because they were not expecting him. He spent the Christmas vacation with them and it was during this vacation that he met the girl that was later to become his wife.

On the commencement of school after the holidays he started as a sophomore in Fielding Academy at Paris Idaho. His credits from Canada being enough to allow him to pass the first year work. After going to school for two months he was again taken sick with his old stand-by (rheumatism) and was forced to stop school for that term. During the summer he worked for Arthur Budge and on August 11th, he left Paris and returned to Canada. Here he helped in harvesting the crops and then in

November 1915 he came back to Paris but this time the family returned with him. We had bought a home at Paris, Idaho some time before so we moved into it. He started school immediately and completed the 2nd year of high school the following spring.

The following summer he again worked for Arthur Budge and it was during this summer that he commenced keeping company with Miss Eva Wallentine.

He started school in the fall and was elected President of the Junior class. Besides the regular school work he engaged in basket ball and all other athletic sports, glee club singing, debating and oratorical contests. He received a book for an oration and an "F" pin for debating. The Junior class also gave a very successful prom during the winter.

April 1917 saw the entrance of United States into the world war and many of the young men enlisted. Il and had too much rheumatism to get in. June of this year saw Miss Eva Wallentine leave for a mission to the Central States. Il and worked for his father in his garage and ran the movie machine in the picture house at night. In October 1917 he again started school as a senior and was elected President of the Student body. December 14th being Founders Day the Student Body arranged and conducted a day of celebration and apparently it was the work in getting up the program that effected his last year of high school because after the dance on Founder's Day he went to bed and stayed for about a week. He was bothered with Rheumatism the rest of the school year. The activities of the school were few this winter as the war seemed to put a damper on them. Outside of school work and Student Affairs, he took part in dramatics, being the "Leading Lady" in the school play.

He graduated from Fielding Academy on April 27th, 1918 and on May 2nd, 1918 he left for Lava Hot Springs for a hot water treatment for rheumatism. He stayed at Lava for ten days and during that time he was in the water 60 hours. He returned to Paris feeling fine and on May 17th, He decided to try the army again. On May 26th, 1918 he was ordained an Elder by James S. Poulsen at Paris, Idaho.

On May 27th, 1918, his uncle Lyman Roberts, Wyler Bartachi and William Lewis and Il and left Paris for Salt Lake City to join the army. May 31st, 1918 he received his endowments in the Salt Lake Temple and he also received his Patriarchial Blessing from Patriarch Hyrum G. Smith. June 1st, 1918 he enlisted in the Medical Corps of the army as an ambulance driver. He successfully passed the examination and was sent to Fort Douglas. When he arrived at Fort Douglas he was told that he was free until Monday the 3rd, when he was to report again for a more rigid examination. June 3rd, he reported again at the Fort and successfully passed the required examination.

He reports his army service as follows: "After passing the examination, I was then sworn into the army and received an innoculation and a vaccination. After the effects of the innoculation and vaccination had passed I was gently but firmly introduced into the arts and science of K. P. (Kitchen Police). I also helped pull

targets on the rifle range. These duties kept me busy until June 26th. On this day 39 fellows and myself left Fort Douglas and travelled by way of Ogden, Green River and Laramie to Fort D. A. Russell at Cheyenne, Wyo. We were held in quarantine all the time that we were here so did not have a chance to see Cheyenne. In a day or so a Detachment from California came to camp and we were joined to form a company. We were given a little drill, received another inoculation and and on July 3rd, we boarded a train for overseas duty.

The Glorious Fourth was spent on the train between Omaha and Chicago. We arrived in Chicago about ten o'clock at night. We could not see the town as we were not allowed off the train and we only stopped a little while. We moved on and the next afternoon we stopped at Cleveland, Ohio. Here we took a swim in Lake Erie and afterward the Red Cross served pie.

We arrived in Buffalo that night but only stopped long enough to change engines. We were soon roaring along toward Albany. We did not see Albany and we passed by New York. We crossed over to New Jersey and were taken to Camp Merritt. Here we were met by several companies and along with nine other companies were organized into the July Medical Replacement Casuals. Every one had their hair clipped just as short as it could be cut. Some heads? July 11th, we received full over seas equipment. July 12th, we marched about five miles, in the middle of the night, and boarded a ferry boat which took us down the river and landed us on the docks at New York. We could see the business section but were not allowed to leave the docks. After marching around the docks for a while we boarded a large ocean liner (Empress of Britain formally a cattle boat but now an army transport). The ship lay at the docks all night and on July 13th, about 10 A.M. we sailed away. It did not take long to get out of sight of land and we were soon joined by 12 other vessels, all loaded with soldiers. All the ships were highly decorated so as to pass submarines in case we met any of them. The ships sailed in a square formation with one corner of the square in front. It was a large square because the ships were about a mile or more from each other. The first three days we were escorted by a battle ship and several airplanes.

There was ten companies of Medical Replacement troops and one company of engineers on our boat. The boat was also loaded with ammunition. We were hardly out of sight of land before some of the fellows were quite sea sick and I was no exception for I was sick every day that we were on the water. Very soon it became quite cold and we thought that we were somewhere near Iceland. The ships sailed in the dark at night. By this I mean that they did not have any lights showing above deck from dusk to daylight. Everyone wore life preservers 24 hours of each day as we were expecting to be torpedoed almost any time. Every one that could get on deck at night slept there.

On the morning of July 26th, 1918 we were met by a fleet of submarine chasers and escorted into the harbor of Liverpool, England. We landed and marched to camp Knotty Ash on the outskirts of Liverpool. We marched through about five miles of streets in Liverpool and they were lined four or five deep on either side with women and children. We received many a toothless smile as every woman that I saw had no teeth. Camp Knotty Ash was a rest camp and it sure seemed good to be back on the land again. However for four days the land seemed to rock the same as the boat did. When we were in England I weighed 128 lbs. when fully dressed.

July 28th, we boarded a train and traveled a good part of a day through the rural sections of England. We passed through the suburbs of Birmingham, missed London by 27 miles and stopped in Southampton.

On July 29th, we marched down to the docks and boarded a channel boat and after dark we started across the English Channel. At 3 A.M. the morning of the 30th, we sailed into Cherbourg Harbor France and as the anchor chain let the anchor in the harbor it made such a noise that everyone thought that we were torpedoed and every one tried to rush up on the deck at the same time. It surely was a mix up and was quite a relief when we found what it was. After daylight we landed and marched to a rest camp, I can't imagine why they were called rest camps because they were anything but that. I was chosen on a baggage detail to unload the baggage off the boat and put it on a train.

When we arrived at the docks we found that a company of English soldiers had completed the work for us. We therefore procured bathing suits and took a dip in the harbor. The water was rather chilly so we did not try to swim the channel.

On August 1st we were introduced to the famous French "Side Door Pullman" with the inscription on the side "40 HOMMES - 8 CHEVAUX" (40 men - 8 horses). When 40 men were placed in one of these cars there was little room to spare, however they crowded 46 into our car. We travelled all that day and night and all the next day up to 11 P.M. We had no idea where we were going. Just as the train stopped it started to rain and before long it was raining quite hard. We marched 3 or 4 miles and then were ordered to pitch our pup tents. It was still raining hard and was as dark as pitch. We were allowed no lights so had to make the best of it. After about an hour we had our tents up and the beds in them. The beds were pretty wet to start with. We did not notice that very much for we were tired and sleepy and it was not long until we were asleep. The next morning my buddy and I found that we had pitched our tent over a small depression and had slept in water all night. We sure hadn't lost any sleep over it and we felt fine.

The following ten days were spent in intensive First Aid drill, Gas Mask drill and Stretcher Bearing drill for we were told that we were going to the front. August 12th found us lined up waiting for orders to leave for the front. We waited for some time and the orders didn't come. Finally we were split up into companies of about 30 each and each company was given orders to go to some part of the country. Uncle Lyman and I were fortunately put in the same company and it was rumored that we were going to Bordeaux. We boarded a train and travelled the rest of that day and part of the night when we found that we were lost. We had apparently received the wrong orders or else we didn't understand them. We got off the train and stayed around the railroad station while the Sargent in charge tried to find out what was the trouble. Finally he came back and we commandeered a train of first class coaches. There was enough coaches so that each man had a nice plush cushion to sleep on. It was sure a treat after the side door pullman. We travelled over a good portion of the southern part of France and finally landed at Bordeaux. Here we received another surprise for we were hauled to our destination in trucks instead of having to hike it. We were taken to the Base Hospital #6 in the southern suburbs of Bordeaux. Base Hospital #6 was a unit from the Massachusetts General hospital of Boston. Dr. Richard Cabot, of world renown, was one of the leading doctors. There was more than one hundred wards in the hospital capable of holding 4700 patients. After a few days I was assigned to Ward Master work, which consisted of looking after the needs of the men, keeping supplies on hand and dressing the wounded. I was first put in charge of a pneumonia ward. There were 72 patients in it. I had this ward for about six weeks and for a while I was about as sick as any of them for it was very hard for me to get used to working with so much ether around all the time. At the end of the six weeks I was put in charge of the "Flu" section. This consisted of three main wards and a small addition containing in all 251 patients. Here I was really initiated into taking care of and preparing men for burial. There were quite a number that died. In the cemetery there were more than 1000 graves and a big majority of them were flu victims. I contracted the flu and due to some cause I had gained in weight until I weighed 181 lbs. As the flu seemed to be taking these large fleshy fellows I was afraid that if I lay down I may not get up again so I stayed up as much as possible. I kept on working although I had a temperature of nearly 104 for about 8 days. I began to loose weight and it was not long until I was back to normal. Some days we would work 12 hours in the wards and then we would carry stretchers all night. The hospital capacity was 4700 patients and every six weeks we would get that many more so that the first ones would have to be shipped out to U.S.A. At one time we worked and carried stretchers for 72 hours with only what sleep we could catch while waiting for more ambulances to come in. On October 1st I was admitted into the hospital as a patient. One of my knees started to draw up and it was soon so that I could not walk. There was no pain or swelling and it seemed about a dozen doctors examined it to try and find the trouble. Dr. Cabot was one of them. If they ever decided what the trouble was I was never told but after 8 days the leg was straight again so I went back to work. I was still doctoring flu patients. About this time I received the first mail from U.S.A.

November 11th, 1918 being quite an eventful day everybody celebrated it in a fitting manner. Bordeaux is quite an industrial center as well as a shipping center and when all the factories and ships started to make a noise it could be heard for several miles. The French people could not hold themselves and some acted like they were crazy. I guess after the strain of war for four years they were almost crazy.

Very soon after the armistice I was going through one of the corridors of the hospital when I stopped to listen to a band that had come to play for the wounded men when who should I see but the 145th Field Artillery Band from Utah. There was some Bear Lakers in it and I lost no time in getting to where I could talk to them. I found that they were stationed at Camp DeSouge about 30 miles from Bordeaux. Some of the 145th boys were sick in the hospital so I found where they were and visited them. One day while going after supplies I met an elderly officer and altho I had never seen him before, other than in a picture, I knew that it was President B.H. Roberts, chaplain of the 145th Artillery. I saluted him, introduced myself and chatted with him for a few minutes. I also saw Newel Clark of Georgetown, Idaho. He and I completed school together.

On December 12th, I was put in charge of the main arthopedic section. Here all the worst wounds were found. Many of the fellows were pretty badly shot up, and some of them had not seen a German. There was only 35 patients in this ward but their wounds were of such a nature that some times it would take all day to dress them. The signing of the armistice gave us a little relief as far as help was concerned but we still received just as many patients every week and sent just as many home to U.S.A. All the hospitals that were nearer the front were evacuated through our unit and other units that were at the shipping centers.

With the aid of the Red Cross and Y.M.C.A. units we decorated and had a very nice Christmas under the circumstances. We had a tree and every one received a present.

Soon after the first of the year Uncle Lyman contracted some kind of itch and was admitted to the hospital as a patient. January 14th the Massachusetts General Hospital Unit #6 was sent back to U. S. A. and as we were only attached to it, we were detached and with an addition of some more men were organized into a hospital unit known as Base Hospital #208. We were receiving mail from home quite regular now. Lyman received a medical discharge at this time and was soon to leave for U.S.A.

Jan. 26th Lyman left the hospital for the boat bound for U.S.A. About April 1st Uncle Milford was sent back home through our hospital unit and I was able to be with him for a week or so. He had been wounded but was getting along fine now. About this time Tom Neibur, of Sugar City Idaho, was sent home through this unit. Tom had received the Congressional Medal for capturing 30 Germans single handed.

April 19th I left Base #208 for a furlough to Southern France. R. L. Powell of Salt Lake City was my buddy. We spent our furlough in Biarritz. It is certainly a swell town being more like an American town than any I had seen so far. It was a millionaires retreat and we were treated like millionaires while we were there. We were in the city of Bayonne for a couple of days and succeeded in getting into Spain for a few minutes altho we should not have been allowed to. We sure took advantage of no revelie and no taps because we slept as late as we liked and stayed up as late as we liked. April 30th we arrived back in Bordeaux and it was not long before we were back in the same old routine.

May 16th, I was transferred from ward master work into the Post Office department. This seemed pretty good but there was an awful lot of work as the mail was coming in rather fast now and so many of the fellows had been sent home that it all had to be forwarded.

June 9th, was the last night in the hospital as we had received orders to leave. The last night in the old camp was sure one to be remembered. It was sure a rough house. June 10th we marched to Camp Jenicart and on June 11th we were deloused as we didn't want to take any of the little pets back with us altho some of them had become quite attached to us. After the delousing we were certainly a crummy looking mess as the steam delouser wrinkled our cloths all up.

June 13th, we marched to Bassens and boarded a ship for U.S.A. This ship was the "Kine Philip III". It was a Spanish boat and was built for passenger service hence we had good accomodations.

I was on guard duty on the boat and as the guards were up at night we were allowed to sleep on the deck in the day time. One day while I was asleep a couple of the fellows were wrestling and one of them kicked me on the chin. It was rather a sudden awakening for the kick was hard enough to break my chin. The Spanish surgeon lanced and dressed the fracture. June 23rd we arrived in New York harbor and were held in quarantine all that night. I survived the trip back with out getting sea sick.

June 24th we were landed on the pier at New York but were immediately loaded on a ferry boat and taken to the New Jersey side of the river and then by train out to Camp Merritt the same old camp that I had left about 12 months before. Here we were deloused again and on June 26th, I reported on sick call with a badly swollen leg. The calf of the leg was swollen up but did not hurt. The surgeon at the hospital lanced the leg and a great quantity of pus came out of it. It was in the first stages of blood poisoning. It was caused by a small sliver.

June 28th, our hospital unit was split up into small detachments and sent to different barracks, those from one section of the country to one barrack and those from another section to another barrack. We were held in barracks until there was enough to send a train load to that section of the country that we represented.

July 2nd, I boarded a train for the west. My leg was all right now. We left in the evening and the next morning we were in Elkhart, Indiana. From here we went to Chicago and were soon hustled out toward Omaha. I spent the 4th of July on the same part of the railroad I had spent the previous one only I was going in the opposite direction. We arrived in Omaha in the after noon and received some refreshments and had a shower bath, after which we boarded the train again for Cheyenne. At Sutton Nebraska we were given a royal reception.

July 5th we arrived in Cheyenne and at once proceeded to Fort D.A. Russell.

July 8th at 9:45 A.M. I was handed my discharge and I immediately left for town to catch a train for Idaho. I left Cheyenne at 6 p.m. that night and arrived in Montpelier at 9 a.m. July 9th. Who should I see when I got off the train but Uncle Milford and his wife. They were just returning from being married in the Salt Lake Temple. We all boarded the train for Paris. When we arrived in Paris my father was at the station but he was not expecting me. I had not let it be generally known that I was coming so soon, so there was plenty of surprises before long. I went home with my father and said 'hello' to every one there and then went to the home of Miss Eva Wallentine. She had just recently returned from her mission to the Central States, and I was just a little anxious to see how she was.

For a month I did not do much but rest. It seemed good to be able to do about as one pleased after answering the bugle every few minutes.

August 1st, he started to work for the Utah Power & Light Co., at the Lifton pumping station on Bear Lake. He worked on a gang repairing canal banks just north of the station. The work lasted for about three weeks and at the end of that time the boss asked him to fill out an application blank for a position as an electrical station operator. He had had no experience but the boss said that he could get along on the operating force some where. His application was soon accepted and on Sept. 8th, he left for the Grace Station to be an operator. Just before he left for Grace, Eva and he were engaged. He started his duties at Grace on Sept. 9th. After working for ten months Eva and he quietly slipped away to Salt Lake City and were married in the Salt Lake Temple on June 30th, 1920. This being his birthday he said "I consider that I received the best birthday present that anyone could possibly ask for."

Eva's brother was sick in the hospital so she stayed with him and Hand went back to work at Grace. Soon after this Eva and her brother came to Paris and after a little time they left for New Mexico where he was to spend the winter. She stayed in New Mexico for a little while and soon after she came back, Hand was transferred to the Wheelon Plant of the Company, situated in Bear River canyon just below Cache Junction. Here they settled down until the following April when the plant was shut down. All of the men were discharged but were to work for thirty days getting things ready for a complete shut down. After four days, Hand was called into the Supt's office and told that his discharge would be recalled if he would accept a transfer to the Oneida Station near Preston, Idaho. He accepted the transfer and as they were not sure about the accommodations at Oneida, Eva went to Paris while Hand got things straightened out.

The accommodations at Oneida were not very elaborate and it was some time before he got a house ready to live in. It was a construction camp so they had a construction shack to live in.

May 18th, 1921 their first baby was born at the home of his wife's parents in Paris. The baby was a fine 10 pound boy and they sure thought he was about the only one in the country. Il and returned to Oneida and Eva and the baby went over in June. The baby was blessed and named "Wallace Il and" by his grandfather John Roberts.

Their second baby was born at Oneida on Sept. 30th, 1922. This was a baby girl and she was blessed and named 'Nadene' by Eva's father R. W. Wallentine. They joined the Mink Creek ward for a while and were finally transferred to the Riverdale ward as that was nearer.

April 24, 1926, another fine baby boy came to live with them. He was blessed and named 'Raeo LaVar' by Elder Wm. M. Packer. Sept. 19th, 1927 Wallace started school at the little school at Oneida. There are nine pupils in the school.

They live nine miles from church and as he is required to work 7 days a week they do not get to church very often and in the winter they are practically isolated due to snow in the canyon between them and the outside. They are planning and looking forward to the day where they can leave there for some place that will be more convenient for church duties and school work.

PEARL EVANGELINE WALLENTINE PASSEY

By - Geo. Il and Passey.

Pearl Evangeline Wallentine Passey was born June 6th, 1896, at Paris, Bear Lake Co. Idaho, on a farm. She was given her name on July 2nd, 1896. This name however signified nothing for she always has been known as Eva Wallentine.

When she was one year old her father was called to fill a mission and she with her brother, just older, and her mother lived mostly with her grandparents and relatives. At the end of two years her father came home having fulfilled an honorable mission. This marks the date of her first vivid memory for the night of her father's return in a drizzling rain with a long tailed coat and a long curled black mustache is just as vivid in her mind as the happenings of yesterday. That night as she sat in her high chair, dressed ready for bed and eating bread and milk, she said "I am going on a mission someday". That thought never left her or grew faint from that time until she did fulfill a mission.

With her father home and penniless they all started over again on the little farm. This little farm meant much to her for as she grew it grew. She first saw it as a sage brush plot, she says "I remember the first fences being made, the first steps of cultivation, and as it grew it became a part of me and I a part of it."

At the age of 6 years she started school with a distance of two miles night and morning to walk. The roads were not like they are today and walking was hard. Many times when she was small she would sit down by the road side and see that last mile stretch out into vast distance and wonder if she could make it. In the spring of the year it was ordinary to walk fences half of the way to school with water and ice rushing under them. Blinding blizzards and breaking tracks in snow hip deep did not stop them from their onward march to school. Not even when the thermometer said 38 below zero and they could run over fences on the crusted snow did they miss going to school. She says "I can not remember of staying home from school one day in my life for bad roads or weather. Although school meant much expended energy and as I see it now was often a dangerous journey, I do believe the hardships of getting there made me appreciate it more. The harder we work for a thing the more we appreciate it when attained."

She was baptised June 11th, 1904 by Elder Jas. S. Poulsen and confirmed June 12th, 1904 by Elder Robert Price. She loved the great outdoors and could perform any of the tasks connected with it, if it were necessary. Her greatest sport was riding horses and she was in her glory when some one would race with her.

If given a day for pleasure she would take her horse and go to the mountains for here she was sure to find pleasure abundant. She says "I loved to search for obscure places and then on finding them wonder if anyone else had found that spot or, how long since it had been visited. In the mountains I felt free and liked to be in the solitude to just think. At times I would run onto a shepherd and have dinner with him."

As she was finishing the Eighth Grade examinations, she was taken down with appendicitis and had her appendix removed at the Montpelier hospital. While in the hospital her teacher came and told her that she had the highest marks in the county, but due to another trial examination, which she was unable to take, another girl's marks were raised one point higher than Eva's so the other girl gave the validity.

Her father was sick during her first year of highschool and for several months she and her brother milked 15 cows and walked two and one-half miles to a class at 8:20 A.M. They managed it and she thinks they were bigger and better for it. The next year the family moved to a new home in Paris and many difficulties were overcome. Listen to this, she remarks; "It was during this year that Iland Passey came to Paris from Canada and despite his first unfavorable impression of me he was doomed to be my husband in future years."

Her remaining years in school were about as those of other high school students. For three years she worked on the school debating team and liked that work very much. For two years she was class vice-president and in her senior year she was editor of the school paper.

She was chosen secretary for the Alumni association for the year following graduation but due to a call to the Central States Mission, she resigned. She left Paris, Idaho for Salt Lake City, June 9th, 1917. She reports her mission work as follows: "Never having been away from home much, I was very home sick and melancholy but it only lasted ten days for June 19th, I was set apart by elder Jas. E. Talmage and he promised me among other inspiring things that I would not feel the miseries of home sickness but would constantly be assured of the safety of loved ones and I would meet them all again on my return. This was a great comfort to me throughout my mission.

I arrived in Independence June 23rd and on June 25th, was sent to Topeka, Kansas to do missionary work with Sister Hymas. My first few months there was spent in revisiting investigators and saints and holding cottage meetings, as it was not the rule for lady missionaries to tract homes. Due to the world war at that time elders were very scarce so we were told to do tracting and I enjoyed it very much. It was not a very hard period in which to preach the gospel because the war filled every one with sorrow and sorrow usually means humility.

April 3rd 1918 I was transferred to Kansas City Missouri to work. Here I labored for five months and was kept very busy. It was in Kansas City that I attended my first street meeting. I learned to like them very much and preached many times on the street before I left.

Sept. 1st, 1918 Sister Jane Hughes, from Farmington, Utah, and I were sent to Kelsey, Texas to teach school. Kelsey was a Mormon colony of about 500 people. It was like an oasis in the desert for the people were very thrifty and prosperous and very sincere in their belief in Mormonism and were blessed by the Lord. When hundreds died all around us from 'flu' not a death occurred in Kelsey. When cyclones swept through and caused death all around not a Latter-Day Saint was killed.

I taught the 5th, 6th, and 7th, grades with 46 pupils. In the evenings we held cottage meetings and on Saturday we would go to some outlying town and hold a street meeting. We always had a good crowd and found plenty to tell them that they did not know. It was in Kelsey that I witnessed my first and last cyclone. I had many experiences with unfamiliar things.

When school closed in April 1919, we were sent to St. Louis Missouri to conclude our mission. It was one of the happiest days of my life when I returned to Independence and saw one of investigators entering the waters of baptism.

I returned home June 9th, 1919, two years to the day that I had left."

The following winter she taught school in Paris and took part in all church activities working especially in the Y.L.M.I.A. and the Sunday School both in the ward and in the Stake.

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June 30th, 1920 Eva and I were united in Holy wedlock in the Salt Lake Temple. Due to the illness of her brother, she went to Albuquerque New Mexico for a short time, but settled down with her husband at Wheelon, Utah in November. In the following spring, April 1921 they moved to Oneida, a power plant up the river from Preston, Idaho.

On May 18th, 1921 their first boy was born and since then two others have joined them, a girl on Sept. 30th, 1922 and a boy on April 24th, 1926.

The last years they have spent in caring for their little family, nursing them through their sicknesses and endeavoring to guide their footsteps in the paths of truth and righteousness. Their big aim now is to find something that will take them to some good community of more opportunities for their children.

WALLACE ILAND PASSEY.

By - Eva E. W. Passey.

Wallace Iland Passey son of George Iland and Eva Wallentine Passey, was born May 18th, 1921 at the home of his grandparents Wallentine, in Paris, Idaho. The first month of his life he was in Paris with his mother. He was blessed on June 19th, 1921 by his great grandfather John Roberts. Soon after he was blessed he went to the Oneida power plant with his mother. His father was employed as an operator at the power plant. When he was seven months old he contracted pneumonia and due to the fact that Oneida is sixteen miles from a doctor, his mother took him to Paris again so that they could be close to a doctor. They lived in Paris until he was nearly one year old.

During his second summer at Oneida he had lots of fun riding about on his father's shoulder. They would go tramping all over the hills surrounding the camp.

On Sept. 30th, 1922, a little sister came to the house and it was not long until he had a playmate. Since that time they have been together all the time and have had many good times together.

In January 1927 he contracted the Mumps but they were not very bad and he was soon over them. In May 1927 the family went to visit their grandparents in Paris and while there he got the whooping cough. It was nearly two months before he was over it so that he could go back home. On Sept. 19th, 1927, he started school. He likes school very much and is in the first grade.

NADENE PASSEY.

By Eva E. W. Passey.

Nadene Passey daughter of George Iland and Eva Wallentine Passey, was born September 30th, 1922, at Oneida Power Plant. She has lived there all the time. She was blessed on October 20th, 1922 by her Grandfather R. W. Wallentine. In January 1927 she got the mumps but they were not so very bad. In May 1927 she was visiting with her Grandparents in Paris and got the whooping cough where she lived until she was over the cough. Her brother Wallace goes to school but she has another little brother to play with while Wallace is at school. Her little brother's name is Raeco.

RAECO LAVAR PASSEY.

By Eva E. W. Passey.

Raeco LaVar Passey, son of George Iland and Eva Wallentine Passey, was born April 24th, 1926 at Oneida power plant. He was blessed June 6th, 1926, by Elder Wm. M. Packer. Before he was one year old he had the mumps. They were not very bad. In May 1927 while visiting with his grandparents in Paris he came down with membranous croup and was very sick for sometime. About the time that he was getting over the croup his brother and sister were exposed to whooping cough so his mother and he went over to Oneida again leaving his brother and sister with his grandparents. He did not get the whooping cough.

Soon after his brother and sister came home, his brother started to school so he plays with his little sister while his brother is at school.

JOHN ROBERTS PASSEY.

By- Carrie R. Passey.

John Roberts Passey son of Geo. H. and Carrie Roberts Passey. Born at Lanark Idaho on Aug. 16, 1899. Blessed by Elder Ebenezer Crouch on Oct. 7, 1899. When at the age of three years he moved with his parents to Sterling Alberta Canada. He entered the grade school at the age of five years.

On Sept. 1, 1907 he was baptized by his father, and confirmed the same day by his father. On Nov. 20, 1914 he was ordained a Deacon by Bishop A. E. Fawns at Sterling Canada. He was ordained a Teacher Nov. 26, 1919 by Bishop James S. Poulsen at Paris, Idaho.

Living in Canada until Nov. 1915 when he returned to the United States and to Paris, Idaho, where in 1915 he entered the Fielding Academy. He completed two years and started his third year, going until December, when he and some of his boy friends decided to go help Uncle Sam in the great World War which he had just entered.

On Dec. 5, 1917 he left Paris, Idaho for Salt Lake City when he enlisted in the army. He relates his army services as follows: "Staying in Salt Lake until Jan. 2, 1918 we left for San Francisco arriving at Prescico, here we remained until Jan. 9, and then went to Camp Freemont which is about thirty miles South. Here we received our first step of Military training. We stayed in this camp until Oct. 21, 1918, when we embarked for France, arriving in New York on the 28th of the month, anxiously waiting orders to go down and get on the boat and when we were about ready to go the Armistice was signed. So we did not get a chance to show what kind of fighting men we were. We stayed in Camp Mills until the day after Thanksgiving and then we were booked to sail but no one knew where. We finally arrived at Newport News Virginia and took the train out to Camp Lee. Here our company began to get smaller because men were being discharged every day. I remained here until first of Feb. 1919 then was sent to Denver, Colorado for discharge which was given to me on the 18th day of Feb. 1919. Taking the first train out of Denver I arrived home on the 21st day of Feb. Here I stayed until Nov. when I got the roaming fever and started to move again.

I went to Salt Lake again and then to San Francisco where I enlisted in the Army again. Staying there for a year and one half I was transferred to Alaska.

While in Alaska I went on some wonderful hunting trips both for Moose and Bear and having good luck for both kinds of big game. I also took part in some sports there and on the 21st day of December 1922 I won the Welter Weight Championship of Alaska and, after having a number of fights and winning them all, I was presented with a gold watch by the fellows in the company. While here I also had the privilege of being an escort to President Warren G. Harding of the United States and also boxing an exhibition for the World Fliers when they arrived on the Harding Bay which is at Seward Alaska.

Leaving Alaska in Aug. 1923, I came to Vancoover Washington and stayed there until Dec. 1924 when I came home again arriving home just before Christmas".

He remained in the state of Idaho until Aug. 1925 then he went to Utah again and went to work for the Utah Copper Company at Magna. He remained at Magna until March 1927 and then went to Eureka Utah, here he went to work for the Eagle Blue Company and was there until the last of July 1927. He decided to move again going to Elko Nevada where he is now located. (Sept. 5, 1927.)

S. SMITH OVARD

By- E. Drucilla P. Ovard.

S. Smith Ovard is the fourth child and first son of William Martin Ovard born at Morgan, Utah and Mina Smith Ovard born at Morgan, Utah. He was born at Morgan, Utah, February 10th, 1903. He was blessed at Rexburg, Idaho, May 10th, 1903 by Hyrum Ricks. While he was still an infant his parents moved three miles from Rexburg, Idaho. Later they moved to a farm about ten miles from Rexburg. They remained there until he was eight years old, when they moved into Rexburg.

It was at the age of 8 years that he began school in the Washington building. He had a hard time making progress as he was compelled to begin late in the fall and stop early in the spring to help his father.

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During the year 1914 he attended every Primary meeting and was presented with a book "Mother Stories From The Book of Mormon." He was baptized November 4, 1911 by Elder George Wynn and confirmed by Elder N. H. Hallstrum, Nov. 5, 1911. He was ordained a Deacon April 2, 1915 by Elder Henry Flamm and was set apart as 1st Counselor in the Deacons Quorum by Willis A. Smith. He was ordained a teacher March 16, 1919.

At the age of 16 years, he was graduated from the eighth grade. During previous summers he had been messenger boy for the Western Union Telegraph Co.

The summer following his graduation he worked at Ozane Idaho on a farm for \$25 a month. He worked in the Vic Grace Garage for 3 months and with the Continental Oil Company until November when he entered the Ricks College. For the next two winters and summers he alternately went to school and worked for the Continental Oil Co.

He was made manager of the Continental Oil Company at Rexburg in 1924. In October 1924 he met Drucilla Passey who was teaching school in Rexburg. In April 1925 they were married by his father Bishop Wm. M. Ovard.

Their first child was born on Christmas day 1925. In January 1926 he began working at the C. A. Cottle Garage and continued to stay there until May of the same year.

He took up construction work at the Livingston Mines, seventy five miles from Mackay, Idaho. Here he worked seven days a week and at this employment as well as the two previous places he worked he was compelled to work on Sundays. The winter of 1926 and 27 was spent at these mines. In June 1927 he quit this work as the financial condition of the company was so uncertain. He joined his wife and two sons at Paris, Idaho, a second son having been born to them in May 1927.

In July he went to Salt Lake to seek employment and began by helping his brother in law in his Grocery Store. He was joined in August by his wife and sons.

They hope to soon become members of a ward there.

E. DRUCILLA PASSEY OVARD

By- Carrie R. Passey.

E. Drucilla Passey Ovard was born January 10th, 1902 at Lanark, Bear Lake County Idaho. Her parents are George H. Passey born in Paris Idaho, and Carrie Roberts Passey born in Smithfield, Utah. On Feb. 9, 1902 she was blessed by Ebenezer Crouch.

She lived in Lanark until three months of age, when her parents sold their farm and moved to Sterling Alberta Canada. She began her schooling at the age of five years in the Sterling Public Schools and graduated from the eighth grade at the age of thirteen. When she was 12 years old she wrote a poem for the Juvenile Instructor for which she received a book entitled "Little Bet". The same year she wrote in a contest for the same magazine "Why I like my Sunday School Teacher", and received a book "The Boy Jesus."

She was baptized when 8 years of age or on June 5, 1910, at Sterling, by Elder Wm. Spackman Jr., and confirmed the same day by Elder Merlin Steed.

When about 10 years of age she worked a puzzle for which she received a check of \$105.00 good on a piano. Her father turned in the check and purchased a piano. She and her sister Della took some lessons.

When she was 13 years of age her parents with the family moved to Paris, Idaho. She began High School at the Fielding Academy the first of December. When in her first year she took a part in the high school play. The last year in school she was a member of the school Executive Committee, Cheer leader and class reporter.

At the end of her third year she spent the summer in Dramondville, Wyoming, earning enough to buy her clothes and put herself thru school. She was graduated from the Fielding High School - then the Fielding Academy when 17 years old.

During this time she acted as a Sunday School teacher. The fall of 1919 when she was 17 years old she began teaching school in Lanark, Idaho. The next summer she attended school at Albion, Idaho and the following winter taught at Pegram, Idaho, about 30 miles from Paris.

The summer of 1921 was again spent at Albion Summer School and the following winter she taught in the Emerson School at Paris. In the Spring of 1922 she went to Portland, Oregon, spending some time there with her sister Mrs. Della P. Davis. She travelled over the famous Columbia River Highway and visited many places of interest. She was also fortunate enough to view the Rose Festival.

Returning to Paris in the late Summer she carried a correspondence course enabling her to teach again the next winter. She spent the 3rd summer and winter at Albion Summer school and Emerson School and received her First Grade Normal Certificate at the end of her 4th Summer School term.

During the three winters spent at Paris she took parts in several Paris Commercial Club Plays as well as a Mutual Play. She was secretary of the Bear Lake Stake Choir for two years. She was a member of the ward and Stake choirs. She accepted a position in the Adams School at Rexburg, Idaho for the winter term of 1924-25.

In Rexburg she met Smith Ovard and they were married by his father, Bishop Wm. M. Ovard, April 20th, 1925. December 25th of the same year their first child, a son, was born. He was given the name of Robert Passey Ovard.

She relates an incident: "During my confinement at this time I had had no sleep for ten days and nights and was very miserable. My mother suggested I have the Elders. Father Wm. Ovard anointed me and Elder Ezra Liljenquist sealed the anointing. I was given a most wonderful blessing and as a result was able to sleep. It was a great relief and strengthened my faith in the laying on of hands by God's chosen servants."

In May 1926 her husband went to Livingston, Mines via Mackay, Idaho. She came to Paris, Idaho remaining there until July when she joined her husband at Livingston. They were 75 miles from a railroad and there were no church organization in camp, there being, only 3 families or about 9 members there.

In March of the following year she returned with her son, Robert to Paris. In May their second child and son, Jay Smith Ovard was born.

In June her husband left the Livingston Mines. They spent two weeks at Rexburg then returned to Paris. She remained there while her husband went on to Salt Lake City, Utah, where he accepted employment at the Guy I. Sundberg Grocery.

Both children contracted whooping cough. Jay was especially sick and only thru the Elders blessings was he healed. In August she went to Salt Lake City to be with her husband and it is there they now reside. They will soon be members of the Central Park Ward and hope to become active church workers in the near future (1927).

ROBERT PASSEY OVARD.

By E. Drucilla P. Ovard.

Robert Passey Ovard was born at Rexburg, Idaho December 25th, 1925. His parents are Smith S. Ovard born at Morgan, Utah and E. Drucilla Passey Ovard born at Lanark, Idaho.

He was blessed March 6, 1926 by his grandfather, Bishop Wm. M. Ovard of Rexburg, Idaho. In May 1926 he went with his mother to Paris, Idaho staying there until July. They then went to the Livingston Mines. They remained there until March 1927, when they again moved to Paris. In August they moved to Salt Lake City where they now live.

JAY SMITH OVARD.

By - E. Drucilla P. Ovard.

Jay Smith Ovard was born May 9th, 1927 at Paris, Idaho. He is the second child and son of Smith S. Ovard born at Morgan, Utah and E. Drucilla Passey Ovard born at Lanark, Idaho. He was blessed June 5th, 1927 by his uncle Bishop Edwin T. Shepherd. In August 1927 he moved with his parents to Salt Lake City where they now live.

LAMONT W. PASSEY.

By- Carrie R. Passey.

Lamont W. Passey was born June 15th, 1904 at Stirling, Alberta Canada. The fourth child and third son of George Henry Passey (born at Paris, Idaho) and Carrie Roberts Passey (born at Smithfield, Utah). He received a blessing and name from his father, August 7th, 1904. He says: "My earliest recollections were at about the time I began in the grade school at the age of 5 years. Each year meant a years' advancement for me." At the age of eight, on July 7, 1912 he was baptized a member of the Latter Day Saints Church, by George Oler Jr. and confirmed the same day by Bishop A. E. Fawns. During his early school life he showed a marked inclination for art, as drawing was one of the subjects taught in Canadian schools. He experienced a feeling of pride, when in the fifth grade he received the highest award in the eight grades, in that subject. In later grades he received instruction in the use of water colors. Most every morning in school they would sing patriotic Canadian songs and often praises to King George of England the Mother Country.

During vacation times, (barefoot days) he would gather to-gether, boxes and nails and with the use of his Father's carpenter tools, he would build toy barns and houses. A few weeks before the departure for the States he sold his best house and two barns to a boy friend at a fair profit. It is his desire to someday visit the place of birth. The folks left Canada, for the States in November 1915 arriving three days later at Paris, Idaho where his parents had previously purchased a home. He was at this time eleven years of age and finished the sixth grade that same winter. The teaching in U. S. schools varied but slightly except from a historical stand point. Here he learned about the revolutionary war of 1776, which in fact was carefully avoided in English and Canadian histories.

He was a member of the first class graduating from the new Emerson School March 9th, 1916. He was advanced in the Church as a deacon, being ordained by Seymour Spencer. With a feeling of awe but hopefull he entered the Fielding Academy at the age of 14 years. This first year was broken up by the influenza epidemic and was a great hinderance to him in the last three years of high school. At this time he was chosen first counselor to the Deacons second Quorum. His second year in high school was more successful, however some of his pals quit school and only the constant urging of his mother kept him from doing like-wise. He began his third year with more determination, and took an active part in school and class activities. He was a member of the basket ball squad as a substitute and they lost no games. That winter he again advanced in the priesthood of the Church being ordained a teacher, by Bishop Morris D. Low February 6th, 1921.

At the beginning of his Senior year in the academy he was honored by his fellow classmates by being unanimously voted in as president of the class. As a class they presented several programs, a class play and gave the Annual Senior Ball. This year he qualified as a guard on the main team in basketball and they were the victors in every encounter. Upon graduation he was given a purple sweater with a gold service stripe on the sleeve for basketball activity. His credits throughout the four years were higher than the average and his main interests were centered on art and manual training or wood work. He has enlarged upon these two lines since. After graduation and Commencement days were over his boy friend and he left for Sage Lye, where they found employment in the shearing camps shearing sheep. After a few weeks they left there and he next found work with the Utah Power & Light Co at Preston, Idaho. Early in August he began working for Heber Price at his saw mill in North Canyon above Sharon, and Sept. 1st, he left for Salt Lake City. His first employment in Utah was for the U. S. Mining Co., at Bingham Canyon, ten days here was plenty and he returned to Salt Lake City to be employed there by the Denver & Rio Grande Rail Road as a cook. His working hours were at night and in the day-time he attended a class at the University of Utah, where he learned the essentials of oil painting. This work lasted three months and he then returned to Paris, Idaho for the Christmas Holidays. Soon after the first of the year he left for Salt Lake City and in a few weeks signed up as a dishwasher for a Nevada Mining Camp. He worked at Ruth Nevada for $3\frac{1}{2}$ months washing dishes for 225 men and a kitchen crew of sixteen in number.

Leaving here in May he was next employed in the Smelters at Murray but for only three weeks. A box car house was his next temporary home, at Ashton Idaho, where he was working for the Oregon Short Line Railroad. In October he went down to Alexander, Idaho where a huge power dam was under construction. He signed up as a carpenter and worked all winter and until the next July. From here he went to work for the Denver and Rio Grande Railroad as a Bridge and Bldg. Carpenter. After three months he became dissatisfied and spent the winter at home, doing landscape and sign painting to make expenses. In May he began as a Miner for the Anaconda Copper Mining Co., at Conda, Idaho but he soon tired of underground work and in July he left for Salt Lake City. Work was scarce and he took a job as waiter and Second Cook for the Livingston mines Corporation at Mackay, Idaho. The mines are 70 miles from Mackay, the end of the Railroad branch line, and in the heart of wildest Central Idaho. After two weeks he accepted a carpenter job from the same company, his wages being just doubled. A month later after submitting plans for a large dining hall he received another substantial raise in pay. When in his Senior year in high school he became acquainted with Miss Violet E. Price of Bloomington, Idaho and at this time (May 1926) after four years of courtship and correspondence they were engaged to wed on Sept. 1st, of the same year. The marriage took place in the Salt Lake Temple on the date set, the ceremony being performed by President George F. Richards. After a few days he left for the Livingston mines where they began keeping house in a tent he had previously erected. He had made it real warm for it was to be their home for the winter. The company had not as yet erected a sufficient number of houses. In this 14 by 16 tent they had for furniture, two stoves, a table, three chairs, a bed, cedar chest, sewing machine, wardrobe, dresser, and a cupboard. He felled and sawed their wood all winter and during the coldest weather they burned two cord per month. In December he was given charge of the Carpenter work at both mine and mill camps, with a force of six men. The elevation is 7500 ft. and they had some snowfall nearly every day. They lived there until June 1927 and then left because they were tired of living so far from the populated centers.

June 7, 1927 a fine son was born to them at Bloomington, Idaho, and a week later he started out in search of employment. Three days later he was working as a sign painter for the Union Pacific Railroad where he is still employed. They have been living in Evanston, Wyo., since July 1927. On January 26, 1922, he was ordained a Priest in the L.D.S. Church by his Uncle Edwin T. Shepherd. August 27, 1926 he was advanced to office of an Elder being ordained by President Ezra S. Stucki. They have joined the ward there now and are both taking active parts in the various ward organizations.

VIOLET ELIZABETH PRICE PASSEY.

By- Lamont W. Passey.

Violet Elizabeth Price Passey, was born May 31, 1905 at Paris, Idaho. She is the eldest child of Jos. S. Price (born at Paris, Idaho) and Elizabeth S. Reese (born at Bloomington, Idaho). She was given a name and was blessed by her grandfather Robert Price, Aug. 6th, 1905.

When she was five years of age, her parents moved to Bloomington, Idaho and they have resided there ever since. She was baptized May 31, 1913, by John P. Hulme and confirmed June 1st, 1913 by A. O. Christenson. She graduated from the Bloomington District School when she was thirteen years of age. She enjoyed her schooling there and while never at the head of her classes, was always in good standing and was graded with good marks. She always tried to please her teachers and in fact every one who had authority over her or those whom she liked for she never did like to be reproved. Religion class was taught right along with the schools and during the last two years she was in school she was secretary of all the classes in the school. She began High School, at Paris Idaho, the year after graduating from the grades but the second year she was needed at home so that delayed her graduation a year which was in 1923. One year while attending the high school she traveled between Bloomington and Paris (three miles) every day, walking during the good weather, and the other three years she remained in Paris with girl friends during the week.

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From the time she was five years old she always did a lot of singing in public but mostly in duets, choruses etc. Therefore she was most interested in that line when in high school. When she was in her third year there she studied voice culture and from then on did a great deal of solo work. She had minor parts in two operettas the school put on. When a Senior she took the leading lady part in the Senior class play, also a small part in a Bloomington community play. Later she took the leading parts in two community plays and also the community opera "Sylvia". She was a member of the Bloomington Ward Choir from the time she was fourteen years until she was twenty-one years old. She was a member of the Bear Lake Stake Choir for three years, doing a great deal of the solo work in anthems in both choirs. In June 1926 she was a member of the Bear Lake Stake chorus of fifteen girls that contested in Salt Lake City.

Until she was eighteen years of age she spent the summers working in the fields with her father. She did practically a man's work at handling horses and also a lot of other work. The summer after finishing high school she attended the summer school session at the Albion State Normal School, Albion Idaho. She received a Third Grade Certificate for teaching but did not teach. The winter and summer following she worked in the store and Post Office for her father. Then in Sept. 1924 she went to Salt Lake City to study music. By a lucky chance she was able to live in the home of B. Cecil Gates, who was then manager of the L. D. S. School of music, where she took care of the children and the home in return for her board and room, one piano and one harmony lesson a week from Mr. Gates, and five dollars in cash which paid for her vocal lessons that she took from Hugh Dougall, and also a class in Solfeggio. She worked very hard that winter both to keep her position and to make good in her studies. The following winter she would have gone back to school but was needed at home so she spent that winter again in the store and Post Office.

For about four years she was a teacher in the Primary class of the Bloomington Sunday School. Then she was taken from that position and made chorister of the Bear Lake Stake Sunday Schools which position she held for one year, until she moved away. She was Secretary of the Bloomington Y.L.M.I.A. for about six years. She likes community work and of course always had plenty of it to do. When she was a Junior in High school she became interested in Lamont W. Passey and after a friendship, (which was kept up mostly by correspondence for he was away most of the time) of about four and one-half years they were married in the Salt Lake Temple by Pres. Geo. F. Richards, Sept. 1st, 1926. They went immediately to the Livingston Mines, Mackay, Idaho, where Lamont was employed as a carpenter and there they spent their first winter. They lived in a tent the whole winter but were very comfortable though they were never free from colds. On April 30th, 1927, her husband took her to her parents' home for an extended visit. While there she says: "On June 7th, 1927 a darling baby son was born to us, whom we named Lamont Keith."

On July 5th, they moved to Evanston, Wyo. where her husband had obtained employment and where they are living at the present time (Nov. 1927). They have joined the ward there and are members of the Ward choir and she has just accepted the position of chorister of the Relief Society. They like it there and will probably live there for some time from present indications.

LAMONT KEITH PASSEY.

By- Violet E. Price Passey.

Lamont Keith Passey was born at Bloomington, Idaho, on June 7th, 1927. His parents are Lamont W. Passey, (born at Stirling Canada) and Violet Elizabeth Price Passey (born at Paris, Idaho.)

July 3rd, he was given a blessing and a name by his Grandfather, Joseph S. Price. His parents at this time had located at Evanston, Whoming and they moved to that place July 5th, 1927. This trip was the first of many he has taken with his parents this season. He will soon be six months old, and am looking forward to his first Christmas, and is a firm believer in Santa Claus. He is just beginning to cut his teeth, and consequently is not very good natured at present. He hopes to be able to talk soon and when he is a few years older, he wants to add to this history of his first six months of life.

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MILFORD THOMAS PASSEY.

By- Carrie R. Passey.

Milford Thomas Passey is the fifth child and fourth son of Geo. H. Passey (born at Paris, Idaho) and Carrie Roberts Passey (born at Smithfield, Utah.)

He was born at Stirling Alberta Canada, December 15th, 1906. He was blessed by Bishop A. E. Fawns, March 7, 1907. He began school at the age of 5½ years in the Stirling Public school. June 6, 1914 he was baptized by Elder J. W. Sykes and confirmed the same day by his father George H. Passey.

When he was 9 years old he moved with his parents to Paris, Idaho where he went to school at Emerson. He graduated from the grammar grades when he was 15 years old. March 23, 1918 he was ordained a Deacon by Elder Seymour Spencer and on Feb. 13, 1921 he was set apart as 2nd counselor in the Deacons Quorum. January 26, 1922 he was set apart as President of the Deacons Quorum. He was ordained a teacher and set apart as President of the teachers Quorum on December 17, 1922 by Bishop Morris D. Law. He became a member of the Young Men's Mutual Improvement Association and was a Scout in that organization. During the summer of 1924 he went to Daniels Wyoming where he was employed. He began High School when fifteen years of age. The summer following his third year he tried to find employment and in the course of his travels he was in Utah, Nevada, New Mexico, and Oregon.

The fall of 1925-26 he began his last year in the Fielding High School. While a Junior he took the lead in the School Operetta as he also did while a Senior. He was graduated from the Fielding High School at the age of 19 in the spring of 1926. The following summer he was again employed at Daniels, Wyoming. In December he returned to Paris and in January went to Salt Lake to seek employment. He was unsuccessful and in consequence joined the Cavalry of the United States Army for a period of 3 years. He was sent to Imperial Beach California where he is now stationed. While Colonel Lindberg was there some time ago, a celebration was given in his honor, because he flew alone by airplane from New York to Paris France. Milford had the honor of being one of the eight chosen to ride as guard at his car. He has served almost 12 months to date and has two more years to serve in the army.

VILDA PASSEY.

By- Carrie R. Passey.

Vilda Passey daughter of Geo. H. and Carrie Roberts Passey was born in Stirling Alberta Canada, April 19, 1909. She was blessed by W. T. Ogden on June 6, 1909.

On November 27th, 1915 she accompanied her parents to the United States, and settled in Bear Lake Valley in the city of Paris, Idaho on the 29th of Nov. 1915.

The following year in Sept. she entered school in the Old Chapel which years before had been used as a Prespeterian Church. She attended school there for her first grade and part of her second, then they were moved to the Emerson School building which had just been erected. At the age of eight years she was baptized by Elder Jacob Tueller of Paris, on May 5, 1917, at the Paris Stake Office. And confirmed by Roy A. Wilker on May 6, 1917, which made her a member of the church of Jesus Christ of Latter Day Saints and a member of the Second ward.

When in the 3rd grade of school the epidemic of flue broke out and the school trustees were compelled to close school for the year. She was much disappointed when the next year she was told to go into the Third grade again. She completed her eight years of grade school and entered the Fielding High School in 1925. During the summer of 1925 she went with twenty other girls to Syracuse, Utah to the Tomato Factory, there she peeled tomatoes for nine weeks. While here she went to Salt Lake City and visited the Temple grounds. This being her first trip to Salt Lake she was amazed at the beautiful grounds, flowers and wonderful temple. It was at the fall conference the streets were crowded with people though she knew no one except her girl friends she felt that she was not alone in the city for all around were Latter Day Saints who seemed to her as brothers and sisters.

She returned home with an inspirational feeling she will never forget. During her high schooling she took a course in seminary work. Her teacher was Pres. Roy A. Wilker. She was taught the Gospel of Jesus Christ and she has learned to appreciate more what Jesus Christ has done for her.

She was made a member of the ward and stake choir in 1926. This she enjoys very much as she does any work she can do in the church. In the month of October 1927 she was appointed a teacher of the Second Ward Sunday School, this position she is now holding.

LEOLA PASSEY.

By- Carrie R. Passey.

Leola Passey, daughter of George H. and Carrie R. Passey was born Oct. 20, 1911 in Stirling Alberta Canada. She was blessed by W. T. Ogden, Dec. 3, 1911. At the age of four she had the privilege of moving with her parents to the valleys of Idaho and settled in Paris, Idaho. When she was six years of age she entered the Emerson Public School which was in Paris. She was baptized by L. T. Shurtliff of Ovid, Idaho, Oct. 25, 1919 at the Paris Stake Office and confirmed by Seymour Spencer, Nov. 2, 1919 which made her a member of the church of Jesus Christ of Latter Day Saints and also a member of the Second Ward, Paris, Idaho.

She completed her eight years of grade school at Emerson and entered Fielding High School in the year of 1926. During this same year she was made a member of the Second Ward choir and of the stake choir. During the month of June 1927 she went on a mission to the Logan Temple where she was baptized for ten of the dead. This was the first Temple work she had ever done and she enjoyed it very much. It increased her faith in the Gospel. She was glad she could do the baptismal work for those who did not have the privilege of doing it themselves.

CLINTON LYMAN PASSEY.

By- Carrie R. Passey.

Clinton Lyman Passey son of George H. and Carrie R. Passey was born in Stirling Alberta Canada, Aug. 20, 1914. He was blessed by President Theodore Brandley, Dec. 20, 1914 in Alberta Canada. He moved with his parents to Bear Lake Valley and settled at Paris, Idaho on the 29th of November 1915. He went to school for five and one half years at the Emerson Public School.

He was baptized by Bishop M. D. Low Sept. 2, 1922 at the Paris Stake Office and confirmed Sept. 3, 1922 by Elder James S. Poulsen. He died at the age of 10 years 8 months on the 29th of March 1925 as a result of an operation for appendicitis.

Temple work for Clinton L. Passey was done Oct. 1, 1926 at Logan, Utah by his brother George Elmer Passey. He was buried at the cemetery at Paris, Idaho.

LAEL PASSEY.

By- Carrie R. Passey.

Lael Passey, daughter of George Henry and Carrie Roberts Passey was born Dec. 15, 1916 in Paris, Idaho. She was blessed by Elder Robert W. Wallentine March 4, 1917. She went to school one term at the Emerson Public School. She died of kidney trouble at the age of seven years and seven months on July 20, 1924. She was buried at Paris, Idaho cemetery.

BLAINE H. PASSEY.

By- Carrie R. Passey.

Blaine H. Passey son of George H. Passey and Carrie Roberts Passey was born July 22, 1919 at Paris, Idaho. He was blessed by his grandfather John Roberts, Oct. 5, 1919. He goes to school at the Emerson Public School. He is in the third grade. He was baptized July 6, 1927 at the Stake Office by Elder Earl Shepherd, and confirmed by Pres. Roy A. Welker July 7, 1927.

LLOYD JUNIOR PASSEY.

By- Carrie R. Passey.

Lloyd Junior Passey son of George H. and Carrie Roberts Passey was born March 24, 1921 at Paris, Idaho. He was blessed by his grandfather John Roberts, June 5, 1921. He started school in 1927 at the Emerson Public School in Paris, Idaho.

OWEN ROBERTS

By- Mary W. Roberts

Owen Roberts son of John and Eliza Marie (Sorenson) Roberts was born Feb. 19, 1877 at Smithfield, Utah. He was blessed Feb. 23, 1877 by his grandfather Hugh Roberts; was baptized Sept. 27, 1885 by William Hymas, and confirmed a member of the church of Jesus Christ of L.D.S. Sept. 27, 1885 by Edwin Austin at Liberty Bear Lake County Idaho. He was ordained a Deacon Jan. 3, 1893 by James McMurry Senior. On Nov. 2, 1901 he was ordained an Elder by William L. Rich. He lived in Smithfield, Utah until he was six years of age and then his father moved the family to Bear Lake locating on a farm in the town then known as Liberty. But after a few years the town was divided into two wards viz; Liberty and Lanark and his father's farm was then in Lanark. Although but a very small boy when the family moved to Bear Lake he can remember walking part of the way and helping to drive the cows that they brought with them. After they arrived at Liberty and got settled down, his father went back to Smithfield for more of their things. While he was gone, on the night of Nov. 11, 1884 we had three of the hardest earth quakes that have ever been felt there. Neighbors by the name of Brown, knowing that they had come to a new place, the father away, and the mother alone with four small children, went over to their place in the middle of the night to find out how they were and see if they could help them out in any way. They found them alright except frightened and were glad to see some one come in. Owen was a hard working boy helping his father on the farm and going to the canyons when he was just a very small boy driving one team and his father another hawling saw logs to the mill. He was ordained a High Priest and set apart as second Counselor to the Bishop of Lanark Ward Nov. 30, 1924 by Patriarch Hyrum G. Smith. He held this office until May 28, 1926 when he was set apart as first Counselor to the Bishop by Apostle David O. McKay, which position he holds at the present time. He has also held other offices in the ward such as Ward Teacher, Pres. of the Deacons Quorum also Secretary of the Y.M.M.I.A. and was a member of the ward choir for many years. He did not receive very much schooling. On Nov. 14, 1901 he married Mary Ann Watkins, daughter of Thomas Henry and Mary Ann Adelia (Hymas) Watkins, in the Logan Temple Logan, Utah. To this union were born eleven children five boys and six girls. He has been a true husband and a kind loving father and a good neighbor.

MARY ANN WATKINS ROBERTS.

By- Owen Roberts

Mary Ann (Watkins) Roberts wife of Owen Roberts and daughter of Thomas Henry and Mary Ann Adelia (Hymas) Watkins was born Dec. 13, 1884 at Liberty, Idaho and was blessed on Feb. 5, 1885 by William A. Hymas. On May 28, 1893 she was baptized and confirmed a member of the church of Jesus Christ of Latter Day Saints by James McMurry. She commenced school at the age of seven years, completing the fourth reader, (it was readers in those days instead of grades.) That was all the schooling she was able to get. She has been a worker in church activities ever since she was a small girl, being Secretary of Religion class when very young, also teacher and secretary of the primary association. She was also treasurer of the Young Ladies Mutual Improvement Association for three years. She was a member of the ward choir for several years. On Aug. 10, 1910 she was chosen first Counselor of the Young Ladies Association in the Lanark ward, which place she held until May 16, 1915 when the association was reorganized and she was chosen as first counselor again. On April 12, 1925 she was chosen Secretary of the Relief Society of Lanark Ward, which place she held until April 17, 1927 when she was chosen as first counselor in the Relief Society which office she holds at the present time. She is the mother of eleven children, nine of which are living at the present time (1927). She also has three grand children. She was married Nov. 14, 1901 in Logan temple to Owen Roberts and has been a good wife and mother to her husband and family.

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#29 - OWEN ROBERTS AND MARY PARKER
ROBERTS, LANARK, IDAHO



HARVEY M. PARKER.

By- Owen Roberts.

Harvey M. Parker was born March 2, 1894 at Lanark Bear Lake Co. Idaho. He is the son of Oscar F. and Annie (Watkins) Parker. He was baptized July 7, 1902 by James Simms and was confirmed a member of the church of Jesus Christ of Latter Day Saints July 20, 1902 by James F. Bunn. He was ordained a Deacon Sept. 6, 1908 by Fredrick W. Passey; a teacher Dec. 24, 1911 by Brigham H. Findlay, an Elder May 26, 1917 by John U. Stucki. He married LaVeda Ann Roberts June 28, 1922 in the Logan Temple. They have been blessed so far with three beautiful children.

LA VEDA ANN ROBERTS PARKER

By Owen Roberts.

LaVeda Ann (Roberts) Parker, daughter of Owen and Mary Ann (Watkins) Roberts was born Nov. 8, 1902 at Lanark Bear Lake Co. Idaho. She was blessed Dec. 14, 1902 by James F. Pamm; baptized Nov. 13, 1910 by Fredrick W. Passey and confirmed a member of the church of Jesus Christ of Latter Day Saints Nov. 13, 1910 by Fredrick W. Passey. She was a kind loving girl, kind and obedient to parents, also kind to those around her. She attended the district school at Lanark Bear Lake Co. Idaho successfully completing the eight grades and receiving her diploma when she was 14 years of age. She then attended high school at Paris, Idaho for three years. She also held different offices in the ward. She was set apart as Sec. of the Primary on Jan. 1, 1922. She was also a teacher of the Primary, Librarian of the Young Ladies Association, and was a member of the Ward Choir when she was 12 years of age and is still a member (1927). On June 28, 1922 she was married to Harvey M. Parker in the Logan Temple.

MARLAN PARKER.

By Owen Roberts.

Marlan Parker son of Harvey M. and LaVeda Ann Roberts Parker, born April 20, 1923 at Lanark, Idaho and blessed May 27, 1923 by Earnest D. Hymas at Lanark, Ida.

VALENE PARKER.

By- Owen Roberts.

Valene Parker daughter of Harvey M. and LaVeda Ann (Roberts) Parker was born Jan. 8, 1925 at Lanark, Idaho and blessed March 1, 1925 by her grandfather Owen Roberts at Lanark, Idaho.

LaDonna Roberts, Parker.

By- Owen Roberts.

LaDonna Roberts Parker daughter of Harvey M. and LaVeda Ann (Roberts) Parker, was born Dec. 7, 1926 at Lanark, Idaho and blessed Jan. 9, 1927 by her grandfather Oscar F. Parker at Lanark, Idaho.

LEE KING ORR.

By- Owen Roberts.

Lee King Orr, son of Thos. Chas. and Emily Jane King Orr, was born April 18, 1900 at Liberty, Idaho and was blessed June 3, 1900 by J. T. Lyon. He was baptized at Orton, Alberta, Canada Oct. 25, 1908 by Joseph T. Derricott, and confirmed Nov. 8, 1908 by George R. Simmons. He was ordained a Deacon Feb. 27, 1916 by Henry M. Bohne; a Teacher Oct. 29, 1922 by I. J. Hornberger; an Elder May 6, 1923 by Milton Butter. He received his endowments Jan. 9, 1924, at the Salt Lake Temple. On the 9th of Jan. 1924 he left to fulfill a mission to the Canadian Mission which he faithfully fulfilled, returning home on March 15, 1926.

He received a blessing from Patriarch Hyrum G. Smith on April 7, 1926. He was president of the Deacons for 2 years in the Orton Ward, Canada. Scout master one year; Ward Teacher one year; and in April 1926, was appointed teacher of the theological class in the Sunday School of Orton Ward which office he still holds. He married Viola Roberts April 1, 1927 in the Salt Lake Temple.

VIOLA (ROBERTS) ORR.

By- Owen Roberts.

Viola Roberts daughter of Owen and Mary Ann (Watkins) Roberts was born Dec. 31, 1903 at Lanark Idaho and was blessed Jan. 31, 1904 by James F. Bunn. She was baptized on June 9, 1912 by David T. Orr and confirmed a member of the church of Jesus Christ of Latter Day Saints June 9, 1912, by her father Owen Roberts she, like her sister, was a kind obedient girl always ready and willing to help her parents, brothers, sisters, or any one that she could be of service to. At the age of six years, she began school in the district school at Lanark, completing her grades and receiving her diploma at the age of 13. She then attended four years of High school at Paris, completing that course with three years of seminary work, and receiving a diploma for both. In the summer of 1924 she attended school at Rexburg Idaho and the winter of 1924 she taught school at Lanark, Idaho. The following summer she attended school at Pocatello, Idaho. At the age of sixteen she was chosen a teacher in the first intermediate class in the Sunday school of Lanark, which office she still holds, (1927).

She was also organist in the Sunday school for 5 years. She has been a kind loving teacher and the children love and respect her. She also holds the office of Secretary of the Young Ladies Association to which office she was set apart Jan. 1, 1922, by Joseph Beck. She is also a bee hive teacher in the same association. She is chorister and teacher of the trail builders class in the Primary. She has been a teacher in religion class for two years, and has been a member of the Ward choir since she was about 12 years of age. She was married April 1, 1927 in the Salt Lake Temple to Lee King Orr.

EZRA OWEN ROBERTS.

By- Owen Roberts.

Ezra Owen Roberts, son of Owen and Mary Ann (Watkins) Roberts was born April 26, 1905 at Lanark, Idaho. He was blessed June 11, 1905 by James Hymas; baptized June 8, 1913 by his uncle David Roberts and confirmed a member of the church of Jesus Christ of L.D.S. June 8, 1913, by his father Owen Roberts. He was ordained a Deacon Oct. 14, 1917 by his father Owen Roberts. He fulfilled his duties in this calling to the best of his ability and was chosen president of the Deacons Quorum which position he held until he was ordained a teacher Feb. 18, 1923, by Joseph Beck. He was ordained a Priest on June 24, 1923, by Ernest D. Hymas and was also set apart as first assistant to the superintendent of the Sunday school of Lanark ward Jan. 16, 1927 by Ernest D. Hymas. On Feb. 7, 1927 he was ordained an Elder by Oliver L. Peterson. He commenced his school work at the age of 6 years at Lanark completing the grades and receiving a diploma at the age of 16. He then attended high school at Paris, Idaho for four years completing this work at the age of 21, also completing a three year course in the L.D.S. Seminary at Paris. He is a teacher in the second intermediate class in the Sunday school; is class leader of the Deacons Quorum; is a Ward Teacher, and has been a member of the Ward Choir for several years. He has been a good faithful help to his father on the farm and also in the canyons since he became old enough to work, besides this he has been employed away from home part of the time for the last three years.

ALFRED LEE TOOMER.

By- Owen Roberts.

Alfred Lee Toomer, son of James and Agnes (Parker) Toomer. He was born Aug. 5, 1902 in Lanark, Idaho. He was blessed Sept. 7, 1902 by James F. Bunn; baptized Oct. 22, 1910 by Fredrick W. Passey, and confirmed Oct. 23, 1910 by Oscar F. Parker. He was ordained a Deacon April 26, 1915 by William R. Parker; a Teacher May 1, 1921 by Brigham H. Findlay; a Priest Jan. 14, 1923 by Ernest D. Hymas; and an Elder June 30, 1923 by Roy A. Welker. He had held different offices in the ward. They are as follows; Secretary of Deacons Quorum, Secy. of the Young Men's Mutual Association, Class Leader of the Priest and Teachers Quorums, Scout leader and Ward teacher. He married Iretta Roberts Nov. 17, 1926 .

IRETTA ROBERTS.

By- Owen Roberts.

Iretta (Roberts) Toomer daughter of Owen and Mary Ann (Watkins) Roberts, was born Sept. 7, 1906 at Lanark, Idaho; was blessed Nov. 4, 1906 by James Hymas. She was baptized Oct. 25, 1914 by her father Owen Roberts and confirmed a member of the church of Jesus Christ of L.D.S. Oct. 25, 1914 by her father Owen Roberts.

She commenced the district school at the age of seven years at Lanark finishing this work at the age of 16 and receiving her diploma. She then attended three years of high school at Paris, Idaho. Also completing three years of seminary work and getting her diploma for that course. She also held different offices in the ward. She was a teacher in the Sunday school for two years and was treasurer of the Primary association also teacher in the same organization. She was also a member of the Lanark ward choir at the age of 14 and is still a member. On Nov. 17, 1926 she was married to Alfred Lee Toomer.

WILLIS ROBERTS.

By- Owen Roberts.

Willis Roberts son of Owen and Mary Ann (Watkins) Roberts was born June 21, 1908 at Lanark, Idaho; was blessed Aug. 2, 1908 by Fredrick Sleight; baptized July 2, 1916 by his father Owen Roberts, and confirmed a member of the church of Jesus Christ of L.D.S. July 2, 1916 by his father Owen Roberts. He was ordained a Deacon Dec. 12, 1920 by Fredrick W. Passey. He was faithful in the duties of this calling and he was ordained a Teacher Jan. 4, 1925 by Ernest D. Hymas; He was ordained a Priest Jan. 9, 1927 by his father Owen Roberts.

He commenced his school work at the age of 6 years at Lanark, Idaho, completed the 8th grade, received his diploma, and is now (1927-28) attending his third year of High school at Paris, Idaho. He has taken two years of Seminary work and expects to finish that work next winter. He is also a member of the Ward choir.

JOHN THOMAS ROBERTS.

By- Owen Roberts.

John Thomas Roberts, son of Owen and Mary Ann (Watkins) Roberts was born Jan. 18, 1910 at Lanark, Idaho. He was blessed March 13, 1910 by Fredrick W. Passey; was baptized Feb. 23, 1918 by Augustus Peterson and confirmed a member of the Church of Jesus Christ of L. D. S., March 13, 1918 by Fredrick W. Passey. He was ordained a Deacon on May 14, 1922 by Ernest D. Hymas and a Teacher April 18, 1926 by his father Owen Roberts.

He commenced school at the age of 6 years but on account of ill health has been unable to finish his eight grades until last season. He graduated on April 26, 1927 receiving his diploma. He expects to attend high school, also Seminary work this coming year.

LAWRENCE ROBERTS.

By- Owen Roberts.

Lawrence Roberts son of Owen and Mary Ann (Watkins) Roberts was born May 10, 1913 at Lanark, Idaho; was blessed May 13, 1913 by Fredrick W. Passey, was baptized May 28, 1921 by David T. Orr and confirmed a member of the church of Jesus Christ of L. D. S. June 5, 1921 by his father Owen Roberts. He was ordained a Deacon Dec. 27, 1925 by his father Owen Roberts. On Jan. 16, 1927 he was set apart as first counselor to Warren Passey, Pres of the Deacon's quorum by Ernest D. Hymas, which office he still holds. He commenced school work at the age of six years and completed the eighth grade and received his diploma on the 26 of May 1927. He will attend high school at Paris, Idaho, this coming season. (1927-28).

WANDA ROBERTS.

By- Owen Roberts.

Wanda Roberts daughter of Owen and Mary Ann (Watkins) Roberts was born May 16, 1914 at Lanark, Idaho and was blessed May 18, 1914 by her father Owen Roberts. Her mission on this earth was not for very long. She died June 21, 1914 and was buried in the cemetery at Lanark, Idaho.

PEARL ROBERTS.

By Owen Roberts.

Pearl Roberts daughter of Owen and Mary Ann (Watkins) Roberts was born June 9, 1917 at Lanark, Idaho and was blessed Aug. 5, 1917 by Fredrick W. Passey. She was baptized June 9, 1925 by her father Owen Roberts and confirmed a member of the church of Jesus Christ of L. D. S. June 14, 1925 by her father Owen Roberts. She commenced school at the age of six years and will be taking the fifth grade this coming winter (1927).

DEAN ROBERTS.

By- Owen Roberts.

Dean Roberts son of Owen and Mary Ann (Watkins) Roberts was born April 26, 1922 at Lanark, Idaho and was blessed April 26, 1922 by his father Owen Roberts.

JEAN ROBERTS.

By- Owen Roberts.

Jean Roberts daughter of Owen and Mary Ann (Watkins) Roberts was born April 26, 1922 at Lanark, Idaho and was blessed April 26, 1922 by her father Owen Roberts. She was not permitted to stay on this earth very long for she died Dec. 2, 1922 and was buried at Lanark Idaho by the side of her sister Wanda who had gone before.

JOHN J. ROBERTS.
-----By- his sister-
Dora R. Hayward.

John J. Roberts was the third child of John and Eliza M. Sorensen Roberts and was born July 27, 1879 in Smithfield, Utah. He was blessed August 10, 1879 by Hugh Roberts his grandfather. He was baptized Aug. 4, 1887 by William A. Hymas and confirmed a member of the church the same day by Samuel Matthews Jr., at Liberty, Idaho. He attended the public school at Liberty up to the time of his death, July 16, 1893. Medical science had not developed very far at that time and John died with what was called inflammation of the bowels. But with our present knowledge, I am sure it would have been termed appendicitis. Very few operations were performed in those days and none of a serious nature for appendicitis.

When father and mother could see that the end was near for my brother they counseled with the bishop and it was decided to ordain John an Elder in the Priesthood. This was done by Bishop Ebenzer Orouch of the Lanark ward on the day of his death July 16, 1893. He was 14 years of age.

FAITH PROMOTING INCIDENT

My brother John died before I was born but as far as I can learn from father and mother and my older brothers and sisters, he was of a very kind and sympathetic nature and had great faith even as a boy. He seemed to have special regard for mother and at one time when she became suddenly ill and father was away, John actually laid his hands on mother's head and asked the Lord to bless her and she was almost instantly healed.

A detailed account of this is given in the life of mother. Surely with such power and faith perfected since by time and experience, John is performing a splendid work on the other side.

HUGH ROBERTS.

By- Effie S. Roberts.

Hugh Roberts son of John and Eliza Sorensen Roberts born Nov. 11, 1881 at Smithfield, Utah. His father was born in Egluysbach Denlingshire Wales. His mother was born in Venssild Denmark. On Jan. 5, 1882, he was named and blessed at Smithfield by Samuel Merrill. At the age of two years he moved with his father's family to Liberty, Idaho, spending his early boyhood days on the farm. At the age of seven he began attending school.

His first teacher's name was Fayette Austin. The school was three miles from home which distance he walked morning and night. On May 18, 1890 he was baptized by his father and confirmed the same day by bishop Edwin Austin. About four years later the South end of the Liberty Ward was cut off and a new ward organized with Peter Beck as Bishop with Ebenezer Crouch as first and Fredrick Bunn as Second Counselors. His father's family lived in that part and therefore became members of the new ward the name of which was the Lanark Ward. When the Sunday school was organized, Hugh was appointed Secretary which position he held for a number of years.

On August 13th, 1894 he was ordained a Deacon by Ebenezer Crouch. In the year 1902 he received a call to take a missionary course at the Fielding Academy at Paris Idaho. That fall his father's family moved to Paris and joined the Paris 2nd ward and on Dec. 7, 1903 he was ordained a teacher by F. W. Wallentine. He attended school for two winters. During the summer of 1904 he received a call from the First Presidency of the church to go on a mission to the Southern States. On Oct. 18th, 1904 he was ordained an Elder by Bishop Robert Price.

On Oct. 19th, 1904, he with his father and mother left home by team going to Smithfield, then to Logan where he went through the Logan Temple receiving his endowments. They then went back to Smithfield where he spent a few days visiting with friends and relatives. On the morning of Oct. 24th he bid his dear father and mother and friends good by and left by train for Salt Lake City arriving there at 12 o'clock. On Oct. 25th he was set apart for his mission in the Annex of the Salt Lake Temple by Elder J. Golden Kimball of the First Council of Seventies. The following blessing was given him. "Dear Brother Hugh Roberts, we place our hands upon your head and send you forth by the laying on of hands to fill a mission to the Southern States mission. You have been called by prophecy and revelation through the President of the church of Jesus Christ of Latter Day Saints. We ask our Father to bless you with the spirit of your office and calling that you may comprehend more perfectly that you hold the holy Melchisedek Priesthood, that you hold divine authority and that you are sent forth among the children of men to teach and not to be taught. You are to be subject to and under the direction of those that are placed to preside over you in the mission and in the conference and follow their instructions minutely and carefully being under the guidance and influence of the Holy Spirit. You shall be favored of the Lord. You shall be fitted and qualified for every duty and labor that shall devolve upon you. You are to study the Bible, the Book of Mormon and the Doctrine and Covenants, and as has been instructed to other Elders in the church by the prophet of the Lord.

You are to study these things out in your mind and then go to the Lord and ask him if they are not true, and he shall cause that it shall burn within your bosom and you shall know it is true. When you stand upon the street corners and in public and in private places, and around the hearth stone, and testify that Jesus is the Christ and Joseph Smith is a prophet of God, and that the gospel has again been restored to the earth with all its gifts and blessings. When you do this humbly and prayerfully it shall bring you a joy and a happiness that shall be unspeakable. The Holy Ghost shall wrap you round about as with a garment: Your tongue shall be loosened in your mouth and you shall be given utterances. You shall enjoy the spirit of prophesy and revelation. You shall dream dreams and those who are seeking after truth shall be prepared to receive you, for you shall be led to the doors of the honest in heart. You are to remember that the arm of the Lord is not shortened and that he is amply able to provide for his servants, to soften the hearts of the children of men that they shall feed you and cloth you and give you money if it is necessary: You are not to trust in money, nor in the arm of flesh, but you are sent forth in the service of the Lord and it shall be his business to look after your interests if you will be faithful and true and keep the words of wisdom and all the commandments of the Lord. You are to control your thoughts and your imagination. You are not sent forth to represent your own interests but to represent the Church of Jesus Christ of Latter Day Saints.

It is required of you that you preach the gospel in its purity and simplicity that you make few if any promises, unto the children of men. Now dear brother, we bless you with life and with health and strength, that the malanical diseases that prevail in that country shall not have power to prevent you from fulfilling this mission, but if you will have faith in the Lord and in his promises and keep all His commandments the hand of the destroyer shall be stayed and you shall be guided and directed by the influence of the Holy Spirit; You are to ask and it shall be given unto you. You are to knock and it shall be opened. Therefore be true and faithful to your covenants, keep yourself unspotted from the world; avoid wine and women as you would the very gates of hell, and all things shall be well with you.

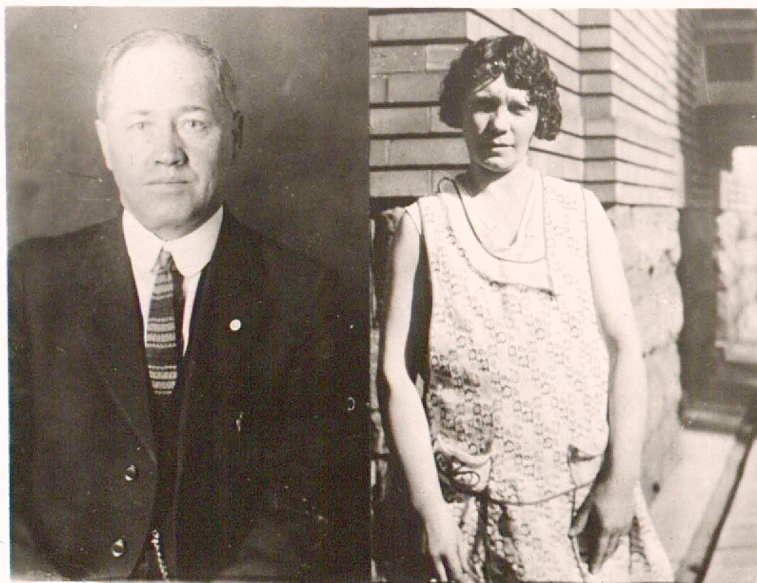
You shall go in peace and through the blessings of the Lord you shall remain until you have honorably and faithfully fulfilled your mission; and then return to your loved ones in peace and safety. To this end we dedicate you to the Lord and his labor, set you apart for this mission and reseat and reconfirm upon you all your former blessings which we do, not through any power with in our selves, but by virtue of the priesthood which we hold, and in the name of Jesus Christ: Amen.

After leaving the temple Annex in company with a number of other Elders he went to the Lion House to receive further instructions from church authorities.

At 5:45 P.M. Oct. 25, 1904 he in company with a number of other Elders left Salt Lake City for the mission field reaching Chattanooga Tennessee (head quarters of the mission) at 3 P. M. Oct. 30th staying in Chattanooga till Nov. 2nd. He was assigned to labor in the Middle Tennessee conference with head quarters at Nashville, arriving there in company with Elder Pierce he began his mission work, his first companion being Elder Elmer Kimber who was president of the conference. They started out through the country going from house to house distributing gospel tracts and preaching the gospel testifying that Jesus was the Christ and that Joseph Smith was indeed a true prophet of God. As the days rolled on he became more and more interested in his work truly the Lord was blessing him with a true testimony of the truthfulness of the gospel. For about twenty months he traveled without purse or script as did the apostles of old during which time he missed a few meals but always found friends who took him in for the night. Ten months of his mission was spent in the cities of Nashville Tennessee and Jacksonville Florida. Time and space will not permit me to tell one hundredth part of his experiences.

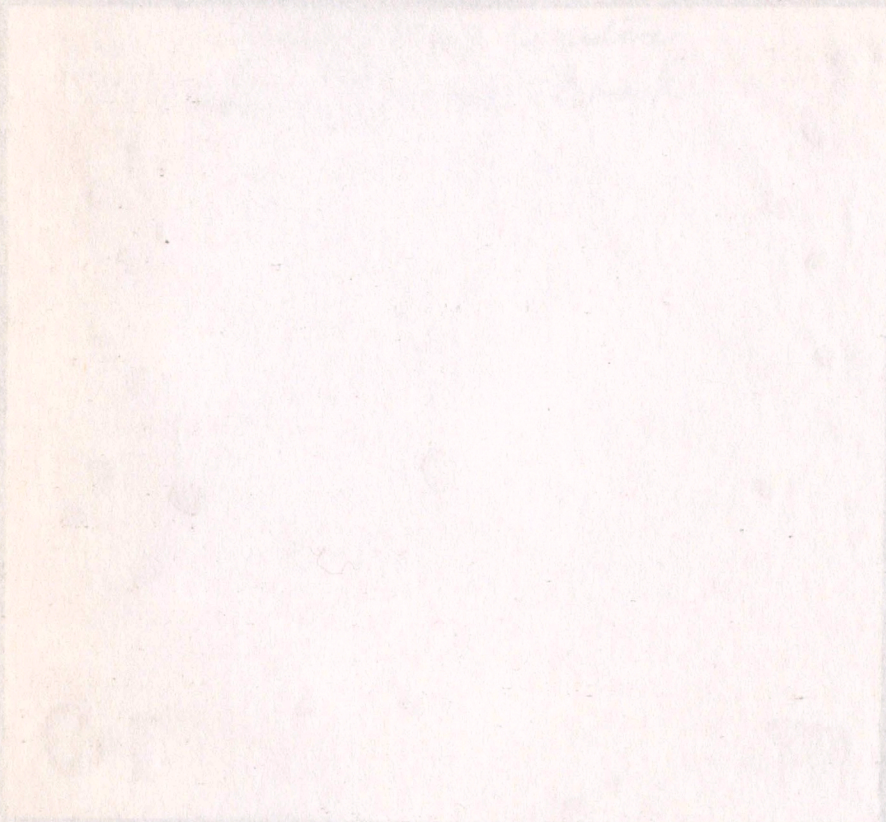
Interesting incident: One of the most faith promatory incidents that occurred was while he was laboring in Nashville he received word that one of the Saints living about one hundred miles out in the country had a very sick child whom the doctors had given up as incurable. But her parents had faith in the gospel and the promisses of the Lord where in He says "you shall call in my servants and they shall lay hands on the sick and they shall recover." Having faith in this they sent for the Elders. Then Elder Roberts in company with Elder Jackson left Nashville at 11 P.M. by train, riding 75 miles and walking 25 miles.

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HUGH AND EFFIE SORENSEN ROBERTS

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The country being strange and the night dark they got lost there being so many roads leading in all directions. Not knowing which one to take they asked the Lord in prayer explaining to Him their mission. Upon arising the night road was very plain to them which was another testimony that the Lord heard and answered prayers. They arrived at the home about 6 A.M. Upon entering the sick room the girl of about 12 years old was the picture of death, she was all but gone. They administered to her at once and in half hour she set up to the table and tried to eat a little breakfast. After spending a few hours with the family they left and went back to Nashville with a stronger testimony that they were indeed servants of God.

He had other interesting things happen during the two and half years spent in the mission field. On March 18th, 1907 he received his honorable release to return home to his loved ones. He says it was just as hard to leave there as it was to leave home. He arrived in Salt Lake just a few days before the April conference. His father met him at conference. After it was over he continued his journey home to loved ones. It seemed good to be home again. In about a month he went down to Pocatello, Idaho where he went to work for the Railroad company. He also took a very active part in the ward as Sunday school teacher, a member of the Choir and first aid to President G. F. Zundell in the M.I.A. In the fall of 1907 he quit the railroad and went to work in a grocery store for the Pocatello cash grocery owned by the Stake Presidency Hyle, Pond and Woodland. After about a year and a half in their service he quit and went to Salt Lake City and there took a business course in Henegars College. After completing the course he began as bookkeeper for the Cudahy's Packing Co. After a short time with them he left and took a trip up to Stirling, Alberta Canada to visit his sister Carrie whom he had not seen for a number of years. After spending a month there he returned to Pocatello and began working for the Railroad Company again, which position he held for two and a half years. Then he returned to Salt Lake City and began working for the Sanitary Meat and Grocery Co., which position he held for four and a half years. In January 1914 he met his wife, Miss Effie Sorensen and on June 16, of the same year he married her in the Salt Lake Temple, the ceremony being performed by Elder Geo. F. Richards. On Jan 13, 1916 their first baby was born it being a girl was named Marian Elsie Roberts. He and his family then lived at 1332 McLellan Street. About four months later they moved to 1116 Laird Ave., where they lived for about two years then moved to 366 So. 7 East St., where, on May 22, 1919 the second baby was born, being a boy, named Robert Hugh.

In June 1919 he changed jobs by beginning to work for the A. Hoskisson Co., which company at the present time have 18 stores. He is the branch manager of store No. 4, at 871 East 9 So. St., which position he holds at the present time. In May 1922 he moved his family to 366 No 1st West St., where on Jan. 17, 1926 the third child was born being a boy (he was named Richard Keith). In Sept. 1926 he moved his family to 949 So. 9 East St., the present address (1927). He and family are members of the LeGrand Ward where he is a ward Teacher. He has four families in his district whom he in company with a Brother Clarkston make monthly visits.

EFFIE SORENSEN ROBERTS.

By- Hugh Roberts.

Effie Sorensen Roberts is the daughter of Samuel Abraham and Lorena Wagstaff Sorensen. Effie was born July 1st 1890 at Mendon, Cache Co., Utah. Her father was born at Mendon Cache Co., Utah, and her mother was born in Salt Lake City, Utah. At the age of seven months she was blessed and named Jan. 1st, 1891 at Mendon, Utah, by William Wagstaff. On Sept. 2nd, 1899, she was baptized by Edwin F. Little and confirmed Sept. 17, 1899 by John Lathem in Leigh Ward, Idaho. At the age of 5 years she with her fathers family moved from Mendon to Teton Basin, Idaho. As there were no schools there she was taught by her mother at home. At the age of ten her fathers family moved to Salt Lake City, Utah where she began attending the district school at Sugar House Ward in the South East part of the city. She continued school until she reached the eighth grade. At the age of 17 years she began working at the Murphy Candy Co. She continued in their employ for about two years then she quit and began working at Keith O'Brien Dry Goods Co., where she became head of the ribbon department and where she remained until the year 1916 when she quit.

On June 16, 1914 she was married to Hugh Roberts in the Salt Lake Temple, the ceremony being preformed by Elder Geo. F. Richards. On Jan. 13, 1916 her first child was born at 1332 McClellan St. Being a girl she named her Marian Elsie, and on May 22nd, 1919 the second child was born at 366 So. 7 East St. Being a boy he was named Robert Hugh. On Jan. 7th, 1926 the third child was born at 311 No. 1st West St. Being a boy he was named Richard Keith. The following summer the family moved to 949 So. 9 East St., where they reside at the present time. (1927).

MARIAN ELSIE ROBERTS.

By- Effie S. Roberts.

Marian Elsie Roberts, daughter of Hugh and Effie Sorensen Roberts was born Jan. 13, 1916, at 1332 McClellan St., Salt Lake City, Utah on April 16, 1916, she was blessed and named by Joseph F. Lloyd in the Emmerson ward. On Aug. 2, 1924, she was baptized by Joseph Durrant and on Aug. 3, 1924 she was confirmed by Edward Berg in the 22nd Ward, Salt Lake City, Utah. Her father was born in Smithfield, Utah, and her mother was born in Mendon, Utah. At the age of six years she began school. She is now (1927) in the 6 B Grade attending the Hamilton school. She resides with her parents at 949 So. 9 East, Salt Lake City, Utah. She is now twelve years old.

ROBERT HUGH ROBERTS.

By- Effie S. Roberts.

Robert Hugh Roberts, son of Hugh and Effie Sorensen Roberts was born May 22, 1919 at 366 So. 7 East St., Salt Lake City, Utah. His father was born at Smithfield Utah and his mother was born at Mendon, Utah. On Aug. 3, 1919 he was blessed and named in the 10th ward by Joseph Keddington. On Sept. 3, 1927 he was baptized by Royal B. Garff and confirmed on Sept. 4, 1927 by Frank B. Bowers in the LeGrand ward. At the age of 6 he began school. He is now (1927) in 3rd B. grade at the Hamilton school. He resides at present, with his parents at 949 So. 9 East St., Salt Lake City, Utah.

RICHARD KEITH ROBERTS.

By- Effie S. Roberts.

Richard Keith Roberts son of Hugh and Effie Sorensen Roberts was born Jan. 7, 1926 at 311 No. 1st West St., Salt Lake City, Utah. His father was born at Smithfield, Utah and his mother was born at Mendon, Utah. On March 7, 1926 he was blessed and named by Harden Bennion in the 22nd Ward, Salt Lake City, Utah. He resides at present (1927) with his parents at 949 So. 9 East Salt Lake City, Utah. which is in the LaGrand Ward.

EDWIN TRACEY SHEPHERD.

By Eliza R. Shepherd.

Edwin Tracey Shepherd son of Lorenza Tracey Shepherd and Sarah E. Clifton, was born at Paris, Idaho, September 30th, 1882. His father was born at Southampton, England, and his mother in New York City. He was blessed November 5th, 1882 by Walter Hoge; baptized September 30th, 1890 by John J. Humphrys, and confirmed a member of the church October 4th, 1890 by Walter Hoge. He was ordained a Deacon in 1894 and a teacher about four years later. He was ordained an Elder September 2nd, 1905 by Robert Price. On September 6th, 1905 he went to the Logan Temple and received his endowments and married Eliza Roberts. Thomas Morgan performed the ceremony. He was ordained a Seventy, June 15th, 1913, by H. Robert Shepherd and a High Priest June 22nd, 1919 by Apostle Orson F. Whitney.

High Priest, June 22nd, 1919 by Apostle Orson F. Whitney. He has served as secretary of the Deacons, Teachers, Elders and High Priests Quorums; also secretary of the Sunday School for six and one half years. During this time he attended every session of the Sunday school. He served as 1st assistant in the Sunday school for a number of years, until he was called to act as 2nd Councilor in the bishopric to Morris D. Low. serving in this capacity for four years, then he was called to act as 1st councillor to Bishop Daniel S. Price which position he held until February

1927 when he was called to act as Bishop of the Paris Second ward. He received but very little schooling as his parents were rather poor and school conditions were not very good at that time. He worked at the Paris shingle mill for a number of years. He worked as an electrician for three years during which time he helped install an electric plant in Star Valley and one in Soda Springs. He also took charge of the Electrical work in Paris. He worked as clerk in the Shepherd Mercantile store for nine years. After this time J. R. Shepherd sold his interests. His father and he bought the Gents Clothing department, and he has worked there up to the present time. (1927).

He served as City Councilman for two years and also City Treasurer for two terms being City Treasurer at the present time.

ELIZA ROBERTS SHEPHERD.

By- Edwin T. Shepherd.

Eliza Roberts Shepherd daughter of John Roberts and Eliza Maria Sorensen was born June 12th, 1885 at Liberty, Idaho. Her father was born at Eglwysbach Wales and her mother was born at Vensesild Denmark. She was blessed July 19th, 1885 at Liberty, Idaho by Evan S. Morgan. She was baptized at the age of eight years at Lanark, Idaho by Bishop Joseph P. Beck and confirmed the same day by Bishop Joseph P. Beck, being the first child to be baptized in the Lanark Ward after it was organized.

At the age of six years she entered school but owing to adverse conditions on the farm she did not get much schooling. Some winter seasons she had only a month or two of school. In the year 1902, her father moved her mother's family to Paris and she attended the Fielding Academy for two years. While attending the Academy she played the organ every third week for the Devotional Exercises, held every morning, also for the marching to and from classes. She took a nine-month's course in dress-making which has been a great help to her. She served as ward organist in the Lanark ward for about three years before moving to Paris. When the family moved to Paris, she became a member of the Bear Lake Stake Choir and the Paris Second ward choir. She also served as organist for the Paris Second ward for three or more years. On September 6th, 1905 she went to the Logan Temple and received her endowments and was married to Edwin Tracey Shepherd by Thomas Morgan. She is the mother of six children four boys and two girls, four of whom are living, three boys and one girl. Lucile her eldest daughter died at the age of six years of Leakage of the heart and Stanley her youngest boy died at the age of three years of Chronic Bronchitis and Kidney Trouble. At the present time she is a member of the Relief Society sewing committee, a Relief Society teacher and assistant chorister, and is a Teacher and Assistant Organist in the Primary (1927).

LORENZO HUGH SHEPHERD.

By- Eliza R. Shepherd.

Lorenzo Hugh Shepherd eldest son of Edwin Tracey and Eliza Roberts Shepherd was born July 25, 1906 at Paris, Idaho; blessed September 2, 1906 by his grandfather Lorenzo T. Shepherd; baptized September 6, 1914 by Adolph Hunsaker and confirmed September 7, 1914 by John H. Grimmer. He was ordained a Deacon March 9, 1919 by Bishop Morris D. Low and served as president of the Deacons quorum. He was ordained a teacher December 17, 1922 by his father and served as president of the teachers quorum and he was ordained to the office of a Priest May 3, 1925, by his father. He was ordained an Elder December 4, 1927 by Ezra T. Budge.

He entered school at the age of seven years and graduated from the public school at the age of 15 years, then entered the Fielding High School, graduating therefrom at the age of 19 years. During the summer months of the years he was in High school he worked on the Budge land and Live-Stock ranch and did janitor work in the winter paying his way through school. He has been a member of the Paris Brass Band since he was fourteen years of age. He is a member of the Nighthawk Orchestra at Paris, Idaho. He plays the Clarinet and Saxophone. He is a member of the Bear Lake Stake Choir, and the Paris Second Ward Choir. He has served as a Teacher in the Sunday school. He is now (1927) Assistant Scout Master, and a Ward Teacher.

He has been employed in the Bear Lake State Bank. At the present time he is helping his father and grandfather in the clothing store.

LUCILE SHEPHERD.

By- Eliza R. Shepherd.

Lucile Shepherd eldest daughter of Edwin Tracey and Eliza Roberts Shepherd was born December 4th, 1908 at Paris, Idaho; blessed January 3rd, 1909 by her grandfather Lorenzo T. Shepherd, and died September 22nd, 1914 of Leakage of the Heart. She was buried at Paris, Idaho.

EDWIN LOWEL SHEPHERD.

By- Eliza R. Shepherd.

Edwin Lowel Shepherd second son of Edwin Tracey and Eliza Roberts Shepherd was born June 8th, 1911 at Paris, Idaho; was blessed August 6th, 1911 by Joseph Russell Shepherd; was baptized June 28th, 1919 by W. Smith Hoge, and confirmed July 6th 1919 by his father. He was ordained a deacon August 26th, 1923 by his grandfather Lorenzo T. Shepherd. While acting as a Deacon he held the office of Secretary and 1st Councilor. He was ordained a Teacher April 3rd, 1927, by President Morris D. Low. He entered the public school when six years of age, and graduated from the public school when fourteen years of age. He entered the Fielding High School the next year, and he is now (1927) a Sophomore in the Fielding High School.

The first year that he attended the High school he played the snare drum in the school band and this year he is playing the drums in the school orchestra. The first year that he attended high school he took part in two school plays and one opera. He is also a member of the Paris Brass Band, playing the snare drum. On June 28th, 1927 sixteen boys from the Paris Second Ward went to the Logan Temple to be baptized for the dead and he was one of them, and was baptized for eleven.

WILLIS ROBERTS SHEPHERD.

By- Eliza R. Shepherd.

Willis Roberts Shepherd, third son of Edwin Tracey and Eliza Roberts Shepherd, was born October 3rd, 1913 at Paris, Idaho; blessed January 4th, 1914 by his grandfather Lorenzo T. Shepherd. He was baptized February 4th, 1922, by George O. Painter and was confirmed a member of the church February 5th, 1922 by his father. He was ordained to the office of a Deacon November 1st, 1925 by his father and he has served as Secretary of the 1st Quorum of Deacons. He entered the Public school when he was seven years of age and he is now in the eighth grade. He is learning to play the violin and he is playing in the school orchestra. On June 28th, 1927, sixteen boys from the Paris Second Ward went to the Logan Temple to be baptized for the dead and he was one of them and was baptized for ten.

STANLEY SHEPHERD.

By- Eliza R. Shepherd.

Stanley Shepherd fourth son of Edwin Tracey and Eliza Roberts Shepherd was born November 8, 1916 at Paris, Idaho; blessed December 23, 1916 by Bishop James S. Paulsen and died February 2, 1920 at the age of three years and 3 months of Chronic Bronchitis and kidney trouble.

BETH SHEPHERD.

By- Eliza R. Shepherd.

Beth Shepherd second daughter of Edwin Tracey and Eliza Roberts Shepherd was born May 12th, 1920 at Paris, Idaho and was blessed July 4, 1920 by her grandfather John Roberts. She entered the public school at Paris at the age of six years and is now in the second grade.

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SETH BUDGE

By- Mary R. Budge.

Seth Budge was born September 16th, 1887 at Richmond, Utah. His mother at the time was staying with her mother Caroline Hyer. He was born during the raid when U. S. officers were after the polygamists. Soon after his birth his mother moved to Garden City, Utah, where they made their home for some time. Then the family moved to Paris, Idaho, where Pres. Wm. Budge his father was called to be President of the Bear Lake Stake. He lived at Paris until the year 1906 when his father moved his families to Logan, Utah, his father being called there to preside at the Logan Temple. He was ordained a Deacon Dec. 5, 1898. He was baptized July 2nd 1896 by Robert Price and confirmed July 2nd 1896 by Robert Price.

He was ordained a Teacher, March 16th, 1908 by B. G. Thatcher of the Logan First Ward and on Dec. 28th 1908 was ordained a Priest by Bishop Robert Price. He received his schooling at the Fielding Academy and B. Y. C. In the spring of 1909 he received a call to go on a mission to England, so was ordained an Elder March 25th, 1909 by Arthur T. Pendrey. On the 6th day of April 1909 he left Salt Lake City with a large number of Elders for the mission field. Arriving at Liverpool, the Church head quarters, he was assigned to labor in the Sheffield Conference. He had the privilege of baptizing seven people. He was honorably released two years later, reaching home May 27th, 1911.

Farming has been his occupation. For six years he acted as First assistant Superintendent on the Bear Lake Stake Sunday School Board. He was released a few months ago on account of not being able to make Stake visits during winter months as he has fed cattle for the last four winters. He is at present Chairman of the Old Folks Committee in the Paris First Ward. He was Chairman of the First Ward Recreational Committee for three years. During the years 1926 and 1927 he was a member of the City Council. On June 7th, 1911 he married Mary Roberts, daughter of John and Eliza Roberts, at the Logan Temple. His father Wm. Budge performed the ceremony. Four children have been born to them.

MARY ROBERTS BUDGE

By- Seth Budge

Mary Roberts Budge was born September 20th, 1887 at Liberty Idaho, blessed Nov. 13, by William Hymas; baptized Oct. 3rd, 1895 by Joseph P. Beck and was confirmed Oct. 3rd, 1895 by Joseph P. Beck. She lived with her father and mother at Lanark, Idaho, until she was thirteen years old when her mother was moved to Paris, Idaho to give the children a better chance to go to school. She went to the Fielding Academy until she was 19 years of age. She then accepted a position as clerk at J. R. Shepherd's store. She worked there for 2 years. Then Mary took a trip to Stirling, Alberta Canada to visit with her sister Carrie who was living there.

She acted as Second Ward organist for seven years, enjoying every minute of it. She owes her success in music to her father whom she thinks was a talented musician. He encouraged all his children to learn to sing and to play some kind of an instrument. She was married to Seth Budge in the Logan Temple June 7, 1911. After entering married life there were a number of years she did very little in church activities as her family took her attention, but four years ago they moved from their farm to town to put the children in school during the winter months and since that time she has acted as First Councilor in the Young Ladies Mutual Association, also taking part in the Ward Choir. She was assistant Stake Organist for five years.

SETH ELLIOTT BUDGE.

By- Mary R. Budge.

Seth Elliott Budge our oldest child was born March 27th, 1912 at Paris, Idaho, and was blessed by his grandfather William Budge May 1st, 1912. He was baptized April 24, 1920 by Morris D. Low; was confirmed May 2, 1920 by John H. Grinnitt; was ordained a Deacon by Ezra S. Stucki January 4, 1925; was ordained a Teacher April 10, 1927 by Joseph W. Cook. He has worked with his father on the farm.

The year 1927 he was graduated from the Emmerson District School, and is this year (1927-28) taking his first year high school. He is a member of the Fielding High School band, playing first coronet. He is also ward teacher, making monthly visits to members of the ward.

REX ROBERTS BUDGE.

By- Mary R. Budge.

Rex Roberts Budge, second son was born Feb. 13th, 1916 at Lewiston, Utah. He was blessed by his grandfather William Budge at Logan, Utah March 17th, 1916; baptized February 23, 1924 by Herbert L. Spencer and confirmed Mar. 9, 1924 by Seth Budge his father. He is taking the 6th grade at the Emmerson this year. He plays the violin, taking lessons at present from Professor Irwin Jenson.

JEAN ELSIE BUDGE.

By- Mary R. Budge.

Jean Elsie Budge our third child and a daughter was born June 21st 1919, and was blessed by her grandfather John Roberts, Aug. 3rd, 1919. She was Baptized Aug. 6th 1927 by Earl Shepherd and was confirmed August 7th by Wm. L. Rich.

WILLIAM GRANT BUDGE.

By Mary R. Budge.

William Grant Budge our 3rd son and fourth child was born Nov. 3, 1921, and was blessed by his grandfather John Roberts, Dec. 4th, 1921.

NORA ROBERTS

By her sister - Dora Roberts Hayward.

Nora Roberts was born February 25, 1890. She was blessed March 12, 1890 by Edwin Austin Sr. Nora lived but a few short months, the cause of her death was not exactly known. But mother's opinion is that little Nora's death resulted from a bad fall from which she received a severe bump on the head. She didn't seem to be well from that time on and a few days before her death complications developed and the little life was snuffed out. The date of her death was January 13, 1891. She is the seventh child in my mother's family.

MILFORD ROBERTS

Milford Roberts, son of John and Eliza M. Sorenson Roberts was born Nov. 27, 1891 at Liberty, Bear Lake County, Idaho. Following is the story of Milford's life as told by himself. It is so well written and is so full of personal feeling, and so interesting and is of such a faith promoting nature that I am inserting it verbatim as he gave it to me.

D. R. Roberts.

"When I was yet but a baby my father and mother moved from Liberty, to Lanark and settled on the farm where I grew up to manhood.

In April 1899 I was baptized by Bro. Fredrick Bunn and the following Sunday confirmed a member of the church of Jesus Christ of Latter Day Saints. When I was ten years old, father moved mother to Paris, Idaho, for the purpose of giving my older brothers and sisters an opportunity to attend High School. During that winter, scarlet fever broke out in the family and because I was not a victim, Father thought it wise that I go back to the farm and live with Aunt Fannie. It seemed that this movement was the breaking up of my close guardianship by my mother, for one condition led to another which justified the actions of my father that I remain on the farm and help with the work both winter and summer. I remained on the farm and helped with the work and going to school during the winter when I could, some winters not at all however because there was no teacher for the district. Some times other things entered in, consequently the schooling I received until I graduated from the eighth grade occupied many more years than should be necessary. It seemed that age predominated over knowledge when I did get thru, for during my High School years it seemed to me that I did not have the foundation of knowledge that others seemed to have, therefore it made my learning in High School rather difficult, although I realized my schooling had been very much delayed nevertheless I felt myself very much handicapped to go among the people of

the world and attempt to hold my own. Therefore I began my first year in high school when twenty-one, completing the fourth year when twenty-five. The knowledge I received, the pleasure I enjoyed in associating with my high school friends, particularly my class mates, and the satisfaction of knowing that I had successfully graduated from high school was indeed a source of satisfaction to me.

It seemed that during my last year in school I began to wonder what I would do after graduating, but before that time had come, destiny seemed to have planned the immediate future for me, for on April 6, 1917 the United States declared war on Germany and sooner or later every able bodied man would have to shoulder the musket and help defend the constitution and liberties of this great nation, and its honor. Was I to stand back and let my brothers go? No. I must go too, so on Sept. 19, 1917 I kissed my dear Mother, brothers and sisters and loved ones good-by and went away. Was I doing the right thing? Yes, for it was not only the constitution of the United States, its honor and the liberties of its people, I was defending, but the loved ones I had left behind.

I shall never forget the morning I with others left my little home town of Paris, Idaho, and went on my way. The sky was clear but the valley was misty which characterized a typical fall morning and it seemed that a bomb shell had been suddenly hurled at the town for hardly anyone seemed to realize, at that time, what it all meant. Some of the boys seemed to take our going away on such a mission as a joke, but I could not help feel blue and down cast. I keenly felt already the change that was taking place in my life and although my only desire was to remain clean and pure and spotless from the sins of the world, yet I knew that I could only do so by constant prayer to my Heavenly Father for his help and assistance, and that I never failed to do each day.

My first experience under the discipline of the United States Army was at Camp Lewis, Washington. Here I was first assigned to company B. 347 Machine Gun Battalion where I served from Sept. 21, 1917 until Nov. 13, 1917, then I was transferred to the 116th Brigade and on Nov. 5, with many others boarded the train for New York. This of course meant that within a short time I would be in France. As soon as I reached New York I was assigned to the 116th Engineers which was only waiting for us to arrive in order to fill out their Battalion to make a complete unit for sailing.

My loved ones at home hearing of the possibilities of my coming that way on going east assembled at Montpelier and waited my coming. Sure enough to my surprise I had the pleasure of visiting with them there for a half hour, then the train pulled out leaving only a vision in my mind that I had seen them. Was the parting at this time a hard one? Indeed it was for I did not know for sure that I would see them again. But one consolation I had was given to me in a blessing by the Patriarch of the Church, Hyrum G. Smith, just a few days before I left home, that I, because of my clean habits, would be protected and that I would hold positions of responsibility both in the Service of the country and also of the Lord. The latter, I felt, had not occurred and that such would come to me after I returned home. I also went thru the temple, and received my endowments before leaving for the service.

I crossed the Atlantic Ocean in safety and landed in the Port of St. Nazair, France. At this place I did not stay long for the order came to send us on. On January 19, 1918, I was assigned to Company F. Second Engineers, where I remained until my discharge. In this Company I went thru rush training and on March 16, 1918, went to the front line trenches. The movements came so rapidly that I hardly realized what had taken place, but when I realize what this meant to the moral courage of the French Army and the opposite effect it had on the enemy, then I say it was the right thing to do, for a breaking in of the terrible things we had to endure. Later we were placed in the quiet sector back from the lines near Verdun. Here our work consisted of building barracks and pits for machine gun placements. We were in reach of long range guns for occasionally the enemy would hurl a projectile at us but with out any casualties.

At this place we did not stay long for it seemed that our presence was needed at a more dangerous place with but a brief spell back of the lines for an edging up. The entire second division was rushed in trucks toward Chateau Thierry on June 1, 1918. We learned that the Germans were making a drive on Paris and by all indications along the way our help was needed, greatly. As we passed through the towns, and particularly the suburbs of Paris, the women, children and old men formed a line on each side of the road and bade us farewell.

We passed thru with a rush. I could see the tears run down their faces and the expression of thankfulness to their heavenly Father for his blessings in our coming. Also along the highways men were chopping the huge trees to a point of falling where a greater resistance to the enemy could be rendered thereby to hinder their progress. We traveled two nights and one day or to a point where trucks could go no farther. Then by a walk of all day, until dusk, we reached the point where the enemy was within a half mile of us. This we did not know until the next morning when their observation balloons were up viewing us. Orders came to prepare to move, and we did, but closer toward the enemy. As we moved out into the open field to dig a trench the enemy took advantage of our ignorance and hurled shells at us killing some of our men. Here we did not stay long but rushed for hiding places. My dreams of the past of such things taking place had now come to a reality, for I was right in it. With close watch thru the night making now four nights and days without sleep we then were relieved. We went back for a short rest, only in two days to meet something worse than before. This time to be in actual combat with the enemy. On June 12th we rushed into Bellau Woods and assisted the Marines in a drive but with heavy losses. Many around me fell to the ground bleeding and groaning. I was knocked unconscious and a few minutes later had my bayonet scabbard cut into splinters, the pocket torn out of my blouse and my right thigh was pierced by a piece of shell from a high explosive. About as soon as I could gather my wits together an officer taking charge rushed us who were left forward and passing by our dead and severely wounded we took our position forward and, with a sham of bullets, we warded off a retaliation by the enemy. The next morning the officer advised me to go back and receive medical treatment which I did and was taken to the hospital in Bordeaux, Southern France for treatment of the wound and for a rest. My stay here was only to the extent of a rest for my wound had not proven serious. It seemed that to go back to the company was like going home for I had developed a love for all my comrades knowing that we had been brave and had all suffered alike. I also realized that we were all over there for the same cause, and that the job had to be completed before we could come home.

After reaching the company which took several days, we again took up intensive drilling, preparing for another drive. The beginning of this took place on Sept. 12th, 1918 which was General Pershing's Birthday. This drive was conducted wholly by General Pershing. This particular night of Sept. 11th and 12th it rained heavy and we were in a thick woods. About 1:00 o'clock A. M. it seemed that the world had come to an end for every gun within a radius of twenty-five miles began to belch forth. I arose and looking out from my shelter tent, the whole sky seemed a fire. There was no more sleeping that night, for in a few minutes an order was passed along to prepare to move and after a rushed breakfast we began marching forward. As day-light approached the sight was marvelous for the whole country seemed a moving mass of troops many miles each way. Because of the careful planning by Gen. Pershing and the part each soldier took the objective for three days was reached by the first night.

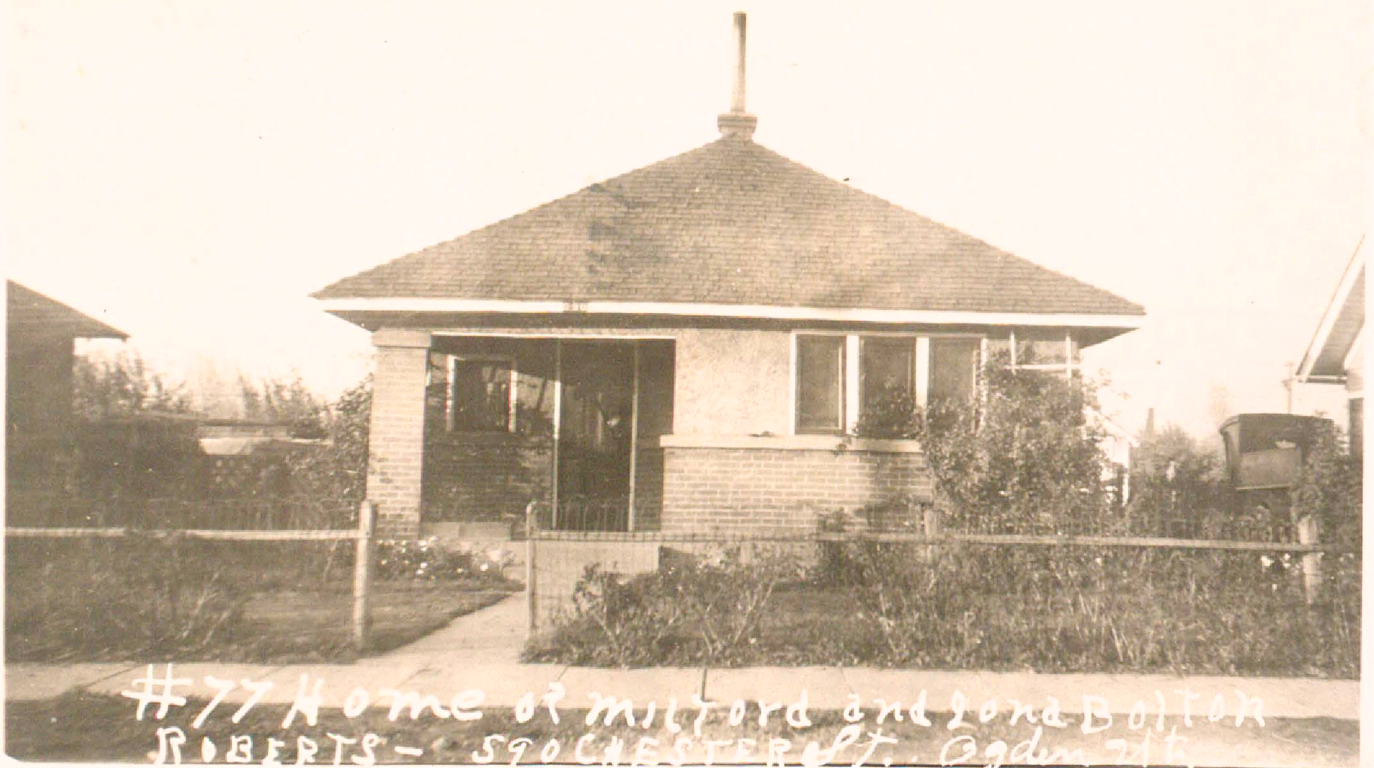
Sufficient forces were left to hold the captured territory and the rest moved on. We moved about, back of the lines, for a little more close order drilling, only in preparation for another drive. This drive occurred Oct. 3rd, 1918. We were in position ready when at 5 o'clock A. M. the cannons roared and we went forward, as our work consisted chiefly of building roads and bridges, we went to work doing so. Others ahead of us were taking the blunt of conditions while we followed up burying the dead and assisting in what ever way we could. Because of neglect and exposure to weather conditions I suffered with a tooth ache to the extent that I was sent back to a head quarters for treatment. This necessitated the extraction of two teeth and a brief rest behind the lines.

My position in the company at this time was that of Orderly for an officer, which meant to deliver orders and assist him at all times. As soon as I left the company for the dental treatment my officer was commanded to get himself another Orderly, which he did. About this time the company moved forward under fire and the soldier who took my place was killed instantly. This I did not learn however until later. Why was his life sacrificed for mine? Was his mission finished on this earth and mine not? And am I meeting up to the requirements which are expected of me? These were some of the things I pondered over and the only solution I came to was, that the Lord "moves in a mysterious way his wonders to perform". He died that I might live, I am here that I may do that which is required of me.

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#25 MILFORD AND IONA BOLTON ROBERTS



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My stay back of the lines at this time occupied about four weeks, then I with others began to move back in search of our company. As we left the Depot the officer in charge made the statement that the war would be ended about the time we reached our destination for already Bulgaria and Austria had ceased hostilities.

At this time my company had moved over into the Argonne Forreasts and was participating in a big drive there. The train took us as far as the road went and we got off and were waiting for trucks to move^{us} on. This was Nov. 9th, 1918. We were told that tomorrow the 10th trucks would be down after us. They came down but only for rations. We were forced to stay over all night again. I remember about 1 o'clock A. M. Nov. 11, a heavy roar of cannons could be heard at a distance. This was the last barrage to be put over for at eleven o'clock that day hostilities ceased, the war was over and my thoughts of home grew stronger. I felt that I would soon be home. The next day I went up to my company. It had been raining and traffic along the road was almost impassable in fact I had to walk about five miles in mud up to the tops of my shoes. This last battle must have been terrible with so much rain and mud. I noticed that casualties must have been heavy for as we moved along grave markings were numerous. Each time on reaching my company, I noticed that the original members were fewer in number, but to again see the faces of those living was indeed a pleasure to me. I learned that a half hour before hostilities ceased some of the company were killed. This it seemed I could not quite understand. Why should the Lord permit such to happen. Yet am I to do the judging in such important problems? No. On the 16th I learned the company was to go to Germany or to the Rhine. So I wrote my dear mother a letter and told her that the war was over and I was still alive. This letter, I learned later, she did not get until on Christmas Eve 1918 and they were made happy.

The company did go to Germany and I walked all the way. It was about 125 miles and I carried heavy pack all of the way. The enemy had fled but we kept so close on the heels by forced marches that they hardly had time to get out of our way. On Dec. 10, 1918 we reached the Rhine. To make sure that we had (for we had heard so much about it) before going to bed, I walked down to its edge and viewed it. The company moved up and down the river only to stop for a few days in each place until we were finally settled. Here we kept on with intensive drilling for the purpose of being ready should hostilities resume again. My physical body had endured about all the exposure and hardships it could stand for on Jan. 21, 1919 an ambulance carried me back, unconscious on a stretcher to a hospital at Coblenz. My time had not yet come for after receiving proper medical care, my eyes opened and I realized that I was in a hospital. I responded rapidly to care and good treatment and I soon was able to leave there. This time however it was on my home-ward journey. With only brief stops in places on the way, I found myself in the French port town at Bordeaux.

I was assigned to sail across the water this time home-ward bound on the transport Pastoria, and as the ship moved out from the port I bid farewell to France as I had done to the United States when the Little old New England fruit vessel Tenadoris left Long Island, New York, for France. This trip was much more pleasant to take for the big reason I was going home. I shall never forget the pleasure I enjoyed when my eyes beheld the lights on the American shore. I landed in New Port News, Va., March 26, 1919 and boarded the train for Utah, April 7, landing in Salt Lake City, April 12, 1919. I felt I was as good as home now. In fact I felt this way when I again landed on American soil, for this is the country that gave me birth and I left my happy home to fight for the ideal of which this great government stands for.

The sight of Salt Lake City, was indeed a welcomed experience for I was now within twelve hours ride of my home and loved ones. I was still suffering to some extent from the sickness that was the cause of me coming home and realizing that my stay in the hospital at Fort Douglas was indefinite I procured a furlough and went home for two weeks. I was now the happiest person on earth. This I felt as I was nearing my little home town of Paris. My life had been spared and I could soon look into the faces of my loved ones again and particularly my dear old mother who had given me birth and who had shortened her years with worry over her son who had gone away to the war. Our meeting was a glorious one and words cannot express my appreciation to her for what she has done for me.

I went away, not to cause her worry but because it was the right thing to do. I came back to her again as pure and clean as when I left. My Father was obliged to sell the farm because, besides myself, two other brothers joined the colors. My brother Reuben made the supreme sacrifice and Lyman returned home just a short time before I did. Conditions now, as they were, meant that I would have to shift for myself. In fact I was now twenty-seven years old and should begin to take life more seriously.

Iona Bolton was my sweetheart and had been for two years, as we decided to get married. I was still in the service and after reporting back to the hospital, I made arrangements for her to come down, which she did and on June 4, 1919 we were united in marriage in the Salt Lake Temple. I got a pleasant little room for her and after my discharge from the army on July 8, 1919 we went back to Paris, Idaho, and went to house keeping in our home on Second North which I bought a month previous.

My physical condition when I left the hospital was poor and because of the disability I received I was entitled to Vocational Training under the Government. I accepted it and on Oct. 31, 1919 after renting my home my wife and I went to the University of Idaho for my training. I chose as my course, dairying and, after the first year which consisted of general school work I branched off into the manufacturing side. After getting an outline as to what were the important things in this line of work I accepted placement training in the creamery at Lewiston, Idaho. Here I got the practical things and on April 15, 1922 I began to shift for myself. I felt like I wanted to settle somewhere among the Latter Day Saints so we moved to Ogden, Utah. I have been quite fortunate in getting employment along the line I trained for and can say I feel quite satisfied with it.

In the Priesthood of God I hold the office of Elder. I was ordained at Paris, Idaho by Richard Sleight the President of the Paris Elder's Quorum. While a Teacher in the Aronic Priesthood I held the office of second Counselor to the President. I labored as a teacher in the second intermediate class in Sunday School at Paris, Idaho. I also belonged to both the stake and ward choirs. After coming back from the service I was chosen as 2nd counselor to the President of the Y.M.M.I.A. While in Moscow, Idaho, attending the University of Idaho, a branch of the church was organized there and I was chosen as 1st assistant to the Supt. of the Sunday School. I also took charge of the singing there.

Shortly after settling in the Tenth Ward in Ogden, I was chosen secretary in the Eight Quorum of Elders where I served until I bought my home on Chester St., where I am now living, which is in the Ogden Seventh Ward.

My wife and I have had **four** children born to us. Glenn Milford, on March 1, 1921 at Moscow, Idaho, Connell Bolton, Feb. 16, 1923 at Ogden, Utah. Helen, August 27, 1924, at Ogden, Utah, and Grant Bolton on July 7-1926 at Ogden, Utah.

ZILLAH IONA BOLTON ROBERTS.

By- Milford Roberts.

Zillah Iona Bolton Roberts daughter of Frank and Zillah Ann Humphreys Bolton was born in Paris, Idaho, February 1, 1896.

When but four years old she was forced to give up the kind and loving care of her mother and rely entirely upon her father for the protecting care she so much needed. Her mother had left her when she so much needed her and was called to the great beyond to prepare there a home for her when the Lord sees fit to call her back.

Her father (a kind and good-hearted person) cared for her the best he could but realizing the care she needed and what he was unable to supply for her, married another woman (after four years) and because of the loving disposition of his second wife Iona learned to love her as she would her mother. In June, 1904, Iona was baptized by David W. Lowe and the following Sunday was confirmed a member of the Church of Jesus Christ of L. D. S. by her grandfather, George Humphreys.

When she was six years old she began school and when sixteen years old she successfully graduated from the eighth grade. Conditions not being the most favorable at that time and after for her continuance at school as she was forced in some ways to help provide for herself. Such circumstances prevented her from going to school any longer to any very great extent. She did not feel satisfied with what schooling she had and desired to learn something more. She was a lover of music

and by careful planing with the little money she was able to earn, in such a small town, she was able to buy her own clothing and finance her way in a music course. She was soon able to play many pieces on the piano and the Primary Association realizing her qualifications in music secured her services and she proved a wonderful help to it. Her knowledge of music and her dependable characteristics for service, for good, led others to realize where she might serve so she was chosen organist in the Mutual Improvement Association and later in the Sunday School.

She also possessed other qualities for now, she was selected as a teacher in Sunday School. The class of children that needed so much tender care and proper training in their foundation knowledge in life found her of the greatest service and she performed her duty well.

She was not of the nature to hasten any emotional feeling or desire in life but rather carefully considering all problems as nature unfolded them to her thereby causing her to delay the thoughts of matrimony until she was about twenty years old. At this time in life the friendship between her and the writer grew until they became sweethearts. Then a year later when her thoughts of marriage had about materialized, I was called to serve the nation in war. She promised to wait my return home which she did. She was true. In June, 1919, we were married in the Salt Lake Temple and after a short stay in the form of a honey-moon we returned to Paris, Idaho, and intended to make our home there when because of my disability encountered from exposure through serving my country I was given vocational training and she accompanied me to the University of Idaho for my training. While at Moscow, Idaho, a branch of the church was organized and she was chosen as second counselor to the President in the Relief Society where she served until we moved away to Ogden, Utah.

GLEN MILFORD ROBERTS

By- Milford Roberts.

Glenn Milford Roberts son of Milford and Zillah Iona B. Roberts was born March 1, 1921, in Moscow, Idaho. He was blessed by Joseph B. Sudweeks, April 3, 1921.

CONNELL BOLTON ROBERTS.

By- Milford Roberts.

Connell Bolton Roberts son of Milford and Zillah Iona B. Roberts, was born February 16, 1923, at Ogden, Weber County, Utah, was blessed April 1, 1923, by Timothy P. Terry.

HELEN ROBERTS

By- Milford Roberts.

Helen Roberts daughter of Milford and Zillah Iona B. Roberts was born August 27, 1924, at Ogden, Weber County, Utah. She was blessed October 12, 1924, by Milford Roberts.

GRANT BOLTON ROBERTS

By- Milford Roberts.

Grant Bolton Roberts son of Milford and Zillah Iona B. Roberts was born July 7, 1926 at Ogden, Weber County, Utah and was blessed Sept. 5, 1921 by Bishop Joseph F. Barker.

BIOGRAPHY

IRA NEIBAUR HAYWARD.

By- Dora R. Hayward.

Ira Neibaur Hayward was born at Paris, Bear Lake County, Idaho; January 3, 1896. He is the son of William Gammon and Ellen Neibaur Hayward. He is descended on both sides from early Utah pioneer stock. His father's parents joined the Church of Jesus Christ of Latter Day Saints in London, their home, and emigrated to this country, crossing the plains by ox team early in the history of the Utah settlement. His maternal grandfather was the eldest son of Alexander Neibaur who had the distinction of being the first Jew to be baptized into the Church. Alex Neibaur was an early dentist in Salt Lake City, and in addition to this profession for which he was educated in Germany, he was the first manufacturer of matches in Salt Lake City. He composed the words to several early Mormon hymns, among them "Come Thou Glorious Day of Promise." He was a personal friend of the Prophet Joseph Smith, and his son Ira's grandfather, was, at the time of his death, in 1927, one of the few then living who recalled having seen the Prophet personally.

Ira received his early schooling in the public schools of Paris and in the Fielding Academy, a church school then located at that place, from which he graduated in 1917. Up to the time of his graduation from high school, he spent the greater part of his time when not in school, assisting his father on the farm. Following graduation there, Ira started teaching in the public schools, an occupation which he has followed since that time, except for one year spent in editing the "Paris Post" and another spent attending the Utah Agricultural College at Logan, Utah, from which he received the degree of Bachelor of Science in the spring of 1924. He has taught in the elementary schools of Nounan, St. Charles, and Paris, Idaho, and in the High School at Logan, Utah. He is at present employed as Instructor in Speech and English at the Branch Agricultural College at Cedar City, Utah.

During his high school and college work he was active in debating and dramatic work and was awarded the high-honor medal in debating at the U. A. C. in 1924. He received the M. I. A. oratorical medal at the church contest held in Salt Lake City, in June 1917, and won the Improvement Era prize for his one-act play "The Invisible Hand," in the play contest in 1927.

He married on June 5, 1918, Dora Roberts, daughter of John and Eliza Sorenson Roberts. The ceremony was performed in the Salt Lake Temple, by Joseph Christianson. They have three children, Harold, Sterling and Afton.

The following is a list of his church ordinances and positions:

Born Jan. 3, 1896 and a few days later was blessed, (Ordinance not recorded). Baptized Sept. 30, 1905, by Adolph Hunzeker; Confirmed Oct. 1, 1905 by Christian Tueller; Ordained a Deacon Nov. 29, 1909 by his father; ordained a teacher May 4, 1913 by his father, Priest, Feb. 21, 1915 by his father and an Elder Jan. 2, 1916 by Ernest Perrett. He was Treasurer, Bear Lake Stake S. S. Board 1914 - 1916; Clerk, Paris First Ward, 1918-1919; Member Bear Lake Stake Recreational Committee, 1920-22; First Counselor Bear Lake Stake M. I. A. 1921-22 and Superintendent Bear Lake Stake M. I. A. 1922-1923.

DORA ROBERTS HAYWARD.

By- Ira N. Hayward.

Dora Roberts Hayward daughter of John and Eliza M. Roberts was born October 1, 1894 at Lanark, Idaho, and was blessed November 1, 1894 by her father, John Roberts. She received baptism October 8, 1902 under the hands of her brother Owen Roberts and was confirmed a member of the Church of Jesus Christ of Latter Day Saints, October 12, 1902 by Brigham H. Findlay.

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She spent her early years on the farm in L anark, attending the public schools there for one year. In 1902 her parents moved to Paris, and here she attended school and the church organizations. At the age of twelve, she was called to act as treasurer in the Second ward Primary while Clara Price was President. Later she was made a teacher and has worked in Primary in one capacity or another all her life with the exception of four years spent in Logan.

At the age of seventeen, she was appointed as assistant Stake Chorister in Primary in the Bear Lake Stake, later being made chorister. She says, "I cannot recall ~~any~~ labor which has given me as much real pleasure as did my work on the Primary Stake Board, All of the sisters who comprised it were an inspiration to me and I feel that my life was truly made richer and better by their influence."

She also labored as a member of the Stake Sunday School Board for several years while James L. Dunford was superintendant. She also served as teacher in Sabbath School in both Paris 1st and 2nd Wards and also Religion class and as a member of the choirs and ladies choruses of these wards as well as a stake choir member. She observes as to music; "I think I enjoy music better than any of the other fine arts and have always longed to study both vocal and instrumental music."

In 1914 she was graduated from the Fielding Academy and the following summer she attended a school for teachers at the Idaho Technical Institute at Pocatello, teaching school in Paris during the ensuing winter.

In the fall of 1915 she enrolled as a student at the Brigham Young University at Provo, Utah and continued there for two years, after which she was engaged to teach English and Public speaking in the Fielding Academy, now the Fielding High school. She taught here two years. Of this work she says "I have never enjoyed any work more than I did that at the Academy."

On the 5th of June, 1918 she was married to Ira Neibaur Hayward, son of William G. and Ellen Neibaur Hayward, in the Salt Lake Temple by Joseph Christianson. That summer she and her husband remained in Salt Lake to attend school for one quarter at the University of Utah, returning to Paris, Idaho in the fall to resume her work at the Fielding Academy.

During the winter of 1919 and 1920 she and her husband taught in the public schools at St. Charles, Idaho, her husband acting as principal and she as instructor in the lower grades. They remained there two years and it was during their second year that their first child, Harold, was born. She was active in the St. Charles ward as teacher and chorister in Primary, class leader for Senior girls in the M.I.A. and Ward choir member.

From St. Charles they moved to Paris and after two years there they went to Logan, Utah where her husband attended the Utah Agricultural College later teaching at the Logan High School. They lived there four years and during that time she acted as a member of the Logan 5th Ward Choir, Mutual Senior girls class leader in the 8th ward and chorister in the M. I. A. in the 9th Ward.

At the present time they are living in Cedar City, Utah. They went there in September 1927. Her husband is engaged as a teacher at the Branch Agricultural College. She is laboring in the Cedar Third Ward Primary as a teacher and as chorister.

FAITH PROMOTING INCIDENTS

By- Dora Roberts Hayward.

When I was about five years of age, I was very ill with typhoid fever. Little was known then about the treatment of the disease. All medical help available was had but I grew steadily worse and my parents looked for my death almost any hour. However, father would not give me up. It so happened that Stake conference was being held in Paris at the time of my sickness and President Seymour B. Young was one of the visitors from Salt Lake.

Father went to Paris about five miles away and brought Brother Young out to administer to me. He promised me in his blessing that I would be healed, and as he was a doctor he gave mother instructions as to my care.

Father rushed him back to Paris in order to be in time for the afternoon services. Father expected to return at once to the ranch but Brother Young said to him, "Now don't worry Brother Roberts about your little girl, she will be allright, You remain for the meeting," Father did so but contrary to his own feelings. During the meeting he was very much disturbed and uneasy. He returned to the ranch by five o'clock in the afternoon, and imagine his surprise when I ran out to meet him as he drove up to the house. Between father's expressions of gratitude and thanksgiving, mother told him that soon after Brother Young had administered to me, I insisted on getting out of bed and that after fruitless attempts to persuade me to stay there, she was compelled to dress me and within a very short time I was completely healed of a very serious disease. I am truly grateful for the faith that was exercised in my behalf at that time and it has been a strong testimony to me.

Just a few months after our removal to Paris in 1902, I was stricken with scarlet fever, for many days lying at the point of death with a fever going as high as 106½. John U. Stucki came in and administered to me several times and my parents have testified that I was healed only through his blessings and the prayers of my loved ones. Even our family doctor who was not in the church stated that he believed I was saved only by prayer.

I received a patriarchial blessing from Patriarch Joseph R. Shepherd of the Bear Lake Stake, (but who is now president of the Logan Temple) on January 21, 1918. Many promises of blessings were given to me if I prove faithful.

IRA HAROLD HAYWARD.

By- Dora R. Hayward.

Ira Harold Hayward, son of Ira N. and Dora Roberts Hayward, was born January 21, 1921 at St. Charles, Idaho. He was blessed by William A. C. Keetch on March 29, 1921. At the present time Harold is attending school in Cedar City, Utah where his parents reside. He attends Sunday School and Primary.

STERLING ROBERTS HAYWARD

By- Dora R. Hayward.

Sterling Roberts Hayward, son of Ira. N. and Dora R. Hayward was born February 9, 1923 at Paris, Idaho. He was blessed April 3, 1923 by his great grandfather, Joseph W. Neibaur, who was then almost ninety years of age. Sterling is much interested in Primary and Sunday School.

AFTON MAE HAYWARD

By- Dora R. Hayward.

Afton Mae, daughter of Ira N. and Dora R. Hayward was born in Logan, Utah January 6, 1926. She was blessed March 3, 1926 by Alma Larsen, second counselor to Bishop L. Tom Perry of the Logan 9th Ward.

AUTOBIOGRAPHY OF LYMAN ROBERTS.

As my memory reverts back over the things of the past, I recall many incidents, of which many would be of interest to me, but not of sufficient importance to be mentioned in this general theme. The routine thru which we traveled in our daily rounds about the Old Farm, at that time seemed to never end; especially when a prospective fishing trip or something of the sort was anticipated and of the later very few I ever had the pleasure of participating in. Sunday was the only day that afforded a few hours of recreation, these were during the mid-day, as it was necessary that we should be back at the Ranch at Six o'clock to milk the cows, that never ending job.

But for all that I am able to recall many an enjoyable season romping about the Old Farm and wondering what the world was like beyond the high mountains that surrounded the beautiful Bear Lake Valley. In my dreams, I would often wonder if the opportunity would ever afford itself to allow me to see and learn about the things that I

had studied during my scholastic training and see if they really were in existence. This opportunity came when I was eleven years old. Father had made the ruling that each spring, he should attend conference in Salt Lake City, also that he should take one or two of his children with him as their turn came. As was stated, my turn came along with my brother Milford's. The many strange things which we saw were numerous. How well I remember, how my neck did ache as a result of peering out of the hotel window, I wanted nothing to escape my attention. This trip satisfied my curiosity for a while but not permanently. Before going on I shall give a few ideas and data concerning my birth-place and ordinations. In a quaint old house as it was called located on the old Ranch, (in Lanark, Bear Lake Co., Idaho) and at the foot of big hill and in its West Room which faced the South, (confronted by a large row of lilac bushes,) was where I made my entrance into this vast world, April 12th, 1897. Little did I realize how my parents had toiled and suffered that it might be possible for me to have received such a humble birth. The following June 9th, I was blessed and named by Samuel Mathews. Eight years later, on August 5th, 1905, I was baptized at the old Price Saw Mill just above Paris, by Daniel S. Price, and confirmed a member of the church the following Sunday by Bishop Robert Price. I first received the Aaronic Priesthood, the office of deacon, by James S. Poulsen, March 28, 1910, to the office of teacher Feb. 17th, 1913 by W. Smith Hoge, to the office of an Elder May 28, 1918, by Pres. Roy A. Welker.

Now I shall relate a few more incidents of importance. In the spring of 1918 came the opportunity for which I had been waiting for, and that was an opportunity to see some of the outside world. Not that I was eager to leave home, not that at all because I had ideal home conditions. Thus when I joined the army of this wonderful country of ours I had two things in mind, first was service to my country and second that it afforded an opportunity to travel.

I left home in the latter part of May in company with Iland Passey, Bill Lewis, and Wyler Bartschi for Fort Douglas, Salt Lake City, Utah. We enlisted in the Medical Department as a call was being made for replacements to go to France immediately. That being our desired goal we all enlisted in that branch. We were all accepted except Bill who had to return home. We felt sorrowful to think that we could not all stay together. We took the oath on the 3rd of June. Our stay in the fort was short for we had only been there about three weeks when we (with many others) were summoned to pack and be ready to leave immediately for Fort D. A. Russel, at Cheyenne Wyo. There were about sixty of us that left. In Cheyenne we were given full equipment for over-seas service. Here we stayed about a week when we started to travel again, this time for the port of embarkation. How lovely we were treated by the Red Cross at Clinton, Iowa, and it was the Fourth of July when we went thru the city of Chicago. Two days after having left Cheyenne we entered Camp Merritt, New Jersey. By this time our excitement had reached a very high pitch.

Already I had had two older brothers leave for France, Milford and Reuben, (the later being killed in action) therefore, I was anxious to be with the crowd.

Our stay here was very short, for on the evening of July 12th, we were told to be in readiness to leave at any time during the night. About 2 o'clock the next morning, we were routed out for a long hike over the hill to the Hudson river. This hike took about four hours with full packs. Many fell out too weak to carry their load. On reaching the Hudson we were marched onto a ferry and took sail down the river to Hoboken. Here we entered a large ship called the Empress of Great Britain.

We set sail on July 13th, with nine ships in our convey. No one will ever be able to express in words the feeling that come over me as we were sailing past the Statue of Liberty. The thought came over me, shall I ever have the opportunity to see that again. This was the first time that I had really felt rather heart sick. Our convoy landed in Liverpool England on the 26th of July, having received only one severe Submarine scare. From here we went to South-Hampton, then across the channel to Cherbourg, France and continuing on by train to a large replacement camp in the central part of France called St. Aganon. From here we distributed in groups of thirty or forty to the different Base Hospitals. It was my lot to be sent to Base Hospital #6, at Bordeaux, a city in Southern France.

Iland and I were nearly separated at St. Aganon. Our excitement was very tense for we knew that our names would be read off alphabetically, but as luck would have it we were called together. My name was the last one read off to go in Iland's group. Many of the names which were read off after mine had been called, were sent to the front to join the Ninety-first Division and it was not long until many of these men came back to the Base where I was working wounded very badly. It was then that I really thanked God for sparing my life. I can't express it here in words.

I stayed at Base #6 from Aug. 12th until the following Jan. 1919. When on the 31st of that month I set sail again for America. Our return voyage was made on a very small boat called the Astoria. Two sailors were washed over board due to the fact that the ocean was so terribly rough. The pumps on the well deck were kept constantly in use in order that the water may be drawn off to keep the vessel from sinking. I was very sea sick along with many others. The Captain stated that it was the roughest trip that he had made in twelve years. To see the good old U.S.A. was a joy that was inexpressible. We disembarked at Newport News, Virginia, Feb. 16, 1919. We were taken to Camp Stuart, near Newport News; here we remained about ten days. While here I visited many points of interest, one being Old Point Comfort, (noted national cemetery, and fort). Another was the place thought to be where Jamestown, Va. was located, and another was the great oyster fishing beds of Chesapeake Bay. From here we were distributed to the various military camps nearest our homes for discharge. I was sent to Camp Fremont, Calif. In crossing the continent our small company was treated twenty-seven different times by the Red Cross. My stay in camp Fremont was short, for on March 11, 1919, I was honorably discharged from the United States Army.

After being discharged from the Army, I returned home and resumed the occupation of farming for one year. It was the spring of 1920 that my sister Elsie, and my niece Drucilla Passey, were going to attend the Normal School at Albion, Idaho, for the purpose of certification for teaching. I was convinced by them that I should go also, which I did. This was the beginning of a new vocation for me. Since then I have advanced quite rapidly in the lines of education considering that I had had to work my way as I went along. In the spring of 1923, I graduated from the Albion State Normal School, with a Junior High School Life Diploma. In addition I have completed nearly enough work at the Utah Agricultural College, to obtain my Bachelor's Degree. This I intend to complete next year.

This year I shall have taught eight years. It is not such a hard life but exceedingly tedious. I lived alone until I was nearly twenty-nine, when in the summer of 1925 I met Miss Helen Harriman of Soda Springs, Idaho. We came to terms quickly and were married the following 24th of December at Pocatello, Idaho. She is a wonderful woman. The most ideal in every way. This year makes my third year as Principal of the Heyburn, Idaho Grade School. Helen my wife is teaching with me. We are trying to keep the wolf from our door.

AUTO-BIOGRAPHY OF HELEN DOROTHY (HARRIMAN) ROBERTS WIFE OF LYMAN ROBERTS.

I, Helen Dorothy Harriman Roberts daughter of Arthur Morris and Altha Ellen (Covert) Harriman, was born in Boyd, Oregon on June 6, 1906.

My early childhood was spent on the beautiful old ranch near The Dalles, Oregon. How well I remember the big fourteen room house with the towering trees all around it. A green meadow stretched far to the South. On the west one could see a big orchard with a variety of fruit trees; on the East and north arose the high rolling hills on which were planted the bounteous crops.

Many were the happy hours my brother, sister, and I spent on this lovely place, reveling in the grandest of nature and happy contented childhood. In the fall of 1915 my father moved his family to a dry farm eight miles north of Soda Springs, Idaho. How lonesome it seemed to go into this country away from all the things with which we were acquainted and loved. Our neighbors lived many miles away and it was indeed a hard and lonesome life. During the next few years two more sisters came to

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make our lives happier. The same fall that we moved to Idaho there was a school house built about two miles from our home. The winters are very severe in this part of the country and the blizzards are very frequent. I was only ten years old now and I used to drive a team of mules over those two miles to school and return again in the evening. Many times my brother, sister and I lost our way in the blizzards and had to wait in the cold driving snow until the blizzards had died down some to permit us to find the road again and continue our journey to school. Sometimes when we were lost we wondered whether we would ever see our home again. Often times Father would go out and cut sticks and stand them along the road so that we would be able to find the road more easily. Through all these trials and trouble our little team (Lady and Jennie) always brought us safely home to our anxious parents.

I have always liked school and have been very conscientious about my work. I disliked very much not to have my lessons and many times after the rest of the family were in bed I would sit up and study until my parents would remind me that I should be in bed. From the fall of 1915 until I graduated from High School in 1924 I was never tardy or absent from school.

My last two years of high school were spent at the Soda Springs High School. I lived with a family in this town and worked for my board and room. The following summer after graduating from High School I worked in a Drug Store in order that I might earn some money to help me defray some of my expenses when I entered the University the coming fall. The following September I entered the University of Idaho and remained there until January when I left because of financial reasons. I returned again to the ranch home to help my parents.

In the summer of 1925 I met my wonderful husband. We were married the following December 25th at Pocatello, Idaho, and went to live at Elba, Idaho where my husband was employed as a teacher in the school.

I became very much interested in school work and the following summer and winter of 1926 and 1927 I attended the Albion State Normal School at Albion, Idaho. From this school I obtained my First Grade Normal Certificate. I had been investigating the teachings of the Church of Jesus Christ of Latter Day Saints, the same of which my husband was a member and I became converted to that faith and on Nov. 14 1926 I was baptized by George Morrison and confirmed on the same Sunday by Elder John J. Patterson. My new religion has been a great help and comfort to me.

The past two years I have been teaching with my husband at Hey burn, Idaho. I love my work and we are always working towards the end - of higher education and a permanent home.

WM. JOSEPH LEWIS.

By- Elsie R. Lewis.

Wm. J. Lewis was born at Paris, Idaho Oct. 17, 1897, to Frank Lewis and Mary E. Shepherd Lewis. He was blessed and named by Bishop Robert Price, Dec. 5, 1897. On the 5th day of May 1906 he was baptized a member of the church of Jesus Christ of Latter Day Saints by Elder Franklin W. Lewis, his father., and was confirmed May 6, 1906 by Elder James S. Poulsen. He was ordained to the office of Deacon when twelve years of age, and three years later Oct. 21, 1912 was ordained a Teacher by Elder Robert W. Wallantine. He was appointed Secretary of the Teachers Quorum in 1913. On May 7, 1916 he was ordained to the office of Priest by Elder Orson H. Grimmer.

He received his elementary school training at the Emerson school at Paris and was graduated from the eighth grade in the spring of 1914. During the summers of the years 1909 - 1914 he worked for his Uncle John Norton as his assistant as a florist. The first year his salary was 25¢ per day. The following summer it was increased to 50¢ and doubled each succeeding year. He started to attend High School in the fall of 1914 at the Fielding Academy, and was graduated in May 1918. In the forepart of June 1918, in company with Lyman Roberts, Iland Passey and Wyler Bartschi, he went to Salt Lake City where they all enlisted in the United States Army.

They reported at Fort Douglas where he was rejected because of being under the minimum weight. In September of the same year he was refused entrance to the S. A.T.C. at Logan for the same cause. Before leaving for Salt Lake he was ordained an Elder by Pres. Wm. L. Rich, May 27, 1918 and given a recommend to the Salt Lake Temple to receive his endowments. While in Salt Lake he received a patriarchal blessing from the presiding patriarch of the Church, Hyrum G. Smith. His blessing promises him that he would have the opportunity of defending the church and preaching the gospel as well as other wonderful promises and blessings.

In the spring of 1919 while he was sick in bed with the Influenza, he received a call to go on a mission to the Southern States. He was set apart for this mission May 6, 1919 and departed for Chattanooga Tennessee the headquarters of the Southern States mission. He went from there to Atlanta Georgia then to Wilmington, North Carolina where he was assigned to labor in the North Carolina conference. He says of his mission; "My mission has been the greatest experience of my entire life. It has meant more to me than anything else in all my other experiences". He was honorably released to return home in June 1921. After returning to Bear Lake Stake, he was called as Stake Secretary of the Y. M. M. I. A. and also first counselor to Earl Shepherd in the Paris 2nd ward Mutual.

He took a business course at the Fielding Academy during the winter months of 1921-22. During the summer of 1922 he attended school at Ricks College, Rexburg, Idaho, qualifying to become a teacher.

After returning from his mission he kept company with Elsie Roberts, daughter of John and Eliza M. Sorensen Roberts. After the dismissal of school in August 1922 they went to Salt Lake City where they were married by Elder George F. Richards in the Salt Lake Temple, August 31, 1922.

During the years from 1922 to the spring of 1926 he was Principal of the Twin Groves School located two miles east of St. Anthony, Idaho. The summers of these years were spent in Rexburg attending school at the Ricks College. While living at Twin Groves, he was called to labor in the following capacities; Theological teacher in Sunday school for four years, Junior Class leader in the Y. M. M. I. A. for two years, Teacher Trainer for two years and First Assistant in the Sunday School Superintendency of the Yellowstone Stake during the last year they lived in that stake.

He spent the summer of 1926 in the state of Oregon, with headquarters at La-Grande, as District Manager for the Inter-Mountain Building & Loan Association. He left there in October, came to Rexburg and attended the Ricks College for two quarters. He was graduated from a Normal course in the spring of 1927. He worked for the United Mercantile Company during the summer of 1927 and he is at present teaching school in the capacity of Principal of the Adams School at Rexburg, Idaho. He is at present a member of the Fremont Stake Sunday School Board, having been called to this position in June 1927.

ELSIE ROBERTS LEWIS.

By- Wm. J. Lewis.

Elsie Roberts Lewis was born January 5, 1902 at Lanark, Idaho, to John and Eliza M. Sorensen Roberts. On March 30, 1902 she was blessed and named by her father John Roberts. When she was about eight months old her parents moved to Paris, Idaho where she made her home until her marriage.

She was baptized a member of the church of Jesus Christ of Latter Day Saints April 30, 1910 by Bishop James S. Poulsen in a canal back of the old Price Saw Mill, and was confirmed the following day by Elder Daniel S. Price. When five years of age she accompanied her mother to Sterling, Alberta Canada where they visited with her sister Carrie and family. Two years later she went again to Canada with her sister Mary. She received her elementary schooling at the Emerson School at Paris, and was graduated in 1915. The following September she entered the Fielding Academy and was graduated from that institution in May 1919. She was vice president of the Student

Body during the last year she attended school. During the summer and winter of 1918 and while the "flu" epidemic was raging she worked in the office of Dr. R. J. Sutor at Paris, Idaho. The summer of 1919 she worked in George F. Taylor's confectionery store at Paris. That fall there was a general shortage of school teachers thruout Idaho due to the war, and S. H. Spencer, County Superintendent of Schools of Bear Lake County, Idaho asked her if she would accept a position for the winter. She was then only seventeen years old and felt that this was too much for her, especially as she had had no training in this line. However she accepted, gave up her position at the store and moved to Wardboro, Idaho where she spent the following nine months. The school was in a rural district and she had the first four grades and only twelve pupils. The building was modern. Her school work was very pleasant so that the winter soon passed.

After the close of school in May 1920, her brother Lyman and she attended the Albion State Normal School at Albion, Idaho, for a six weeks term. The following winter she taught at St. Charles, Idaho, where Ira N. Hayward, her sister Dora's husband was the Principal. She had three grades at this school and fifty three pupils. One grade went in the morning and two in the afternoon. The work was hard and when spring came she felt that she needed a rest so she did not attend summer school but remained at home that summer and also the following winter and summer.

She was married to William J. Lewis son of Franklin W and Mary E. Shepherd Lewis Aug. 31, 1922 in the Salt Lake Temple. Elder George F. Richards performed the ceremony. In May 1917 she was set apart as Secretary of the Second Ward Sunday School which position she held for about two and one half years. She was released when she commenced to teach in Wardboro. During the year of 1921 she was teacher of the Second Intermediate Department of the Sunday School.

After her marriage she moved to Twin Groves, Idaho, a school district two miles east of St. Anthony, where her husband taught school for four years. They were called upon to do much in the little ward where there were so few willing workers but she is truly thankful for her experiences there. She was ward organist during the time that they lived there and also had charge of the Senior girls of the Y.L.M.I.A. She assisted in the Religion Class which was held at the school and took part in several Mutual Plays.

She received her patriarchial blessing while living in the Yellowstone Stake from Patriarch Henry William Miller, August 2, 1925.

In the summer of 1926 they moved to LaGrande, Oregon where her husband represented the Inter Mountain Building and Loan Association. Here she had the chance of meeting outside people and she says she more fully appreciated the Gospel and the teachings she had received from her parents. They moved to Rexburg in October 1927, where her husband attended the Ricks College. They are at present living in the 4th Ward of Rexburg. For the past year she has had charge of the Senior girls of the Y.L.M.I.A. and is also a member of both stake and ward choirs.

WILLIAM JUNIOR LEWIS.

By- Elsie R. Lewis.

William Junior Lewis son of Wm. Joseph and Elsie Roberts Lewis was born Sept. 22, 1923, in Twin Groves, Idaho. He was blessed by his father William Joseph Lewis, November 4, 1923.

MARILYN LEWIS.

By- Elsie R. Lewis.

Marilyn Lewis, daughter of Wm. Joseph and Elsie Roberts Lewis was born November 14, 1925 at St. Anthony, Idaho. She was blessed by her father William Joseph Lewis, Jan. 4, 1925 at Twin Groves, Idaho.

This record ends Dec. 31-1927. I hope annual supplements will be added.

D. R. Roberts.

SUPPLEMENT FOR 1929OWEN ROBERTS AND FAMILY

By Owen Roberts

I am thankful that I am a member of the Church of Jesus Christ of Latter-Day-Saint; that I still have a desire to work and perform any labors in this church. I am thankful for the opportunity of being a counselor in the Bishopric of Lanark Ward, and for the experiences that I have had in that position. Because of this I feel that I have been made a better man. It is through the experiences and faith we have, and the work that we do that we accomplish the great things of this life. Our daughter, her husband and baby, from Alberta, Canada, have spent two months with us this winter, and while here she related an experience to us that they had. It is as follows:

THE EXPERIENCE

By Viola R. Orr

The year 1929 was quite a dry year in Canada; crops seemed to be drying up for the want of moisture. It looked as if we would not get a crop at all. My husband and I are in the habit of going to the temple at least two or three times a year, to do temple work. One day while there, President Wood of the Cardston Temple got up in the meeting and told the people that were there that if they would from then on pay their tithes and offerings, monthly and honestly, that he would promise them that they would raise a fair crop, and told us all to tell the rest of the saints that were not there. When harvesting time came, the saints that lived in this part of the community raised a fair crop and got a good price for it, but the outside people that lived around them did not get a crop. This was a great testimony to me, that if we do what is right the Lord is there to bless us.

A TESTIMONIAL OF MOTHER

By LaVeda R. Parker

Mother, as we call her, has a great desire of working in the church; especially to do temple work. I have heard her remark that nothing would please her more than to be near the temple so that she could do more of this work. She is always on hand to help the sick. In our ward, if anyone is sick they want mother, and she is always willing to leave her home at any time and do what she can for them. Mother's health isn't the best the last few years. The doctor says that she will have to under-go an operation before she is any better, and we hope that the Lord will bless her in this.

THEIL PARKER, son of Harvey H. and LaVeda (Roberts) Parker was born on the 10th of June, 1929; blessed the 10th of October, 1929, by his grandfather, Owen Roberts, at Lanark, Idaho.

LYNN DEAN ORR, son of Lee K. and Viola (Roberts) Orr, of Alberta, Canada, was born on the 10th of October, 1928, at Macleod, Alberta. Blessed December 2, 1928, by his father, Lee King Orr.

EZRA OWEN ROBERTS was ordained a Seventy on the 26th of May, 1929, by Joseph Fielding Smith. He married on the 20th of August, 1929, Cerilda Poulsen, of Liberty, Idaho.

GERILDA POULSEN, daughter of William Eli and Sarah Ann (Johnson) Poulsen, was born on the 19th of May, 1911, at Liberty, Idaho. She was blessed the 2nd of July, 1911, by Clem Poulsen; confirmed the 27th of July, 1919, by Bishop Wm. R. Morgan. She was married to Ezra Owen Roberts, August 20, 1929.

ALFRED JACK TOOMER, son of Alfred Lee and Iretta (Roberts) Toomer of Lanark, Idaho, was born the 19th of September, 1928, at Lanark, Idaho. He was blessed the 4th of November, 1928, by Oscar F. Parker.

WILLIS ROBERTS married Mary Louise King on the 28th of February, 1929. She is a native of Sharon, Idaho.

MARY LOUISE KING was born the 2nd of May, 1911, at Sharon, Idaho. She was blessed the 4th of June, 1911, by Wm. S. Smith; baptised the 6th of June, 1919, by Alfred C. Jones; confirmed the 6th of June, 1919, by H. N. Austin. She is the daughter of David C. and Rose M. (Thornock) King.

VILBA ROBERTS, daughter of Willis and Mary Louise (King) Roberts, was born the 3rd of October, 1929 and was blessed the 3rd of November, 1929, by her grandfather, Owen Roberts.

JOHN THOMAS ROBERTS is attending the Fielding High School at Paris, Idaho. He was ordained a Priest the 5th of February, 1928, by his father, Owen Roberts.

LAWRENCE ROBERTS was ordained a Teacher the 6th of January, 1929, by his father, Owen Roberts. He also is attending the Fielding High School at Paris, Idaho.

PEARL ROBERTS is attending school at Lanark, taking the seventh grade. Last year she went to the Logan Temple and was baptised for 17 of the dead. The year before she was baptised for 25 persons.

DEAN ROBERTS, the youngest son, 8 years of age in April, 1930, is taking the second grade at school. He is a great help to his father.

HANNAH R. KELLER

FAMILY HISTORIAN

SUPPLEMENT TO SECTION D FOR 1930

By Owen Roberts.

ELIZA S. ROBERTS will be 73 years old on the 15th of April, 1931. Her health has not been the best the last few years, but is some better than it has been. She lives alone in her home at Paris, Idaho, in the summer time, and when winter comes she stays with one of her daughters. Heretofore she has been with Carrie, Eliza and Mary; and this winter (1930-31) she is staying with Elsie at St. Anthony, Idaho. She has been feeling fairly good this winter, and although she is getting along in years, she is spry and independent and don't want to be a burden to any one if she can help it.

OWEN ROBERTS Things have been going along about the same with us as last year. I have been actively engaged in church duties in our ward as councilor to the Bishop of Lanark Ward. I have been doing a little in temple work, but not nearly as much as I would like to do if I lived where I could get to the temple oftener. The temple work I have done is as follows - as Proxy for Baptisms for the dead, 100; as Proxy for Endowments for dead, 24; as Proxy for Sealings for dead, 40. This is a wonderful work. I enjoy going to the temple when I can, and doing work for those that cannot do it for themselves. I hope to be able to do more in the future.

MARY ANN W. ROBERTS enjoys doing what she can do for the benefit of others. She visits the Logan Temple when she can, and has stood Proxy for a number of baptisms, endowments and sealings for the dead. She had the privilege of visiting the Cardston Temple in Canada, and of doing endowment and sealing work for the dead in that temple. Her health is some better than it was a year ago.

EZRA OWEN ROBERTS and wife CERILDA went to the Salt Lake Temple and were sealed on November 14, 1930, by Joseph Christenson. Cousin D. R. Roberts being one of the witnesses. On January 21st he was called and set apart to fill a two weeks home mission to Paris first ward; with Wm. R. Morgan as his companion, they did this work and were treated fine by the people. He enjoyed his work very much.

WILLIS ROBERTS was ordained an elder February 17, 1929, by Lars P. Jonson. He spent most of the following summer helping his father on the farm. On June 25, 1930, he and wife went to the Logan Temple and were sealed by Wm. A. Noble. They also had their baby, VILDA, sealed to them at the same time.

JOHN THOMAS ROBERTS was ordained an elder, May 18, 1930, by Harold Pugmire. On November 26, 1930, he was married to Elsie Hymas in the Logan Temple by Joseph R. Shepherd.

ELSIE HYMAS was born November 23, 1911, Liberty, Idaho; was blessed February 25, 1912, by Wm. R. Morgan; baptized July 4, 1920, by Richard D. Orr; confirmed July 19, 1920 by Samuel E. Hymas. She is the daughter of Alfred Cyrus and Mary Ann (Lyon) Hymas.

LAURENCE ROBERTS was ordained a Priest on January 11, 1931, by his father Owen Roberts, at Lanark, Idaho.

PEARL AND DEAN ROBERTS are attending district school at Lanark, Idaho. Pearl taking the 8th and Dean the 3rd grade.

HUGH ROBERTS III

By: D. R. Roberts

Hugh Roberts, son of John and Eliza Sorensen Roberts, has passed into the great world of spirits. His noble spirit took its departure from his mortal body at 1:15 P. M., September 18th, 1930, at his home #947 S. 9th East Street, Salt Lake City, Utah. A splendid biography of him has been written. It is full of fine things with much therein to cause reflection. For some reason, however, an error crept in to the narrative. It was in relation to his marriage. The facts relating to that important event are these. Hugh Roberts and Effie Adrene Sorensen were married at the home of her parents near the corner of 21st South Street and McClellan Avenue, Salt Lake City, Utah, on June 16, 1914, by Bishop John M. Whittaker of Sugar House Ward. They were endowed in the Salt Lake Temple on May 25, 1925, and were sealed the same date by President George F. Richards. On this date also their Children, Marion and Robert were sealed to them. I am glad this correction is now made. I cannot understand how the error was made. I am sorry it happened.

Hugh worked at the Hoskisson Grocery store on the corner of 9th South and 9th East Street up to about August 1929 when he went to work in the Grocery Department of the Z. C. M. I., Salt Lake City. At that time Mr. Hoskisson sold the business to the Sewall Grocery Company of Chain Stores. Hugh went on his vacation about this time and about a week after he returned he went to Z. C. M. I. to work. He became ill and first remained home from his regular work on June 4th, 1930. He was home about 6 weeks and not improving he went to the Salt Lake General Hospital and was there about 6 weeks then returned home where he remained gradually failing until his death as above stated. His death was caused through heart trouble which came through complications. His Mother and others of the family spent about a week with him before his death. They left his bedside for home in Idaho about 3 hours before he died.

Hugh was a fine, lovable character. He was honest, dependable, industrious and good natured. He loved his family and was loved and respected by all who knew him. He had an abiding testimony of Mormonism. He believed in the administration of the sick, in faith and in the power of the Priesthood. He had the Elders administer to him often while he was sick. He labored as Ward Teacher and attended Sunday School and the Ward meetings.

Hugh's funeral was held in the Le Grande Ward Amusement Hall on Sunday, September 21, 1930, at 2 P. M. The reason why the funeral was held in the Amusement Hall was because the Ward Chapel was being repaired and could not be used. The hall was well filled with relatives and friends from far and near. Six of his Brothers and four of his Sisters were present besides many others of the family including his Mother and Aunt Fannie.

The assembly was called to order by Bishop Frank B. Bowers, who presided. A mixed quartet rendered the song "O My Father"; Prayer was offered by Elder A. Hoskisson. A solo entitled "O Dry Those Tears" was rendered by Brother James Gilbert.

Brother P. G. Geary of the Maccabees Lodge, of which Hugh was a member of long standing, spoke. He and Hugh had been long acquainted. He testified of Hugh's honor, honesty and willingness to do his part. "He was loved by all. He was a Christian man. Hugh stood by the Alter of our great organization and confessed belief in a Supreme Being. Joy and Sunshine were scattered all along his way. He did good to all he came in contact with. He was true to his pledge to be true to his brothers, his country and his own flesh and blood. We truly sympathize with those who mourn."

Brother Thomas Frederikson a friend of 18 years. "Hugh was a family man and minded his own business. He was fine company. He and his good wife were a congenial couple. He played with the children and won their love. He filled an honorable mission in the Southern States a few years ago. He was kind. His Mother is a sweet, dear old lady. She and others of his family came a long way to give him comfort in his illness. Ivy the sister of Sr. Roberts has been a constant and fine help and his Maccabee Brothers sit up nights and cheered him. Everyone loved him. He was square, cheerful and clean in his habits in life. He is not dead but sleeping. May God Bless his loved ones."

The mixed Quartet rendered "I Need Thee Every Hour". Brother Harry Holt a companion from Z. C. M. I. said, "Weep not for death. Brother Roberts was a friend of man. He served all. Nearer we come to the abyss. I am nearer my home today. Birth gives mortality - death gives immortality. He believed in existence hereafter. He knew that life is real, life is earnest but death is not the final goal. His life of service was well rounded out. His wife belongs to the Maccabees and to serve. They knew labor, love and service. The Grocery Department of Z. C. M. I. extends sympathy. They have had to depend almost entirely on friends for help in their sorrow. Life does not mean so much in the philosophies we believe, but on what we do in life. Our greatest joy may be in the thought of a joyous meeting."

Bishop Frank B. Bowers. "We believe that we all existed before we came here. Life is eternal. We will meet again. The inventions of man are marvelous. Matter is indestructible. He lives. I am glad to have associated with Brother Roberts. We plead with God to spare him. His calling is I am sure for a great purpose. There was a manifestation of great brotherly love toward him by the Maccabees. On behalf of the family I thank all who helped them. May God bless and comfort his loved ones."

Solo by Enid Orlob entitled "The Christians Good Night". Benediction by Elder E. E. Jeffs. The body was buried in Wasatch Lawn Cemetery. The grave was dedicated by Brother Herbert Riches.

It was a beautiful, clear, pleasant day, typical of his splendid life. Again the family and friends parted to reflect upon life and death, the earth and eternity, with a tear drop for those dear to him that are left behind and the thought, "Can I help them", and a fervent prayer, God bless them and preserve and prosper and keep them for his sake.

Within about a week Effie and the children moved to #134 K Street into part of the home of her parents. This was a help and comfort to them.

HERBERT EDWARD RICHES son of William and Mary Crowther Riches was born July 25, 1882 at Birmingham, Worcestershire, England. He was baptized June, 1905 and confirmed the same date in Birmingham, England. He received his education in Birmingham having passed all of the Standards (Grades) including the eighth. He migrated to Morgan City, Utah, in August 1906, and moved from there to Salt Lake City in 1907. In February, 1907, he was joined by Mrs. Emma Ansell who had just arrived from Birmingham, England. She was a widow having one son. They were married in the Salt Lake Temple in February, 1907. He entered the employ of the Z. C. M. I. where he has been working for 22 years and is now employed there. His wife died on April 27, 1929, in Salt Lake City and they were without issue. He was ordained a High Priest in 1928 in the Le Grande Ward by Joseph Eckersley. On November 12, 1930 he married Effie S. Roberts, widow of Hugh Roberts III. They were married by Bishop Geo. Graham in Salt Lake City, Utah.

EFFIE S. ROBERTS RICHES, widow of Hugh Roberts, was married to Herbert E. Riches on November 12, 1930 by Bishop Geo. Graham, in Salt Lake City. Her health is good and she is a good mother, a dutiful wife and a good housekeeper. They reside at #988 Belmont Ave., Salt Lake City, Utah.

MARIAN ELSIE, ROBERT HUGH AND RICHARD KEITH ROBERTS are progressing nicely in bodily growth and also in their school work. They attend Sunday School in the Le Grande Ward, Salt Lake City, and enjoy good health.

LORENZO HUGH SHEPHERD

By Eliza R. Shepherd

On February 26, 1928 Hugh, as we call him, was ordained a Seventy by Elder Geo. F. Richards. In March of 1928 he went to work for the Budge Land and Livestock Company, and in August of that year he received a call to fulfill a mission to the Southern States. He worked for the Budge Land and Livestock Company until the last of September 1928. He then came home to get ready for his mission, as he had to report in Salt Lake on October 29. He went to Salt Lake with his father to attend the October conference and at this time he had his tonsils taken out, which was a very bad operation as he had a very bad hemorrhage with one of them. However he got along all right.

On the 26th of October his farewell party was held in the Paris pavilion and a large crowd was present to wish him God speed on his mission. He left home on Sunday, October 28, for Salt Lake and entered the Missionary Home for training October 29. He received his endowments in the Salt Lake Temple, November 1, 1928. He was set apart for his mission on November 6, 1928, by Apostle Stephen L. Richards. He left Salt Lake City, November 9th, at 4:30 P. M. on the Denver and Rio Grande R.R., arriving in Atlanta, Ga., at 7:00 A. M. November 13th. He went to Mission Headquarters and met Pres. Callis and was assigned to labor in Florida. He left for Jacksonville, Florida, on November 14th and arrived there November 15th. He was assigned to labor in the Jacksonville district. He spent two and one half months in that district laboring with H. Gordon Larson from Provo, Utah. At this time a lot of new Elders came into the field and he was assigned to labor with one of them and also sent to a new district, making Orlando, Florida, his headquarters. He labored here with Elder Vernon C. Mortensen as his companion for a period of three months. During that time he and his companion had the best record in the Southern States Mission in the sale of the Book of Mormon. He was then assigned to labor again in the City of Jacksonville for six months. During this time he and three other Elders were assigned to build a new chapel at Sanderson, Florida, the oldest branch in the state of Florida. It took them two months to complete this work. He was then sent out to cover the state of Florida and baptize all those that were ready to be baptized. After doing this kind of work for six months he then went to labor in the Tampa District, where he spent a period of six months and he had a very enjoyable time there. During that time he had the privilege of baptizing two or three converts. He was next assigned to labor in the Palatka District where he spent three months; Elder Vaughn R. Cox being his companion. During this time they were able to baptize some fifteen souls into the fold. The first part of October 1930 he was called to Jacksonville to prepare the music for the conference that was to be held the last of October, and it was at this conference that he was released to return home. He spent a period of two years in the Missionfield. During that time he baptized 37 souls into the fold of Christ. One of them was a Lamanite.

On his way home he went by way of Chicago and arrived in Salt Lake City, November 11th, 1930. His father and mother were there to meet him. He reported his work at the Church Office Building, November 12, and returned to Paris on the thirteenth. He helped his father and grandfather in the store until January 1, 1931, then he and his father bought his grandfather's share of the store and he is now in business with his father. He has labored on the Y. M. M. I. A. Stake Board since returning home. He is also chorister of the Y. M. M. I. A. in the Paris 2nd Ward, chorister and teacher in the Sunday School, helps with the Scouts in the ward, is on the home missionary list for the next six months and he is playing in a Shepherd dance orchestra.

EDWIN LOWELL SHEPHERD In the spring of 1928 Lowell completed his second year of High School and that fall he entered the Fielding High School as a Junior. That year he graduated from a three year course in Seminary and was also athletic manager. In the spring of 1929 he finished his Junior year. From the middle of May until the last of September he worked on the new high school that was being erected. That fall he began his work as a Senior. During his senior year he was Secretary of the Senior Class and athletic manager of the school. He took the leading role in the school play "Penrod", and also a part in the opera. That same year he was Secretary of the Y. M. M. I. A. of the Paris Second Ward. He graduated from high school in the Spring of 1930, and is now taking a post graduate course at the Fielding High. He is playing in the Shepherd Dance Orchestra. He was ordained a Priest, December 4, 1928, by his father.

WILLIS ROBERTS SHEPHERD In June, 1928, he went to the Logan Temple to be baptized for the dead. He was baptized for forty persons. In the spring of 1928 Willis graduated from the public school, and that fall he entered the Fielding High School. Just a week before the opening of school, the old Fielding High on the hill west of Paris burned down and so that year school was held in several of the vacant buildings that were available in Paris at that time. Thus he completed his first year of high school under these circumstances. During the summer of 1929 he worked for R. W. Wallentine and that fall he began his second year in high school as a Sophomore. The school district having built a new high school on the public square during the summer of 1929. He took part in the opera that year. He was not very well during that winter and on April 3rd, 1930, he was stricken with appendicitis and was rushed to the Budge Memorial Hospital at Logan and was operated on. The appendix was broken and everything that the doctors and nurses (for he had two special nurses) could do was done for him. But his spirit left his body at 7 o'clock Thursday evening, April 10th, 1930, after a week of intense suffering. He was ordained a teacher December 4, 1928, by Earl Shepherd. He was secretary of the Teachers Quorum at the time of his death. On June 12, 1930, his father and mother went to the Logan Temple and had his endowments done for him; his father acting as proxy for him.

FUNERAL SERVICES HELD FOR WILLIS ROBERTS SHEPHERD

Held in the Paris Second Ward Chapel, April 14, 1930, at 1 P. M.

The funeral services were largely attended and impressive. The chapel was crowded to capacity with friends and relatives who had gathered to pay their respect to him and their sympathy to the bereaved family. The casket and bier were completely covered with a profusion of beautiful flowers. Earl Shepherd, First Councilor in the Paris Second Ward Bishopric, presided at the services. A quartet composed of Mr. and Mrs. H. G. Spencer, Mrs. Archie Shepherd and Prof. Irwin Jenson rendered some beautiful music. The first song was entitled "Thy Will Be Done".

Prayer was offered by Archie C. Wallentine, Second Councilor to the Bishop.

The quartet then sang "If We Could See Beyond Today".

The first speaker was R. W. Wallentine a neighbor and for whom Willis had worked. He spoke of Willis' cheerful disposition and of how he would come over to his place and help with the chores, and do errands for him because he liked to be of service to others, and that he would miss him more than any one else next to the family. Morris D. Law, a member of the Stake Presidency and Principal of the Fielding High School of which Willis attended, was the next speaker. He said that he thought it a great honor and a privilege to say a few words on this sad occasion and how Willis would be missed in the High School and among his associates. He read a poem by Edgar A. Guest "Going Fishing". Prayed the Lord to bless and comfort the family and especially his brother Hugh is doing missionary work in Florida.

A letter of condolence from the Fielding High School Student Body was read by Marie Stucki.

Prof. Irwin Jensen, Willis' teacher in music sang a solo.

Pres. Joseph R. Shepherd of the Logan Temple and a great uncle to Willis was the next speaker. He rejoiced in the good spirit that prevailed in this beautiful service thus far, and that he knew that the spirit of the Lord was present, and that the large audience present showed the love and the esteem in which the deceased and family are held.

Pres. Ray A. Welker was the next speaker. He spoke of the uncertainty of life, and how hard it is to understand the purposes of our Heavenly Father in calling these young men home and he felt that the Lord had a greater work for Willis to do on the other side. He said how lonesome Lowell would be without the companionship of Willis to help do things around the home. Earl Shephord, the concluding speaker, told of Willis' faithfulness in attending his quorum meetings, having only two absent marks during the last two years. He said that he was a perfect gentleman, and a good scout as he tried to live the life of a scout in doing a good turn daily and of being of service to others. The closing song was "One Sweetly Solemn Thought".

Benediction by Bishop Richard Roskelly of Smithfield.

He was laid to rest in the cemetery at Paris. The grave was dedicated by his grandfather Lorenzo T. Shepherd. The pall bearers were cousins and friends, and the flower girls were cousins and classmates.

BETH SHEPHERD She was baptized August 4, 1928, by her father and confirmed August 5, 1928, by Morris D. Law. On June 23, 1930, she went to the Logan Temple with the Junior Excursion to be baptized for the dead. She was baptized for twenty. She is attending the Emerson School and is in the fifth grade.

Approved: HANNAH R. KELLER

FAMILY HISTORIAN

SUPPLEMENT from 1931 to 1934

Account of the last few months of the life of Eliza S. Roberts, also an account of her death and funeral services. By her Daughters.

During the spring and summer of 1933, mother's health was thought to have been better than usual. She seemed to enjoy herself better than at other times. She could make two visits a week to visit Aunt Fannie who was bedfast. She was very thankful that she would wait on herself. She attended her meetings and the entertainments given by the ward.

During the spring and summer her daughter Elsie and sons Milford and Lyman had been home to visit her. She had made plans to stay with her daughter Elsie in St. Anthony, Idaho, this coming winter, intending to leave the latter part of October. But it seemed that it was not to be.

On the 29th of August she attended the Home Canning Program given by the Primary children and expressed herself to a number of people as to how she enjoyed the children taking part. She seemed to be in the best of spirits and health.

The following morning about 10 o'clock her son-in-law, William J. Lewis, who had visiting here a few days, called in to say goodbye to her, and found her, sitting in a chair, in the kitchen, unable to speak. Not knowing what to do, he ran across the street for her daughter, Carrie, and called the other daughters and the doctor. The doctor's examination disclosed that she had taken a stroke, paralyzing her right side and her throat which made it very difficult for her to take any nourishment except a little liquid. Everything was done for her that loving hands could do, but she gradually became weaker until the end, which came at 5:30 a. m., September 17th, 1933. Her passing was very peaceful, with four of her daughters and one son at her bedside.

FUNERAL SERVICES FOR ELIZA M. ROBERTS:

The funeral services for Eliza M. Roberts was held at 2 o'clock September 19th, 1933, in the Second Ward Chapel, at Paris, Idaho. It was a beautiful day, just like summer, being just as she wished it to be. There was a large and impressive audience. The bier and the stand were covered with beautiful flowers showing the esteem in which she and her family were held. Bishop Franklin J. Foulger presided. A quartet composed of Mr. and Mrs. H. L. Spencer, Mrs. O. H. Grimmet and Mr. A. W. Shepherd sang the opening song, "If We Could See Beyond Today." Prayer was offered by Elder R. W. Wallentine. The second song, a trio, "O, Dry Those Tears," by the Price sisters. The first speaker, A. W. Pendry, a neighbor of the family since they came to Paris in 1902, spoke of the conversation he had had with her on the way home from the entertainment the night before her sickness. He also spoke of the association with her and her family, especially her son Hugh, who passed away three years ago, and who had left for a mission the same time as he had. He spoke of the splendid family of boys and girls that mother had raised and concluded his remarks with the resurrection and it's possibilities. The next speaker was President Roy Welker. He paid tribute to the family of John Roberts, stating that he was the last polygamist in Bear Lake Stake. He spoke of the blessings that would come to those through observance of the law that was given them. Elliott Budge, a grandson, sang "The Perfect Day." Judge D. R. Roberts, the next speaker, was a nephew of mother. He said that he felt honored to have the privilege of speaking at Aunt Eliza's funeral. He spoke of the courage it took to have her husband share his love with another woman and of the blessings that she would receive for living this law. That she had not only won the title of Mother, but also that of queen. He told of her large family and the blessings that would come to her through her posterity. He closed his remarks by reading from the "Book of Alma."

Closing remarks were made by Bishop Foulger. He spoke of his short acquaintance with her but testified to her faithfulness during the short time that he had known her. He also made mention of the gift that mother had presented to the ward. He said that last spring when completing the remodeling of the meeting house he discovered that they were very much in need of an organ and had asked her if she had an instrument that she cared to sell. She informed him that she would not sell the organ, but would donate it to the ward. It had been used by the family for over 30 years. He thanked all that had assisted during the sickness and death of mother. The closing song "I Know That My Redeemer Lives" was sung by the quartet. Benediction was pronounced by Elder Taft Budge. The pall bearers were six of her grandsons and flower girls were her granddaughters. A large procession followed the remains to the Liberty cemetery family burial plot. The grave was dedicated by Elder Richard Roskelly, a nephew.

A TRIBUTE TO MOTHERS, by Temple Bailey

"The young Mother set her foot on the path of life, "Is the way long?" she asked, and the guide said, "Yes, and the way is hard and you will be old before you reach the end of it, but the end will be better than the beginning."

But the young mother was happy, and she would not believe that anything could be better than these years.

So she played with her children and gathered flowers for them along the way, and bathed with them in the clear streams.

And the sun shone on them and life was good.

And the young mother cried, "Nothing will ever be lovelier than this."

Then the night came and the storm, and the path was dark, and the children shook with fear and cold.

And the Mother drew close and covered them with her mantle.

And the children said, "Oh mother we are not afraid, for you are near, no harm can come."

And the Mother said, "This is better than the brightness of day for I have taught my children courage."

And the morning came and there was a hill ahead and the children climbed and grew weary and the mother was weary, but at times she said, "A little patience and we will be there."

So the children climbed and when they reached the top they said, "We could not have done it without you mother."

And the Mother when she lay down that night looked up at the stars and said, "This is a better day than the last, for my children have learned fortitude in the face of hardness." Yesterday I gave my children courage. Today I have given them strength.

And the next day came strange clouds which darkened the earth clouds of war and hate and evil, and the children groped and stumbled.

And the Mother said, "Look up and lift your eyes to the light."

And the children looked and saw above the clouds an everlasting glory.

And it guided them and brought them beyond the darkness, and that night the Mother said,

"This is the best day of all for I have shown my children God."

And the days went on, and the weeks, and the months and the years.

And the Mother grew old.

And she was little and bent, but her children were tall and strong, and they walked with courage.

And when the way was hard they helped their mother, and when the way rough they lifted her for she was light as a feather.

And at last they came to a hill.

And beyond the hill they could see a shining road and golden gates flung wide.

And the Mother said, "I have reached the end of my journey. And I know that the end is better than the beginning for my children can walk alone and their children after them."

And the children said, "You will always walk with us Mother. Even when you have gone through the gates."

And the children stood and watched her as she went on alone.

And the gates closed after her.

And they said, "we cannot see her but she is with us still."

"A Mother like ours is more than a memory—she is a living presence."

By Carrie R. Passey

GEORGE H. PASSEY—Having had poor health for some time he submitted to an operation for ulcers of the stomach, at Budge Hospital, Logan, Utah. Although a very serious operation for a man of his age, it was successful, and he was soon on the way to recovery. Since recovering he has had fairly good health. He is at present custodian of the Bear Lake County Court House.

Before the operation he worked for some time at Rock Springs, Wyoming, and also for the Phoenix Utility Co., at Alexander, Idaho. The work at Alexander was generating station construction for the Utah Power & Light Co.

February 19th, 1935, he was called to Magrath, Alberta, Canada, due to the serious illness of his brother William. While there he had the opportunity of visiting, for a short time, with many friends and relatives that he had not seen for some twenty years. While on his way back home his brother passed away and he was unable to attend the funeral.

CARRIE R. PASSEY—is an active member in the Paris Second Ward of the Bear Lake Stake and at present is doing Relief Society teaching and Genealogical Work. She has been to the Logan Temple several times and has enjoyed doing the work for themselves. She is grateful to her Heavenly Father for his many blessings. At present she is enjoying fairly good health.

By Carrie R. Passey

MILFORD PASSEY—Since last supplement Milford enlisted in the army and was stationed in San Diego, California. He was a corporal in a company of cavalry. After serving for some 18 months he obtained a discharge because of the serious illness of his father. He came home and helped take care of things about the home until father was quite well again. Since that time he has had employment in several places. Some time was spent working in various mining districts in Utah, and at home and on a ranch at Daniels, Wyo. He is a member of the Bear Lake Stake choir and does considerable solo work for many different occasions.

LEOLA PASSEY—graduated from Fielding High School in 1930. In August of the same year she obtained employment at the seed pea grading plant at Lewisville, Idaho, where she stayed a good part of the winter. For the following three years she was employed at the same work during each grading season. In July 1933, she was employed on a ranch near Laketown, Utah. Leola is working as a Sunday School teacher in the Paris Second Ward Sunday School. She also belongs to the Bear Lake Stake Choir. At present she is employed at the Ferguson Dress Shop in Paris, Idaho.

BLAINE H. PASSEY—was ordained a Deacon, August 2nd, 1931, by Elder Charles A. Walentine. He was chosen President of the Second Deacons' Quorum at this time. August 26, 1934 he was ordained a Teacher by Elder E. T. Shepherd. At this time he was chosen Secretary of that quorum. He received a patriarchal Blessing given by Patriarch W. R. Morgan on August 27, 1934. He has been baptized for 80 of the dead. At present he is taking Sophomore year in High School where he is also active in Band, Orchestra and Glee Club work. He is also taking his Second Year Seminary work.

LLOYD PASSEY—was baptized May 4, 1929, by Bishop Edwin T. Shepherd. Confirmed May 5th, 1929, by President Roy A. Welker. June 11th, 1933, Lloyd was ordained a Deacon by Elder Taft Budge. Patriarch W. R. Morgan gave Lloyd a Blessing August 1934. Lloyd has been baptized for 60 of the dead. He is in the 8th grade in Emerson School, and is a member of the Boy Scouts.

By G. Ilan Passey

This is not only a 1934 supplement but a supplement to bring the family history up to date as far as we are concerned.

I am still employed by the Utah Power & Light Co., at the Oneida station, near Preston, Idaho. To date my health has been very good.

Living as we do, about 11 miles from church, and because of the nature of the work that I am doing it is very seldom that we are able to attend meetings. It is practically impossible to take an active part in lessons and other activities. However, I have been on the ward teaching roll for about ten years and also a member of the ward Genealogical board.

EVA PASSEY—Since last supplement Eva's health has not been good at all. She has an infected kidney and due to the poisons from it secreting through her body she has not had many well days. She has passed through several severe attacks from stone in the kidney until her health has been greatly undermined. She has been as active in church work as is possible to be and in the interval, since last supplement, she was in the Presidency of the branch Relief Society as long as it existed. She was also in charge of a branch Primary for some time. During the last year we did endowment work, in Logan Temple, for 20 names.

WALLACE ILAND PASSEY—Having completed the 8 grades of school work in the Oneida school Wallace is at present a student in the Preston High School. During his district school days he had the misfortune to break a leg just about 3 inches above the ankle and had to be hauled to school on a sled as he could not walk in the snow with his crutches. His leg healed and seems now to be as good as ever. He has been taking piano lessons for about two years and has also had a few lessons on the violin. He plays the oboe in the high school band. He was baptized August 29, 1929, in Logan Temple by Elder James C. Jorgensen and confirmed by Elder James Anderson. He was ordained a deacon August 13, 1933, by his father. He is a member of the Boy Scouts.

NADENE PASSEY—Nadene started school in September, 1928, and at present is in the 8th grade, graduating this school term. Her health has been good. She had a green willow break of the bones in her left wrist but it healed up all right. She has been taking piano lessons for a couple of years and is becoming quite proficient. She was baptized October 7, 1930, in Logan Temple, by Elder William L. Winn and confirmed by Elder Estus M. Hammond.

RAEO LAVAR PASSEY—Raeo started school in the Oneida school in September, 1932 and at present is in the 3rd grade. He had the misfortune to fall from a tree and break his left arm an inch above the elbow. It was so close to the elbow that now that it has healed up the full movement of the arm is retarded somewhat. He was baptized June 11, 1934 in Logan Temple, by Elder Adelbert E. Cranney and confirmed June 11, by Elder John J. James.

ROBERT KAY PASSEY—is the third son of George Iland and Pearl Evangeline Wallentine Passey. He was born October 21, 1928, at Oneida Station. He was blessed February 28, 1929, by his father. Other than attack of mumps before he was a year old, his health has been good. He has had several attacks of croup following a cold. Sometimes these croupy spells would last a week, but he does not have them so hard or frequent now. He started school in September 1934 at the Oneida School. Due to the fact that we live in a canyon with the hills coming almost to the door, the children have become quite proficient on skis. We are always looking forward to the time when we will be able to move to some place more suitable for church, school and social activities in every respect.

By Violet P. Passey

LAMONT PASSEY—When last supplement was sent in Lamont was employed at Evanston, Wyoming, for the Union Pacific R. R. Co. Then along came the "depression" and he was suddenly out of work. He immediately went to Chicago, where he studied card writing, window display and advertising. Returning in December, 1930, to find work in that line at a standstill, he returned to Paris, Idaho. Since then he has worked up an enviable trade in cabinet making and interior decorating and as a hobby does some fine work in scenes from nature and copy work, using pastel crayons. He has recently been advanced in the Priesthood and is now a Seventy. He has just completed an assignment as stake missionary to the Wards of Garden City and Fish Haven. He and his wife were blessed with the arrival, two years ago, of a fine daughter, whom they named Gweneth.

VIOLET ELIZABETH PRICE PASSEY—Having finally settled in Evanston, Wyoming. I immediately took an active part in all ward activities, especially choir work. In 1928 at the insistence of husband and friends I competed and won in the city tryout for a chance to compete in the Atwater-Kent Radio Audition at Denver I represented the State of Wyoming and for winning highest honors in Denver I received a Medal from the State and a trip to San Francisco, California, for the district tryouts. All expenses were paid and I was highly entertained. I was not successful in these tryouts as there were many well trained voices to compete with. This is one of the high lights of my life. The next summer we took a very delightful trip through Yellowstone Park. While still living in Evanston I sang the Soprano Solo in the presentation of Handel's Messiah. Living in Salt Lake City and Paris, Idaho, while Lamont was away to school I was certainly glad to settle down when he returned. My activities in Paris 2nd Ward have been many and varied. Singing throughout the valley with my sisters Pearl and Gwen as a trio and known as the "Price Sisters."

LAMONT KEITH PASSEY—After cutting his teeth Keith hasn't done much but play and follow his Dad and Mother from place to place. He is now going to school and is in the 2nd grade. He brings home some excellent report cards. This year he is to be baptized and confirmed a member of the church.

GWENETH PASSEY—was born April 16th, 1933, (Easter Sunday.) She was blessed and named by her grandfather, Joseph S. Price. Since that time she has been good and bad, well and ill, and through it all, she is still "queen" ruling over the Passey domain from her high chair throne.

By Owen and Mary Ann W. Roberts

OWEN ROBERTS—is 58 years old today, February 19th, 1935. He says he isn't as spry as he used to be. His health hasn't been the best the last few years but, he has always been one to work as long as he could possibly do it and has been a hard worker all his life, so he cannot expect to be as young as he would like to be. He has always been a good husband and a good father, trying to do the very best he could for his wife and children.

By Owen and Mary Ann W. Roberts (continued)

He is the father of a large family of five boys and six girls, also 16 grandchildren of which he is very proud. His children all live close around him excepting one. She lives in Canada. We have made three trips to Canada to visit her. In 1928 Owen and I went on the train and stayed a month. On the 29th of May 1932 we went in the car, taking Lawrence, Pearl and Dean with us. They were the only children home at the time. Thomas Watkins and family went with us. We were 3 days on the way. We visited there for two weeks and then traveled from Alberta, Canada, to Yakima, Washington. Here we visited my father. We visited with father for three days and then we started for home. We arrived at home July 1st after a very enjoyable trip. We started on the third trip May 17, 1934, and arrived home again on the 7th of June. Pearl and Dean went with us this time. This shows a little of the love Owen has for his family.

MARY ANN ROBERTS—my wife, is actively engaged in work in the church. She is class leader in the theology class, also a visiting teacher in the Relief Society, of Lanark Ward, Lanark, Idaho. Her health hasn't been good for a long time. About a month ago we found that she had a goitre, which I think has been the cause of a great deal of her trouble. She has been a good wife, standing by me through all the trials and hardships of life.

LAWRENCE ROBERTS—was ordained an Elder August 6, 1933, by Elder Newel B. Passey. For the last two years he has been second counselor to David Parker in the Y. M. M. I. A. and enjoys himself in that work. He is also teacher for the Book of Mormon class in Sunday School of the Lanark Ward. During the winter he enjoys trapping. This winter he has caught 5 coyotes, five badgers and three weasels. From these he made his spending money. During the summer of 1934 he was under the doctor's care for kidney trouble, but at present his health is better.

PEARL ROBERTS—is at home this winter and is a great help to mother in the home, she being the only girl at home now. She is an active girl in church work. She has been a teacher of the Beginners in Primary for two years and on December 16, 1934, she was chosen Secretary of the Primary.

DEAN ROBERTS—In looking over the book we find that we did not send in the date of Dean's baptism. He was baptized April 26, 1930, by his father. He was confirmed April 27, 1930, by his father. Ordained a Deacon, July 1st, 1934, by his father. Dean is a scout and enjoys his scout meetings. He has been baptized for 27 persons in the Logan Temple.

EUGENE PARKER—is the third son of Harvey M. and LaVeda R. Parker. He was born July 25th, 1934, and blessed October 14, 1934, by his grandfather Owen Roberts.

SHIRLEY GENILLE ORR—is the daughter of Lee K. and Viola R. Orr. She was born February 14, 1931, at McCleod, Alberta, Canada. Blessed April 5, 1931 by her father.

ANONA IRENE ORR—daughter of Lee K. and Viola R. Orr. She was born December 17, 1932 at McCleod, Alberta, Canada. Blessed February 12, 1933, by her father.

EZRA OWEN ROBERTS—is living in Liberty, Idaho. In January 1934, he was called and set apart to fill a Mission in Lanark and Ovid, Idaho. His companion was Brother Lee Louge. Ezra said that they enjoyed the work and the people treated them very well.

LOIS ROBERTS—is the daughter of Ezra Owen and Cerilda P. Roberts. She was born April 5th, 1933, at Liberty, Idaho. Blessed May 7, 1933, by her father.

ALFRED LEE and IRETTA R. TOOMER—In looking over the record I find that it did not state where they were married. It was in the Logan Temple, November 17, 1927. Iretta was operated on in April 1934, for appendicitis, and is feeling much better now.

OWEN BLAKE TOOMER—second son of Alfred Lee and Iretta R. Toomer, was born March 1, 1931, at Lanark, Idaho. Blessed May 3rd, 1931, by his grandfather Owen Roberts.

ULETA TOOMER—Daughter of Alfred Lee and Iretta R. Toomer, was born December 12th, 1932, at Lanark, Idaho. Blessed March 12, 1932, by her grandfather, Owen Roberts.

WILLIS ROBERTS—and family are living in a little home that he built near his father's home. Willis helps with the farm work during the summer.

MAX DONEAL ROBERTS—son of Willis and Mary Louise K. Roberts was born August 24, 1932, at Lanark, Idaho. Blessed October 2, 1932, by his grandfather, Owen Roberts.

JOHN THOMAS ROBERTS—and family are living in Lanark, Idaho. John's health is not very good. He is troubled with ulcers of the stomach. He is feeling some better this winter. He also helps with the farm work during the summer.

DALE HYMAS ROBERTS—is the son of John Thomas and Elsie H. Roberts. He was born August 5, 1931, at Liberty, Idaho. Blessed October 4, 1931, by his grandfather, Owen Roberts.

MERL JOHN ROBERTS—Second son of John Thomas and Elsie H. Roberts, was born January 15, 1934, at Lanark, Idaho. Blessed March 4, 1934, by his grandfather, Owen Roberts.

By Milford Roberts

MILFORD ROBERTS—I am indeed thankful for the health, strength and happiness we as a family have enjoyed during the last few years, while the depression has been so prevalent throughout the land. My greatest ambition was to obtain a home. After making the purchase both Iona and I made every effort to clear off the obligation. We went without many comforts and pleasures to make our payments. Not to boast of our success, but had we known that the depression was coming upon the land I don't believe we could have done any better. For we did our best. That advice I heard when just a boy, given by the authorities of the church, seems to ring through my ears: "Get out of debt, and stay out of debt." We have our home but we have no car. We are out of debt and have been for about three years. We are happy but are not contented for we now want a better home. I have been fortunate in having employment right along, while there are many with families that are not employed, and it is sad to know of the suffering many have gone through in the past few years. I have tried to keep active in my church duties although my work prevents me from doing a great deal. I have been a visiting ward teacher, a home missionary and a member of the vanguard council. I enjoy all the work. In conclusion I wish to bear testimony to the truthfulness of the faith promoting incident recorded in the biography of Dora Roberts Hayward, my sister, by her husband, Ira N. Hayward. It is recorded on Page D 66 of this book:

"I was seven years old at the time. I remember Brother Seymour B. Young coming into the house at the ranch. After greeting us children, three or four of us, he uttered these words: 'Now if you children want your little sister to get well, each one of you go to your room and pray for her.' The house was small, there was not a room for each of us so I went outside. I knew how to pray, of course I did, I had known how for several years. We all knew how to pray, for our dear mother, who is not with us now, taught us how, early in life. I went under an old shed and there knelted up against the logs. I prayed for my little sister. Through the combined power of the Priesthood and by the faith and prayers of all of us she was made well. It is the prayers of the faithful that heal the sick. Let us teach our children to pray and be prayerful ourselves that the blessings of the Lord may be poured out upon us and that we may all bear testimony of his goodness to us."

IONA BOLTON ROBERTS—Since last supplement Iona's chief duty has been taking care of the family and when she has eight of us to take care of she does not have much idle time. However, during this time she has sacrificed and has helped considerable in the ward. She was chorister of the Primary for a while. She is now chorister of the Relief Society. This not only includes conducting the singing but she has a chorus of fifteen voices that are rendering a wonderful service.

GLENN M. ROBERTS—is now past 14 years of age. He is five feet one inch tall and weighs 95 pounds. He will finish the 8th grade this spring (1935) and expects to push an ice cream cart this summer selling ice cream. His greatest ambition is to be an aviator. He was baptized June 2, 1929 by Leon Manning and confirmed the same day by Elder Nephi J. Brown in the Ogden 8th ward meeting house. He was ordained a deacon on March 5, 1933 by his father Milford Roberts. In the month of April, 1935, he broke his left wrist while playing at the neighbors. Dr. L. S. Merrill reduced the fracture and Glenn got along fine. He is also a scout and enjoys himself in scout activities.

CONNELL B. ROBERTS—is now past 12. He was ordained a deacon March 17, 1935, by Elton W. Wardell and has since been sustained second counselor in his deacon's quorum. He is also a scout. During the summer of 1931, he was knocked down by a boy on a bicycle and broke his left arm. Dr. L. S. Merrill attended him and he soon recovered. He is very active in both church and school work. All requirements made of him by his leaders seem to give him pleasure to fulfill. He has executive ability and likes to preside. Through his efforts he has worked up a route and sells 30 magazines a week.

HELEN ROBERTS—now past ten years, thoroughly enjoys both church and school work. The requirements made of her seem easy and she enjoys rendering service. She was baptized October 2, 1932, by C. O. Turnquist and confirmed by Melvin L. Swenson. In the month of June, 1932, while swinging at the neighbor's she fell and broke her right arm in the elbow, it was a very difficult break, but with patience and the skill of Dr. W. H. Budge, she has almost a perfect elbow.

GRANT B. ROBERTS—is now past eight years. He was baptized by Earl Lundquist and confirmed by Rulon P. Peterson, August 5th, 1934. He will complete the 3rd grade this year. The requirements made of him seem a little difficult but he has his desires and is full of pep.

STANLEY B. ROBERTS—was born December 28, 1930, and blessed March 1, 1931, (St. David's Day) by Elder D. R. Roberts. He is now past four and is doing fine. His imagination of future possibilities seem to give him many thrills.

JENIEL ROBERTS—was born January 10th, 1933, and blessed March 4th, 1933 by her father. She is a lovely child and seems to win favor with all who know her.

Approved June, 1935

G. ILAND PASSEY, Recorder-Historian,
Hugh Roberts Family Association

SUPPLEMENT FOR 1935

By G. Iland Passey

G. I. PASSEY—Another year has passed and not much of importance to report. I have enjoyed the best of health and I am thankful that I have been blessed in this way.

EVA'S health has not been so good, especially the last five months, as she has suffered considerable with arthritis and at present has not been able to get any relief. This attack of arthritis came soon after the birth of our last baby. Eva's sickness, our new baby, and our isolation has kept our social and church life at a minimum.

WALLACE is getting quite a man now. He is past 14 years. He has been taking 2nd year work in Preston High School and was successful in passing his grade. He is active in band and orchestra work and takes part in Scout activities.

NaDENE has completed her first year in high school and has done very well. She is quite proficient on the piano and has taken piano lessons along with her school work. The fact that we live 16 miles from Preston necessitates Wallace and NaDene living in town consequently we only see them a few times during the school term.

RAEO has taken and completed the fourth grade in district school. He has been feeling fine and is very active. He seems to get the most out of life.

ROBERT has taken and completed the second grade. He has had fairly good health, however he was bedridden for six weeks due to infection, from an ingrown toe nail, settling in the glands in the groin. He seems to be quite well now.

DEE CLINTON, fourth son of George Iland and Eva Wallentine Passey, was born Dec. 27th, 1935. He was blessed May 3rd, 1936 by his father. At present he is a healthy happy little chap and seems to do well on the attention that he gets. Our great trouble is to keep from overdoing it.

EXTRACT FROM PEARL OF GREAT PRICE—WRITINGS OF JOSEPH SMITH:

Verse 27—

And now I show you a parable Behold, wheresoever the carcass is there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth.

28—And they shall hear of wars, and rumors of wars.

29—Behold I speak for mine elect's sake. for nation shall rise against nation, and kingdom against kingdom; there shall be famines and pestilences; and earthquakes, in diverse places.

30—And again, because iniquity shall abound, the love of many shall wax cold, but he that shall not be overcome, the same shall be saved.

31—And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked.

32—And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

33—And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

34—Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

37—And whoso treasureth up my word, shall not be deceived, for the Son of Man shall come, and He shall send His angels before Him with the great sound of a trumpet, and they shall gather together the remainder of His elect from the four winds, from one end of Heaven to the other.

Be ye prepared.

The following record written by Owen Roberts

OWEN ROBERTS—I have been enjoying good health the past year. Mary's health has been good also. We feel that this is a great blessing from our Heavenly Father. Our financial conditions have not been quite so good the last year, on account of the drouth, but we have had a good winter, with lots of snow, so we feel that the Lord is blessing us and that conditions will be better this year. Our son Lawrence, the oldest boy we had at home, left us January 25th, for a mission. We feel grateful that we are able to send him, for we feel that it will be a great blessing to him.

LAWRENCE—The fourth son of Owen and Mary (Watkins) Roberts has been faithful in his church duties in the Lanark Ward where he resides. He has been a Ward Teacher, a teacher in Sunday School and in the Y. M. M. I. A., a Scout Leader and 1st Counselor in the Y. M. M. I. A. to Brother Anders Passey. On the 12th of December 1935, he received a call to go into the mission field, to fill a mission in the Western States Mission. This call filled his heart with joy because he had felt that he would like to go. He accepted the call with great pleasure and started to make preparations to leave. He was to be in the mission School in Salt Lake City on January 27th, for a ten day course before leaving for the mission field. On December 30th, the ward gave him a farewell party that netted \$108.30 which was given to him to help him on his way. This was about the largest amount that had ever been given to a missionary. This shows that he had many

friends who appreciated what he had done and were interested in his welfare. He left home January 25th, 1936, and was ordained a Seventy on January 27th, 1936, by Elder Antoine R. Ivins. He was set apart for his mission February 5th, 1936. He left Salt Lake City on the 6th and landed in Denver on the 7th. On the 8th he was sent to Omaha, Nebraska. Here he labored for a month and was then transferred to Norfolk, where he is at present. He is feeling fine and is enjoying his work a great deal. He says that it is the work of God, and although they have the doors slammed in their face it only spurs them on to work that much harder.

PEARL—is at home this winter. She is taking music lessons and seems to be enjoying them very much. Her health has been better this winter than it has been since she had scarlet fever several years ago.

DEAN—is going to school this winter. He is taking the 8th grade and expects to pass the district school examination in May. He is the only boy at home now and is a great source of comfort to his parents.

MARLAN—the oldest son of Harvey M. and LaVeda (Roberts) Parker was baptized June 14th 1931, by Elder Lawrence Roberts. He was confirmed June 21st, 1931, by Elder Owen Roberts, his grandfather. He was ordained a Deacon June 2nd, 1935, by Elder Henry Parker.

VALENE—the oldest daughter of Harvey M. and LaVeda (Roberts) Parker was baptized June 11th, 1933, by Elder David T. Orr. She was confirmed June 18th, 1933, by Elder Henry Parker.

LaDONNA—the second daughter of Harvey M. and LaVeda (Roberts) Parker was baptized March 2nd, 1935, by Elder John Hoge and confirmed March 3rd, 1935, by Elder Joseph Parker.

NELDA ARTHEL—the third daughter of Lee K. and Viola (Roberts) Orr, was born August 31st, 1935, at Lethbridge, Alberta, Canada. She was blessed October 6th, 1935 by her father.

GWENDA MAXINE—the second daughter of Ezra and Ceralda (Poulson) Roberts was born March 13th, 1935, at Lanark, Idaho. She was blessed July 7th, 1935, by her father.

GLEN ARLIN—third son of Alfred Lee and Iretta (Roberts) Toomer, was born May 17th, 1935, at Lanark, Idaho. He was blessed July 7th, 1935, by his grandfather, Owen Roberts.

MILFORD ROBERTS—Enjoying the church activities in which I was engaged in the previous year, I continued on doing what I could. That which I was most interested in was missionary work for there was some results obtained from the efforts put forth. Together with three or four others we succeeded in converting and baptizing eleven adults within the boundaries of our ward. Iona and I made one trip to the Salt Lake Temple and enjoyed our work very much. I have also had employment the last year and by being careful we are about as we were a year ago. We did receive financial lift by getting the soldier's bonus, so with some of the money we shingled and painted the house. Then to fulfill a desire and need "which our family have waited for," we bought a car. Up till now we have enjoyed it very much, and are planning a trip up into Idaho this summer. Since our last supplement a year ago, there has occurred within our little family a great tragedy which may occur in any family at any time. It was the death of our little son Grant, Easter Sunday, April 18th, 1936, an account of it is recorded below. I do not wish to dwell on this extensively now, but I have never had anything upset me quite so much. It seems that life is not the same any more, my interests have been side-tracked somewhat. I feel that my faith in the plan of life and salvation has been increased. I appreciate the Gospel of Jesus Christ and I want to so conduct my life that I may be with my boy again some day. He is out of this sinful world even though he has been forced to sacrifice the future pleasures and experiences of this life. We who are left must carry on and try to so live that we will be prepared for the battles of life when they come.

IONA B. ROBERTS.—Since the last supplement my duties have been practically the same, taking care of the family. My health has been good. I am still chorister in the Relief Society, have had a temporary release since Grant's death, but am going to take it up again in the fall. I want to keep busy because I think we are happier when in the service of the Lord.

GLEN M. ROBERTS—By Iona B. Roberts. Glen is enjoying good health, has grown a great deal during the past year. He was ordained a teacher in 1936. He will be in the tenth grade this coming winter. He enjoys being in the Boys' Chorus at school very much. They sang over the radio and at many different churches and clubs last winter. He and Connell both went up to Wash-a-Kee with the Aaronic Priesthood Quorums and Bishopric and they held Sunday School with the Indians. They also went down to Salt Lake with the Deacons and did Baptismal work for the dead. Glen has been home most of the time during vacation, but has been working the last two weeks picking fruit.

CONNELL B. ROBERTS—Connell is still growing and enjoying good health. He acted as a 2nd Counselor in his Deacon Quorum last year. He is in the 8th Grade this coming winter, he seems to enjoy his school work very much and is an (A) Student. He is selling ice-cream for Farr's Ice Cream Co. He also has a paper route, he has twenty customers for the Los Angeles Examiner paper. He is full of pep and is sure making good. He broke his arm last winter, just a week before Christmas, but as it wasn't a very bad break it soon mended.

HELEN ROBERTS—Helen hasn't changed much during the past year. Her health is good. She enjoys school and will be in the 7th grade this winter. She likes Sunday School and Primary. She was given an autograph album for being the most attentive in her Sunday School class. She is taking tap dancing lessons at Lorin Farr Park this summer.

STANLEY B. ROBERTS—The main thing that has happened to Stanley since the last report is his growth. He is five and a half years now and is a fine big boy. He attends Sunday School and Primary and seems to enjoy them.

JENIEL ROBERTS—Jeniell is well and strong and growing quite fast. She attends Sunday School and Primary with Stanley. Last October she took the part of Queen Bee in a Mutual Pageant in the 8th Ward. She was only two and a half years old but she did fine and was sure thrilled.

GRANT BOLTON ROBERTS—By Milton Roberts.—Some of the outstanding characteristics and important events in his life. Early in life we as parents observed the characteristic of independence. He did not want to have things done for him, if he could do them himself; and he did not want to be outdone. As to personal appearance he wanted to look nice. His hair when combed was well combed, and he liked good clothes. As to his nature he was quick and active and thorough in all his doings. He was willing to do. If he favored any one on a promise, he expected the favor returned. He showed signs of self supporting early in life. Just since Christmas he worked up a paper route to twenty five in number, a period of three months and was saving his money to buy a bicycle to do his running about. Just Wednesday before Sunday he sold twenty-five papers. Thursday morning he hurried and dressed and helped me, his father, gather up the rubbish and move same to the street to be hauled away. Saturday night I brought home some garden seeds and I asked Grant if he would help me plant them and he willingly consented. He sowed the seeds and I covered them up. Sunday morning he was the first one dressed and rushed out for the funny paper. He ate a hearty Easter breakfast and went to Sunday School. After lunch he, Glenn and his sister Helen started on a hike. After reaching the foot hills Helen joined some of her girl friends and Grant was forced to follow the larger boys. Three others had joined them. So Grant and Glenn with friends Verle Linford, Don Bjorklund and Bob Manning went up the mountain. They came to a very dangerous place. Grant's brother Glenn reached back to give Grant a hand just to see him tumble. According to the boys' judgment Grant fell thirty feet rendering himself unconscious. The boys rushed to him and tried to relieve his suffering. While his brother Glenn, Bob and Don tried to do for him, Verle Linford ran for help. A distance of two or three mile down the mountain. Help was obtained, but on account of the conditions they were unable to get out of the canyon for two or three hours. I was at work and on reaching home about 6 o'clock, I received the tragic news of Grant being hurt, I rushed up there but before reaching the place, five or six men had responded and after making a stretcher Glen was being brought down. I had them stop, I bent over him and cried for his appearance was indeed a terrible sight. We hurried by relieving one another for the trail was almost impossible due to big rocks and brush. At the foot of the mountain many people were anxiously waiting and darkness had settled down. Doctor W.H. Budge was there waiting, but because of Grant's terrible condition he did not attempt to relieve his condition but rushed him to the hospital. I sat in the back seat of Brother Baird's car and held Grant across my lap until we reached the hospital. We wheeled him in, but instead of taking him to the operating room we put him in a private room. Stimulants were given and hot packs were applied but without any effect. We also had him administered to but his breathing ceased. He was called home, his work was done on this earth. It was indeed a sad parting for we were preparing him for the future. The only consolation we have is that he is out of this sinful world and is prepared to go on progressing. It is we who are left that must be careful, and may the Lord help us to live worthy of him that we after death may have an opportunity to love and cherish him..

Funeral services of Grant Bolton Roberts was held in the 8th Ward Chapel at 2 o'clock p. m., April 15th, 1936, under the direction of Bishop Rulon P. Peterson.

The first song was beautifully rendered in the form of a solo by Brother Lee Caine, "The Heavenly Guide." Invocation was offered by Counselor Melvin L. Swensen. The second song—"Invocation" was beautifully rendered by the Relief Society chorus.

Brother David R. Roberts, a cousin of the family was the first speaker. His first remarks was pertaining to the family. What a fine union and what a lovely family, where love dwelt in rich abundance and proper training was being given. Why such a splendid youth was taken and what was the purpose, that it was not what they have done or not done that has contributed to the length of time Grant was permitted to stay on this earth; but to the plan of God. That the main purpose in this life is for the spirit to obtain a body. In this case he had been baptized and was called home in his purity and innocence and there was no reason why he was not entitled to the highest degree of glory.

Elijah Larkin was next to speak. His first remarks were relative to the accident, what a lot of love and affection there was in the home with children and how hard it was to part with one. He said to have faith in God. Try to understand the plan of life and salvation. He also read a poem, "Consolation." Grant's music teacher, Carma Douglas, sang "Resignation."

Arthur Budge of the Stake Presidency was the next speaker. He wondered what this world would be like if it was not for friends to help us and not leave us to stand alone. What we say and do goes a long way to help lighten the burden. True friendship is lasting for it is built on faith and truth. His memory will always be pleasant because we will always look back and know what a fine fellow he was. If no mourning there could be no rejoicing. We will meet him again if we live worthy lives. Thanks for the belief we have, that we existed in the spirit world before we came here and after death we will go on in progression.

The closing remarks was made by Bishop Rulon Peterson. He mentioned the presence of Grant's school teachers and Sunday School teachers at the funeral, also many of his playmates. He said Brother Roberts had an ideal home. That Brigham Young said "death should be a time of rejoicing not of sorrowing." In regards to the family, he expressed thanks and appreciation to all who had in any way helped to lighten the burden of Brother and Sister Roberts and family.

The closing song was beautifully rendered by Sisters Virga Swensen and Gladys Henderson: "Come Unto Me."

Benediction was pronounced by Counselor L. Claude Wheeler. Interment was made in the Mt. Ogden Memorial Park. The grave was dedicated by an uncle Owen Roberts.

Many things have transpired since I added the last supplement to this family record.

On September 4, 1936 I was transferred from Oneida Station, Preston, Ida. to Logan Station, Logan, Utah. I had been at the Oneida Station for 15 years and felt that a change would be a good thing, also Wallace and Nadine were going to High School and had to be away from home so we thought that it would be much better if they could live at home and still go to High School. The move to Logan made that possible.

We had not been at Logan Station very long when Nadine fell from her bicycle and broke her arm in two places. The next day she came down with the measles. Of course all the children had to have them and they had only been to school a few days when they all came down with the chickenpox. We lived at the Logan plant about three months and were in quarantine practically all of the time.

When we had been at Logan plant two and a half months I was called to the Salt Lake office of the Utah Power & Light Co. and offered a transfer to Terminal, to the office of Dispatcher. Terminal is situated six miles west of Salt Lake City, on 5th South. As the position was a great improvement over what I had at that time I could not afford to pass it up.

Rather than break up the children's school twice in one term, we bought a house in Logan and the family moved into town and lived there the rest of the school term. We could not live where we are at present because of a lack of a house and thought it about as well to live in Logan as Salt Lake City.

At the end of the school term we sold the home in Logan and moved to Salt Lake City. We lived in Salt Lake City 5 months and then moved to where we are at present.

When at Logan we had joined the 12th Ward and then moved to the 9th Ward. We joined the Brighton Ward of the Pioneer Stake when we came here. This is a small ward and there is certainly plenty of chance for activity. We joined the ward February 4th, 1938.

February 13, 1938 I was set apart as Class Leader in the Melchizedek Priesthood Group, and

February 27, 1938 I was set apart as Chairman of the Elders Group, by President Paul C. Child.

February 5, 1939 I was set apart as Ward Chorister, by Elder Henry Winter.

October 1, 1939 I was set apart as Teacher of the Missionary Class in the Sunday School, by Elder Henry Winter.

December 22, 1939 I was ordained a High Priest and set apart as the 1st Councillor in the Bishopric of the Brighton ward of Pioneer Stake by Apostle Joseph F. Merrill.

As 1st Councillor I have the Teachers' Quorum in charge and act as Teacher in that class. The whole setup calls for a rather active schedule especially along with my work which at times is rather strenuous. My only wish is that God may grant me health and strength to do my part in His great work here on earth.

EVA PASSEY—While Eva's health is not very good she has found time, along with her arduous household duties, to work in the Y. L. M. I. A., Relief Society and in the Stake Sunday School.

June 4, 1939 she was set apart as 1st Councillor in the Y. L. M. I. A. of Brighton ward, by Elder G. I. Passey.

November 3, 1940, she was set apart as Theology Teacher in the Relief Society of Brighton ward. She had been acting teacher of this class for over two years but from some oversight had not been set apart before. Eva is also organist of the Relief Society.

In November 1940, Eva was made a teacher in Pioneer Stake Sunday School Union Meeting.

WALLACE I. PASSEY—While at Logan Wallace completed the third year High School. He was a member of the school gymnastic squad. He did considerable caddying at the Golf Club in his spare time.

He was ordained a Teacher in the Aaronic Priesthood May 9, 1937 by Elder S. R. Egbert in the Logan Ninth ward.

When we moved to Salt Lake City Wallace spent the summer in bed. He was put to bed by the doctor due to an excess of albumen in his kidneys. In the fall he continued school at West High School having almost completely recovered from his ailment. He graduated from the West High in June, 1938. He was a member of the R.O.T.C. Band.

In the fall of 1938 he started school at the University of Utah and at present is continuing his studies there. He is a Junior Class student in Chemical Engineering.

February 5, 1939 he was set apart as Secretary of Brighton ward Sunday School by Elder David J. Ballstaedt.

February 5, 1939 he was ordained a Priest in the Aaronic Priesthood by Elder G. I. Passey.

February 4, 1940, he was set apart as 2nd Assistant in the Brighton Ward Sunday School.

August 4, 1940, he was set apart as 1st Assistant in the Brighton Ward Sunday School.

NADENE PASSEY—In September, 1936, NaDene broke her left arm in two places, just below the elbow and just above the wrist, however, the arm healed in good shape. She completed the Sophomore year of the High School at Logan. In June, 1939, she graduated from the West High School, Salt Lake City, and then continued to school in the L. D. S. Business College. She graduated from the Business College in the following summer and then secured employment in the office of Representative Abe Murdock until after the election. She was given a chance to go to Washington, D. C. to continue working for Senator Murdock, but being rather young to be leaving home she accepted a position on the Procurement Division of the government in Salt Lake City instead.

December 3, 1939, she was set apart as Assistant Organist in the Y. L. M. I. A. by Elder Henry Winter.

February 4, 1940, she was set apart as Secretary and Treasurer of Brighton ward Sunday School.

February 4, 1940, she was set apart as a Ward Organist in the Brighton ward.

RAEO LaVAR PASSEY Raeo has continued his schooling in the Logan and Salt Lake City schools and the Boone and Monroe schools in Salt Lake County. He is at present a student of the Monroe Junior High School.

Raeo was always the Tarzan of the family and while pursuing his antics he fell from a tree and broke his arm. This is the second time that he has done this same thing. It is hoped that he soon becomes discouraged or proficient enough to keep from getting hurt.

January 1, 1939, he was ordained a Deacon in the Aaronic Priesthood in the Brighton ward, by Elder G. I. Passey.

May 7, 1939, he was set apart as Secretary and Treasurer of the Deacons Quorum of the Brighton ward by Elder G. I. Passey.

April 14, 1940, he was set apart as President of the Deacon's Quorum of the Brighton ward by Elder G. I. Passey.

March 2, 1941, he was ordained a Teacher in the Aaronic Priesthood by Elder Richard S. Kevern in the Brighton ward.

At the present time Raeo is in the rabbit business. He is growing rabbits for the Church Security Program.

He has been taking lessons on the steel guitar for some time and has become quite proficient. Raeo is also a member of the Boy Scouts.

ROBERT KAY PASSEY—At present Robert is going to school in the Monroe Jr. High School.

In June, 1940, while trying to dislodge a toy airplane from a tree he fell and dislocated his left elbow, however, the arm responded to treatment and is apparently all right now.

May 26, 1940, he was ordained a Deacon in the Aaronic Priesthood by Priest Wallace Iland Passey.

Robert is in the rabbit business along with Raeo. He is also the cornet player in the family. Robert is at present getting ready to join the Boy Scouts.

DEE CLINTON PASSEY—Dee rules the roost. He is only five but he knows all the answers and how to get results. He is particularly interested in all current radio programs and in Jiminy Cricket. He attends Sunday School and Primary.

E1



#9 FANNY L. AKINS ROBERTS

E 2

BIOGRAPHIES
of
THE FAMILY OF JOHN AND FANNIE LAZELL AIKINS ROBERTS
AND THEIR DESCENDANTS.

FANNIE LAZELL AIKINS ROBERTS

By- Her Daughter, Della Roberts Hulme.

Fannie Lazell (Aikins) Roberts daughter of Benjamin and LaVenia (Noble) Aikins was born Sept 21, 1862, at Smithfield, Utah. She obtained her schooling when a girl at Smithfield, Utah. She was a member of all of the different church organizations and enjoyed her work especially as a member of the Ward Choir.

She was married April 7th, 1881 in the Endowment House, Salt Lake City, Utah, to John Roberts. They made their home in Smithfield until Sept. 1883, then moved to what is now known as Lanark, Idaho, formerly a part of Liberty, Idaho. They located on what was known then as the "Osburn Springs", but is known now as the Roberts Ranch. Here they lived for two years running the farm for Grand-father Hugh Roberts. They then moved to the Water Saw Mill at Sharon, here, north of Liberty. Mother worked day by day keeping house for her three small sons and husband. Father was hauling saw logs into the saw mill for Hodge and Nibbly to make their living. On account of father being absent from home, mother was compelled to live alone with her children part of the time, and was quite lonely at times.

In the year of 1887 she moved to Liberty and lived in a little log home, south of Main Street, on what is now known as the Liberty Amusement Grounds. She was an active member in the Relief Society and also a member of the Choir. During her stay at Liberty, three more boys were born, making a family of six children to care for. Times were very hard and money was scarce, also clothing and it took so much work spinning yarn and knitting stockings and mittens to keep six little boys warm. Other troubles had arisen. The law had taken action against polygamy, and deputy Marshals were ordered out to arrest all men having more than one wife. Many were the nights when father was compelled to leave his wives and children and hide in some barn or neighbors home to escape arrest and imprisonment.

The Marshals would go to the home, order the wife to let them in to search the house. Father was never caught by the Marshalls. Jan. 20, 1890, mother was called upon to part with one of her sons viz: Griffith, died and was buried at Liberty, this caused a gloom over the whold family. About the year of 1892, the family moved back to Lanark. Here work was still plentiful, father was running the ranch also had lots of cattle and a nice bunch of sheep. Both wives having large families much work was needed, but besides their house work, they were willing, and would herd sheep up in the hills behind the home in the day time, which threw most of their house work to be caught up with at night, and many a night mother run the spinning wheel into the wee hours of the morning in order to have the little socks ready for the cold winter days.

She was called as counselor in the Relief Society, and was a faithful worker and was also an active member in the choir at Lanark. By the year 1902, she was the mother of ten children, eight boys and two girls. In March of 1895 two of the boys were stricken with membranous croup. Mother watched over them and father and the neighbors did all that they could do for them. The doctor was summoned, but nothing seemed to break the croup and both boys were taken away by the hand of death within a week.

During the year 1900 she lost both her little girls within a week from the effects of that terrible croup. And in 1902 another of her little boys, past away having Scarlet fever.

Mother's heart was stricken and it seemed that fate was against her. "Life seemed a dreary sad refrain", but she was too valient and ambitious a woman to let this sorrow drag her down completely, and with the help of her Heavenly Father, and the call of her young family remaining for a mother's love and attention, she took up her

burdens and felt that it was "God's Will." In the year 1917, the family moved to Paris into the home of President Wm. Budge. The old farm was sold, and life in Paris took on an easier strain. About this time her son Reuben was called to France, to fight for the U.S.A. She bid him good-bye with a sorrowful heart but prayed that he might return. Reuben served his country well, but was not privileged to return home alive. Again mother's heart was stricken and she grieved to think she could not do anything for her son in his last hours, but prayed that his body might be sent to her. This was accomplished and she felt comforted and that all was well. She was the mother of thirteen children. She is happy to think all her living children are married and enjoys having them come to see her and bring the host of grandchildren. She now lives alone in her home at Paris, Idaho. (1927).

BENJAMIN ROBERTS.

By- Amy J. S. Roberts.

Benjamin Roberts the son of John and Fannie Lazell (Aikins) Roberts, was born May 17, 1882 at Smithfield, Utah and was blessed July 6, 1882 by James Ulack. He moved from Smithfield, Utah to Liberty, Idaho in the fall of 1883 with his parents and the family.

He was baptized May 18, 1890 by his father John Roberts and confirmed the same day by William A. Hymas. He was ordained a Deacon August 13, 1894 by Elder James F. Bunn; a Teacher in the year 1906; an Elder in January 1907. His schooling commenced at six years. He completed the grade school in Lanark and part of a year High School when scarlet fever broke out and school was discontinued.

He helped his father and the other boys on the farm during the summer months milking cows, herding sheep, haying, weeding gardens, and in the winter he helped in logging in the canyons in order that the family might make "ends meet." He was away from home herding sheep for L. F. Hatch, T. S. Parkinsen, and Walter Findlay for about three years. He also worked on the Railroad at Opal Wyoming for three months. While working at this place he broke his collar bone. He then returned home and after the broken bone was healed he went to work on the ranch of Brother David D. Brown near by. He worked for him for over a year and while here had the misfortune of breaking his shoulder blade. After recovering from this accident, he then worked on his father's farm again until about 1904 when he went in with his brother Owen and rented the old Crouch farm for two years. On the 21st of April 1906 he married Amy Josephine Sorensen. Bishop Robert Price of Paris performed the ceremony at the home of Aunt Eliza Roberts. They lived in Paris one year on the farm of J. U. Stucki, renting this farm and the old Crouch farm in company with his brother Thomas for about two years, then they discontinued partnership.

On the 23rd day of January 1907 with his wife he had the privilege of going to the Logan Temple and they were there endowed and sealed that day. To their union has been born seven children, five girls and two boys. In March 1907 they moved to Lanark, Idaho on the old Crouch farm. On April 25, 1907 their oldest child Hilda was born to them.

In April 1908 he and his brother Thomas went with their father down to Salt Lake City to April Conference and while down there he purchased the Crouch farm consisting of one hundred and thirty-three acres. He has worked on the farm during the summer months and in winters has worked in the canyons and on the hay bailer.

About six years ago he purchased forty acres of dry, farm land from his brother Thomas. That is the ground where he is now raising wheat and potatoes. He worked in the Recreation Committee in the Lanark Ward for over two years, and in the fall of 1923 he was chosen on the standard committee along with his wife in the Mutual Improvement work. In July 1927 he was chosen as one of the Genealogical Committee in the Lanark Ward. He has been an active ward teacher in the ward for several years and has taken an active part in Sunday School and Mutual work and in the winter time

in Teacher Training class and Priesthood meetings. Since the organization of the Hugh Roberts family in August 1923 he has been able, with part of his family, each time to attend all of the reunions. To the first two reunions which were held at Logan and Mink Creek, they went with a team and buggy. And in September 1924, they purchased an automobile which has made it more convenient for them to attend the later reunions.

In June 1925 he and his wife along with his brother Owen and wife motored down to Logan and they spent one week in the Temple doing Temple work on the Hugh Roberts records. In July 1926 he and his wife and their son Cyril motored to American Falls, Idaho to his wife's sister's place and there they had the opportunity of viewing the large construction dam which was being erected at that place.

A WARNING BY DREAM.

By- Benjamin Roberts.

Between 25 and 26 years ago I was working in the canyon in company with others and one night, after returning to our camp and retireing to my bed, I had a dream in which my brother John, who had died, appeared to me and told me something was going to happen the next day. My brother John it seemed to me was driving a certain team and it seems as though he was going with us. He appeared and told me this same thing three different times that night. It worked on me so that I awoke and I also awoke the other men and told them what I had seen and been told, but they just made light of me and would not listen and said "I was just tired and worn out."

The next morning I did not want to go to the timber, but the other men were determined to go so I went along with them and on our way up I saw the team that my brother John was driving as it appeared in my dream the night before. I then told the men that that was the very team, and Jimmie Clark, from Liberty, was the person driving it, and I said to them, "we must be carefull and warn him for I feel as though something is going to happen to him," But they still made light of me and would not listen so we continued our journey up toward the timber and presently were cutting down our first trees, when Jimmie Clark cut his first tree, it fell and hit another tree, breaking off the top which fell and hit him in the head penetrating his skull and killing him instantly. The men were sure shocked and stood thinking but it was too late, they said they guessed that what I had been telling them was true. And it has always been a warning and a testimony to me, of the efficacy and power to warn by dreams.

A MIRACULOUS HEALING.

By- Benjamin Roberts.

On June 9, 1916 I was taken to the Montpelier Hospital and was operated on for Appendicitis. It was the wish of my folks that I be administered to before the operation. So President Edward C. Rich and Bishop H. H. Hoff were called in and administered to me and promised I should go through the operation alright. When the doctors cut the incision and opened me up, they looked at each other and gave me up saying there was no use, I was too far gone, as my appendix had already broken and there was such a condition that they considered my case utterly hopeless. They were going to sew the incision up again, when Miss Hurl, being head nurse at that time, spoke and said, "Oh! Doctors let's give the poor fellow a chance any way." So they continued the operation as best they could. That night and the next day following the puss that drained from me went right through the mattress and on to the floor. The second day my wife was called to my bed side, as they thought any minute I was going. But I lingered on and I know, that it was through that administration before the operation and the faith and prayers of my loved ones at home that I was permitted to live and join my loved ones again in mortal activities. I was in the hospital three weeks and had a drain in my side during those three weeks. My side however, did not stop draining until the following January but I fully recovered.

DISTRESSING SICKNESS AND DEATH.

By- Benjamin Roberts.

During that same year 1916 and in the month of August, my wife was operated on for appendicitis from which she recovered. In October of the same year, I came down with the Red Measles and then the whole family were so afflicted except my wife and we were under quarantine until the 12th day of December, that same troublesome and fateful year 1916. Leora being six months old at that time, contracted Pneumonia along with the Measles and died January 11, 1917. Our Doctor bill from that preceeding year was four hundred and fifty dollars.

AUTOBIOGRAPHY

of

AMY JOSEPHINE (SORENSEN) ROBERTS

I, Amy Josephine Sorensen Roberts am the daughter of Carl Christian and Marie Olsen Sorensen. My father was born in Brigham City, Utah, December 11, 1864. My mother was born in Fjardingslof Sweden, December 2, 1864 and came to this country when eighteen years of age. I was born December 17, 1887. I was blessed January 22, 1888 by William A. Hymas; baptized May 7, 1896 by H. H. Hymas; and confirmed May 7, 1896 by Samuel Mathews.

My schooling commenced when I was six years of age. At the age of 13 my father contracted typhoid fever and died leaving my mother alone with a family of six children to support, the baby being eleven months old. I being the oldest, it became my duty and that of my sister eleven years old to do the chores which we had been accustomed to help father do before his death. The two of us milked eleven cows night and morning and did the other necessary chores that are to be done on a farm, before going to school.

We had to arise at 5 A.M. in the morning in order to accomplish this work. Before father's death, I would help him on the farm doing very nearly all of the mowing and raking of hay and then the tromping of the hay when it was being hauled. I would also run the harrows and disc on the land after he had plowed. In the fall of the year I would drive one team after father helping him haul his produce to Montpelier, also I would help him haul loads of wood to Montpelier. Father would cut his grain in the day time, and at night mother and we two older ones would go out and help father shock the grain. After father's death, it was necessary for us to take in washings, and mother being a seamstress took in sewing, and at times when I could I would go out working here and there in order to earn a little money.

I worked in the Primary in Liberty for a number of years. I was Secretary in the religion class over two years. I completed the district school course in 1904. I took one year High school at Paris, Idaho. On April 21, 1906, I was married to Benjamin Roberts at Paris, Idaho by Bishop Robert Price and later Endowed and sealed at the Logan Temple Jan. 23, 1907. We resided in Paris, Idaho one year after our marriage then we purchased the old Crouch ranch at Lanark, Idaho and have resided there since that time. I have worked in the Relief Society, Mutuals, Sunday School and Primary of the Lanark Ward. I was President of the Primary Ass'n., three years; Treasure in the Mutual eleven years; Teacher in the Relief Society about 4 years. On April 17, 1927, I was chosen as Secretary & Treasure of the Relief Society, and am one of the standard Committee in the Mutuals at present (1927). I am the mother of seven children, 6 of whom are living.

On August 16, 1927, I was operated on for Appendicitis at the Montpelier hospital from which I quickly recovered. Since our married life I have helped my husband out on the farm runing the mower and rake also riding the disc, also milking cows and other necessary outside chores pertaining to farm life.

A DREAM

By Amy J. Sorenson Roberts.

A few years after beginning our married life my father appeared to me in a dream and told me repeatedly that he wanted mother. This sure did trouble me, as I wondered if he was going to take mother from our midst. That is the way I felt. On studying upon it and talking with my husband about it, we decided that father and mother not being sealed to one another, that that was the work father wanted done. We proceeded with the sealing and as soon as that work was done the feeling that he wanted to take mother left me.

HILDA JOSEPHINE ROBERTS.

By- Amy J. S. Roberts.

Hilda Josephine Roberts, daughter of Benjamin and Amy Josephine (Sorenson) Roberts born April 25, 1907 at Lanark, Idaho. She was blessed in June 1907 by Robert Wallentine; baptized May 16, 1915 by Bishop F. W. Passey and confirmed May 16, 1915 by Elder David Roberts. Her schooling commenced at eight years of age. She completed the district school work April 21, 1925 and she took two years at Fielding Academy at Paris, Idaho.

She was Secretary in the Primary three years, teacher in the Sunday School three years and teacher in the Primary four years. During the summer vacation she has been working here and there at different places to get money to take her back to school during the winter months. In June 1926 she had the privilege of going with the Bee Hive girls to the Logan Temple and was baptized for twenty souls.

She has had the privilege of attending two of the Hugh Roberts family Reunions. The one at Smithfield, Utah and the one on the Lake shore at Lakcta Bear Lake.

On the 26th of August 1927, she went with her mother's brother and family to their home in Aberdeen, Idaho and remained with them a month visiting Burley, Oakley, Rupert, Sterling, Blackfoot and several other small towns, also the Winnadoka dam and the large dam at American Falls. This was her first extended trip from her home.

FANNIE CERELDA ROBERTS

By- Amy J. S. Roberts.

Fannie Cerelda Roberts, daughter of Benjamin and Amy Josephine (Sorenson) Roberts was born September 2, 1909 at Lanark, Idaho. She was blessed October 3rd, 1909 by Bishop F. W. Passey; baptized Oct. 7th, 1917 by Bishop F. W. Passey and confirmed Oct. 7, 1917 by Bishop F. W. Passey. Her schooling commenced at six years of age and she finished the district schools in May 1927.

She has been a teacher in the Primary over three years and assistant Chorister over one year. She is one of her father's main helpers on the farm. She can harness a team and hitch them up on anything as well as anyone. She runs a plow, harrow, disc, mowing machine, rake and push rake. She and her brother 16 years of age are milking ten cows night and morning (now 1917). She takes an active part in Sunday school and Mutual work.

In June 1926 she had the privilege of going with the Bee Hive girls to Logan Temple and was baptized for twenty departed souls. She is now taking first year High school work at Fielding Academy.

LESTER ROBERTS.

By- Amy J. S. Roberts.

Lester Roberts is the son of Benjamin and Amy Josephine (Sorensen) Roberts and was born June 22, 1911 at Lanark, Idaho. He was blessed August 6, 1911 by Bishop F. W. Passey; baptized June 29, 1919 by Elder Joseph Beck and confirmed June 29, 1919 by Elder E. D. Hymas. He was ordained a Deacon January 20, 1924 by Elder Joseph Beck.

He was just one month and two days old when he rode the first (O.S.L. R R Train) Ping Pong that went from Paris to Montpelier and back again in 1911, and was the youngest child on the train. His schooling commenced at six years of age in the Lanark District. He works on the farm summer and winter with his father doing the necessary things pertaining to farm life. He is taking his eight grade this winter (1927-28). He has had whooping cough, Red Measles, German Measles, Pink eye, Chicken Pox and Influenza.

SELMA MARIE ROBERTS.

By- Amy J. S. Roberts.

Selma Marie Roberts is the daughter of Benjamin and Amy Josephine (Sorenson) Roberts and was born July 4, 1913 at Lanark, Idaho. she was blessed Sept. 14, 1913 by Bishop F. W. Passey; baptized Nov. 19, 1921 by Elder Earl Passey in the Paris Font and was confirmed Nov. 20, 1921 by Elder Joseph Beck.

Her schooling commenced at six years of age in the Lanark District and she completed the District school work in May 1927. When she was five years old she went with her mother and brother Cyril out to Rupert to visit her grandma, Uncle's and Aunt's and spend her Christmas Hollidays there. In June 1926, she had the privilege of going down to the Logan Temple with the Bee Hive girls and was baptized for thirty souls. She helps father and mother on the farm and in the home during the summer months. She is now taking first year High school work at Fielding Academy in Paris, Idaho.

LEORA ROBERTS

By- Amy J. S. Roberts.

Leora Roberts, daughter of Benjamin and Amy Josephine (Sorenson) Roberts, was born May 5, 1916 at Lanark, Idaho and was blessed July 2, 1916 by brother Henry Parker. In October 1916 she took the Red Measles and later contracted Pneumonia and died Jan. 11, 1917 and was buried Jan. 13, 1917.

CYRIL BENJAMINE ROBERTS.

By- Amy J. S. Roberts.

Cyril Benjamin Roberts is the son of Benjamin and Amy Josephine (Sorensen) Roberts. He was born September 11, 1918 at Lanark, Idaho; blessed Nov. 11, 1918 by Bishop F. W. Passey; baptized Sept. 11, 1926 by his father Benjamin Roberts; and confirmed Sept. 12, 1926 by Bishop E. D. Hymas.

On August 30, 1920 he was taken to the Montpelier Hospital (hardly being two years old) and was operated on for Hernia, but got along just fine through it. It took three women to hold him in bed while coming out of the anesthetic. When he was five years old he was thrown from a horse and kicked in the head and lay unconscious for nearly a day, vomiting about every ten minutes but by good attention and nursing he got along fine. His schooling commenced when he was six years old. In the year 1926 and 1927 he has run the derrick horse and did most of his father's harrowing. He helps his father saw wood, feed pigs and take care of the horses and other animals while the others of the family are milking.

He is now taking his fourth grade in the Lanark District school.

DELLA GENIEL ROBERTS.

By- Amy J. S. Roberts.

Della Geniel Roberts, daughter of Benjamin and Amy Josephine (Sorensen) Roberts was born Jan. 30, 1927 at Lanark, Idaho; and was blessed March 6, 1927 by her father Elder Benjamin Roberts. In June 1927 she had chicken Pox and an enlarged tonsil and was taken to the Doctor and was operated on for the removal of the tonsil and got along splendid.

NORENE ROBERTS

By- Amy J. S. Roberts.

Norene Roberts daughter of Benjamin and Amy Josephine Sorenson Roberts was born December 12th, 1927 at Lanark Idaho and was blessed Jan. 1st, 1928 by Pres. Roy A. Welker.

THOMAS ROBERTS

By- D. R. Roberts.

Thomas Roberts was born Jan. 18, 1884 at Liberty, Idaho and was blessed at Liberty March 14, 1884 by John Hymas. He is the son of John and Fannie Lazell Akins Roberts. Thomas was baptized by his father Feb. 21, 1892 and was confirmed a member of the church Feb. 21, 1892 by Wm. A. Hymas at Lanark, Idaho. He married Barbara Goebel of Paris, Idaho on June 29, 1907 at Paris. Robert Price performed the ceremony. Thomas worked considerable during his early life on the farm of his father at Lanark, Idaho and in the canyons assisting his father.

For about two years he was associated with his brother Benjamin in operating the old Crouch Ranch at Lanark. He spent some time during his young manhood also working on various ranches in the Snake River Valley, and in herding sheep for various flock masters during this period of time. He attended school at Lanark. After his marriage he secured a home at Lanark where he now resides, (1927). He has since that time spent most of his time as a laborer in various places, on farms, in canyons and in building good roads. He loves music, is a good singer and has been a member of the Lanark Ward Choir for about twenty five years. He was the leader or conductor of that Choir for about three years. He is the father of seven children ie four boys and three girls all of whom are living except one boy. The names of the children in the order of their birth are, Alden Thomas, George Lowell, Charles David, Leonard Goebel, Elizabeth Lazell, Della Cleon, and Verda May. Alden Thomas died in infancy.

AQUILLA ROBERTS.

By- Della R. Hulme.

Aquilla Roberts son of John Roberts and Fannie Lazell (Atkins) Roberts was born Jan. 21st, 1885 at Liberty Idaho; blessed March 4th 1885 by Edwin Austin Senior. He was baptized Jan. 31st, 1894 by John Roberts and was confirmed Feb. 1st, 1894 by Bishop Ebenezer Crouch. The family later moved to Lanark, and there Aquilla attended school for nearly three years. In the spring of 1895 he was taken ill with the membranous croup, and it seemed nothing could break this up, and after a few days of severe suffering, he died on the 23rd of March 1895 and was buried at Liberty, Ida.

DAVID ROBERTS

By- Lottie H. Roberts.

David Roberts, son of John and Fannie Roberts, was born Feb. 5, 1888, at Liberty Bear Lake Co., Idaho. He was blessed Feb. 26, 1888 by Bishop Edwin Austin Senior. At the age of four his father moved the family to Lanark, to "The Old Homestead of grandfather Hugh Roberts.

David was baptized Aug. 6, 1896 by Ebenezer Crouch and was confirmed by James F. Bunn. He attended school in the little school house at Lanark. He was ordained a Deacon Aug. 27, 1905 by James Sims; a Teacher Sept. 6, 1908 by Ernest Hymas. He attended school at the Fielding Academy at Paris, Idaho during the winters of 1908-9 and 1909-10. On March 20-1910 he was ordained a Priest by James F. Bunn and he was ordained an Elder ~~May~~ 18, 1910 by George V. McMurray. He received a call for a mission during the summer of 1910 and left home for the mission field Oct. 17, 1910. He was ordained a Seventy by Seymour B. Young in Salt Lake City, Oct. 25, 1910, in

the Lion House and was set apart for his mission on the 25th of Oct. 1910 by Apostle Joseph F. Smith Jr., in the Annex of the Salt Lake Temple. He relates his mission as follows: "I left Salt Lake for my mission on the 26th of Oct. at 4:05 P.M. (Wednesday). I was assigned to labor in the Central States Mission and I arrived at Independence Mo., which is the head quarters of the mission on Oct. 28th. The next day (Oct. 29) Elder Slater and myself were assigned to labor in South Texas. We arrived at our field of labor Oct. 30, 1910.

We commenced labors at the little town of Sylsby near Bomout, laboring there and in the city of Houston for three months, then the conference was divided in two, South and West Texas conference. I was assigned to labor in West Texas, where I spent the remaining 27 months of my mission. I spent much of that time around the border of Mexico among people who had never seen Elders, before making many friends and some converts. While I was near Old Mexico I crossed the border at Eagle Pass and slept one night away from under the stars and stripes, but decided that Uncle Sam was good enough for me. This was April 4, 1911 and the Alfalfa, was in bloom. The Mexican war was on at this time. Other places that were of interest to me and which I visited was the Alamo, the old fort where David Crocket was killed in the great battle between the Mexicans and the Texans. It is located in the city of San Antonio. The old fort certainly shows signs of war. I crossed the great battlefield at Fannin Texas where General Houston was killed. I also visited the great Sea Wall at Galveston. This wall was built of cement 20 ft. high and surrounds three sides of the city. Following is a part of my missionary report. Families visited - 3,751 (laboring in a very thinly settled country most of the time.) Meetings held - 241. Tracks distributed - 10,156. Books of Mormon sold - 121. Small books sold - 410. Other church works sold - 5.

I returned home in the spring of 1913. My mission will always stand out as being the happiest time of my life, and I thank God from the bottom of my heart for the privilege of going."

He worked on the Old farm in Lanark for his father the following summer. He married in Salt Lake Temple Oct. 2, 1913, Lottie Hymas of Liberty, Idaho. He rented part of his father's farm for the next summer. They remained in Lanark for three years. During this time he worked in the superintendency of the Sunday School and Mutual Improvement Ass'n. They moved to Liberty in the Spring of 1916 renting land for two years. In the Spring of 1918 he bought his father-in-law's farm in East Liberty where they now live. During this time he has worked in the different Auxiliary Associations of the church. At the present time he is assistant chairman of the Genealogy Committee.

THE BLESSINGS OF PROVIDENCE.

By- David Roberts.

"We feel that the Lord has blessed us in many ways, in the raising of our family and giving us health and strength and in giving us means to meet our payments on the farm.

We know that the Lord has protected our lives many times. On one occasion I and my wife were both knocked down with lightning and stunned quite badly, but were thankful we were spared to take care of our children. At another time while driving from Salt Lake in a car after attending October Conference (1926) we came to a railroad crossing at Sand Hill, South West of Ogden, Utah. A freight train was approaching so we stopped our car and waited for it to pass, we did not know that this was a double track crossing, and we were unable to see a coming passenger train as the track made a short turn and went in behind a hill. No signal was given as we heard and we started our car. We just got the front wheels so near the track that when the passenger train shot out from behind the freight train, it struck one wheel, fender and bumper all of which gave way, which saved us from being dragged under the train, the car was badly damaged but neither of us were hurt. We feel that it was nothing but the hand of Providence which saved us from being killed. The railroad paid for the damage done."

813
Dave & Lottie



OUR HOME IN LIBERTY, IDAHO
"We built every inch of it by
ourselves, proud Daddy I'd say."



#72 HOME OF DAVID AND HATTIE H. ROBERTS
LIBERTY IDAHO 1927

E 114

Home in Logan



David Roberts



#71 HOLSTEIN MILCH COW HERD OF DAVID ROBERTS
LIBERTY IDAHO 1927

LOTTIE HYMAS ROBERTS.

By- David Roberts.

Lottie Hymas Roberts is the daughter of John A. Hymas who was born Sept. 1, 1839 at Rayleigh Essex, England and came to Utah, Oct. 1861 with the Creighton Telegraph Train, (he died Nov. 8, 1917 age 78) and Mary Jane Watkins Hymas born Aug. 18, 1859 at St. Louis, Mo.

Lottie was born June 26, 1892 at Liberty Bear Lake Co., Idaho. She was blessed July 24, 1892 by Samuel Matthews; baptized July 8, 1900, by David R. Morgan, and confirmed by Bishop Edw. N. Austin. She received her education at Liberty District school and Fielding Academy at Paris, Idaho. She worked as a teacher in the Auxillary organizations of the church and in the Presidency of the Y. L. Mutual Imp. Ass'n., for seven years in Liberty ward and three years in Lanark ward. At the present time she is working on the recreational committee and as chorister in the Relief Society of Liberty Ward.

RONALD DAVID ROBERTS.

By- Lottie H. Roberts.

Ronald David Roberts was born July 20, 1914 at Lanark, Idaho. He was blessed Aug. 16, 1914 by John A. Hymas; baptized Aug. 6, 1922 by Torrey L. Austin and confirmed Aug. 20, 1922 by A. Klem Poulsen. He is the son of David and Lottie Hymas Roberts. He was ordained a Deacon Oct. 3, 1926 by Torrey L. Austin.

NORMAN HYMAS ROBERTS

By Lottie H. Roberts.

Norman Hymas Roberts son of David and Lottie Hymas Roberts was born July 3, 1916 at Liberty, Bear Lake Co., Idaho. He was blessed Aug. 6, 1916 by Wm. R. Morgan; baptized July 3, 1924 by David Roberts, and was confirmed July 6, 1924 by A. Klem Poulsen.

VERONA ROBERTS.

By- Lottie H. Roberts.

Verona Roberts daughter of David and Lottie Hymas Roberts was born March 23, 1919 at Liberty Bear Lake Co., Idaho and was blessed May 4, 1919 by William R. Morgan.

MARY ALETHA ROBERTS.

By-Lottie H. Roberts.

Mary Aletha Roberts daughter of David and Lottie Hymas Roberts was born March 6, 1922 at Liberty Bear Lake Co., Idaho. She was blessed May 7, 1922 by Wm. R. Morgan.

ILLA LAZELL ROBERTS.

By- Lottie H. Roberts.

Illa Lazell Roberts daughter of David and Lottie Hymas Roberts was born March 21, 1924 at Liberty, Bear Lake Co., Idaho and was blessed May 4, 1924 by David Roberts.

GRIFFITH ROBERTS

By- Della R. Hulme.

Griffith Roberts son of John Roberts, and Fannie Lazell (Aikins) Roberts was born Nov. 13, 1889 at Liberty, Idaho, blessed Dec. 3, 1889 by James McMurray Senior. He died Jan. 20, 1890. Death followed after a severe attack of cold and Lagrippe.

REUBEN ROBERTS

By- Della R. Hulme.

Reuben Roberts son of John Roberts and Fannie Lazell (Aikins) Roberts was born Dec. 3, 1890 at Liberty Idaho and was blessed Dec. 28, 1890 by John Roberts. When Reuben was born he was a little midget, only weighing between 2 and 3 lbs. and his mother's wedding ring could be slipped over his arm up to the shoulder, but at his death he weighed nearly 200 lbs. He was baptized June 30, 1899 by his father John Roberts and was confirmed July 2, 1899 by James F. Bunn. He was ordained a Deacon Aug 27, 1905 by James F. Bunn. A Teacher Jan. 2, 1910 by Bishop F. W. Passey, a Priest Dec. 24, 1911 by Bishop F. W. Passey.

Reuben obtained his schooling at Lanark and at the Fielding High School at Paris. He worked in the different auxiliary organizations in the ward at Lanark enjoying very much the work in the choir. Finally the family sold the ranch at Lanark where Reuben had spent most of his days and moved to Paris. He was ordained an Elder at Paris by Pres John U. Stucki Aug. 25, 1917. About this time Reuben was called to the war to defend the U. S. A. and went to France. There he conducted himself most nobly and gave his life to his country and the great cause of freedom. He was killed in action near Wareeghem, Belgium., on the morning of October 31, 1918. His body was brought to Paris, Idaho to mother's home in December 1922 and was laid by the side of the other members of the family who had departed into the spirit world. He was buried in the Liberty Idaho Cemetery.

DEATH OF REUBEN ROBERTS, SON OF JOHN AND FANNY AKINS ROBERTS.

IN A BATTLE OF THE WORLD WAR.

By- D. R. Roberts.

This story of the death of Reuben was told to Hugh Roberts at Twin Falls, Idaho by a Mr. Black, one of Reuben's comrades who was by his side at the time.

"Reuben was ammunition carrier in Corporal M.D. De Leo's Squad in the 3rd Platoon of Company C, 347th Machine Gun Battalion, Captain H. C. Miller commanding. The company went into battle in Argonne Forest on September 26, 1918, and continued in battle there until October 30th, 1918. From there they were ordered into the front line of battle at Lys Ypres on the morning of October 30, to conduct an offensive campaign against the Germans. They were located near Wareeghem, Belgium and were ordered over the top at 4:15 A.M. on October 31. They had orders to follow the first wave of infantry over the top in the attack at twenty-five yards distance. They had progressed about three hundred yards in the face of the enemy sharp shooters, Machine gunners and light artillery fire, as they came to an open stretch of ground slanting forward, to a ditch which was about seventy-five yards distant. Daylight had now come and the enemy fire began to be telling. Three waves of infantry had been shot and scattered before and around them leaving two squads of the machine gunners of the 3rd Platoon unprotected in the open. Their only safety was to go forward to the ditch. The command was given to go forward and Reuben proceeded forward. Five of the eight of Corporal De Leo's Squad were killed or wounded before they reached the ditch.

Reuben was shot through the body about thirty yards from the ditch and fell, but only gave the sign of being wounded to the corporal. He then picked up the ammunition, though severely wounded, and went forward to the ditch. Upon reaching it they dropped into the ditch, in which there was about eighteen inches of water with a protecting bank of about two and one-half feet in height including the depth of water. When Reuben reached the ditch he was sick from the wound he had received and fell into the water his head going under and was somewhat strangled. He then threw his head up above the ditch bank to relieve himself and was shot through the head and died instantly. He was later buried in the open field near where he was first wounded. Reuben was recommended by the commanding officers for a Distinguished Service Cross for his bravery in going forward after being seriously wounded. His comrades admired his pluck and courage. After the war Reuben's body was disinterred and was brought to his loved home where, after an appropriate and impressive service in the Paris,

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#10 REUBEN L. BROWN

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#11 FUNERAL CORTEGE OF REUBEN ROBERTS
IN PARIS IDAHO

Idaho, Tabernacle, he was buried by the side of those of his family gone before in the little cemetery at Liberty, Idaho, in December 1922.

Reuben made the offering of his life to the cause of humanity upon the altar of Liberty, that the law of Liberty and the law of the Gospel might go forth from Zion. It was God's cause. He died gloriously in that cause--a martyr. None can rob him of that glory nor take aught from his sure reward. Blessed be his memory. He is an honor to the family. His deed will always shine forth in their hearts. He made for the family an offering of sacrifice to a noble cause. His deed of valor and his offering will ring through the ages to come, in our hearts. The pride of the name Roberts will ever cluster around the memory of him. May we each and all be ever to offer up our lives, if necessary, in the cause of right, if God shall call. May we "go where He wants us to go and do what He wants us to do and be what He wants us to be."

HARPER ROBERTS.

By- Della R. Hulme.

Harper Roberts son of John and Fannie Lazell (Aikins) Roberts was born Feb. 7, 1893 at Lanark, Idaho and was blessed March 14, 1893 by John Roberts. He died March 14, 1895 at Lanark Idaho, being just two years old. Death came after several suffering from membranous croup. He was buried just nine days before his brother Aquilla, both deaths being caused from croup.

LAZELL ROBERTS

By- Della R. Hulme.

Lazell Roberts, daughter of John Roberts and Fannie Lazell (Aikins) Roberts, was born Feb. 25, 1895 at Lanark, Idaho and was blessed Oct. 13, 1895 by Hugh Findlay. She died April 19, 1900 at Lanark, Idaho and was buried at Liberty, Idaho April 21, 1900. Her death was caused from Membranous croup. She died and was buried just four days before her sister Loretta who died of the same disease.

LORETTA ROBERTS.

By- Della R. Hulme.

Loretta Roberts daughter of John Roberts and Fannie Lazell (Aikins) Roberts, was born Nov. 29, 1896 at Lanark, Idaho. She was blessed Jan. 3, 1897 by John Roberts. She died April 23, 1900 at Lanark, Idaho and was buried at Liberty, Idaho. Her death was caused from Membranous croup. She died and was buried just four days after her sister Lazell who died of the same disease.

LEONARD ROBERTS.

By- Della R. Hulme.

Leonard Roberts son of John Roberts and Fannie Lazell (Aikins) Roberts was born March 17, 1899 at Lanark, Idaho. He was blessed May 7, 1899 by Bishop Ebenezer Crouch. He died Dec. 15, 1902 with that dreadful disease Scarlet Fever. Leonard was buried at Liberty Dec. 17, 1902. Leonard being somewhat of a sickly nature, and suffering with bad tonsils, only lasted a few days after that dreaded fever came upon him.

DELBERT ROBERTS.

By- Della R. Hulme.

Delbert Roberts, son of John and Fannie Lazell (Aikins) Roberts was born Feb. 16, 1901 at Lanark, Idaho and was blessed May 5, 1901 by Ebenezer Crouch. He was baptized Feb. 16, 1909 by F. W. Passey; confirmed Feb. 21, 1909 by Frederick Sleight; ordained a Deacon June 1, 1913 by Oscar F. Parker; a Teacher April 22, 1918 by Henry Parker; and an Elder Jan. 31, 1925 by Ed. C. Rich.

He started school at the age of 6 years in the Lanark District. He worked with his father and the rest of the boys on the farm at Lanark until he finished the grade schools. During the winter of 1917-1918 he lived in Paris with Aunt Eliza and went to Fielding Academy. His father sold the old ranch at Lanark in the Spring of 1918 and bought the family a home in Paris, Idaho. He went to Paris and worked during the summer of 1918-19. In the year of 1920 he went to Rupert and Burley, Idaho and worked on a ranch. In the year of 1921-22 he worked at Bennington, Idaho on a farm. In the winter of 1922-23, he went to Fielding High school again at Paris. In the summer of 1923 he worked on a Rock Crusher between Montpelier and Soda Springs, Idaho, preparing road material.

In the fall of 1923 he married Bertha Wyler of Paris, Idaho. And they were Endowed and sealed in the Salt Lake Temple on Feb. 17, 1925,

He lived at Bennington and Pescadero where he worked on the Railroad for some time. In the spring of 1926 he bought a home and two acres of land at Paris, Idaho, where he lived that summer. On the 4th of August 1926 he was operated on at the Montpelier Hospital for the removal of my tonsils. During that week, they motored to Shoshone, Idaho for a visit. In September he was transferred to a Welding gang on the O.S.L.R.R. The winter of 1925-26 he spent in Utah. The summer of 1927 he spent in Granger, Wyoming on the railroad with the Welding outfit living with his family in railroad cars.

BERTHA WYLER.

By- Delbert Roberts.

Bertha Wyler is the daughter of Mr. & Mrs. Charles A. Wyler. Her father came here from Switzerland in the year 1887 at the age of 18. Her mother came in 1882 at the age of 5. They settled around Montpelier and Paris and here they lived until they were married in the Logan Temple in 1895.

They raised a family of 10 children. Bertha was born in Paris Jan. 4, 1906. She was blessed May 6, 1906 by R. W. Wallentine. She commenced school at the age of 6 years in the Montpelier District Schools. She was baptized July 3, 1914 by Adolph Hunsaker and confirmed July 5, 1914 by Elder John H. Grimmeth. In the winters they remained in town for school, but early every spring they moved to their farm. She says, "Here all I remember doing is herding cows, pigs, and chickens, returning again in the fall for school". This she did until she graduated at the age of 14. That summer after school she spent in Boise with her sister returning again in the fall and commenced school at Fielding High. During her first year in high school, she was a teacher in Sunday school. She also took part in two Mutual plays.

The following summer she spent with her sister in Boise again, returning home for school that fall. That winter they were able to study the Old Testament which was taught at a new building near by the Fielding High school. The following summer she worked for her aunt at Montpelier until October when she was married to Delbert Roberts by Bishop Daniel S. Price. They then moved to Bennington where Delbert worked for the Railroad. On Feb. 19, 1924 a son was born to them. That fall they moved to Pescadero to work where they lived all the next summer. They bought a new Ford car in May, so they were able to attend the Hugh Roberts Reunion at Smithfield that summer.

On Feb. 14, 1925 Delbert got a leave of absence and they took a trip to Salt Lake City, where we went through the Temple Feb. 17, 1925, and were endowed and sealed.

The spring of 1926 they bought a home in Paris, Idaho. They lived there until September when Delbert was transferred to a Railroad Welding gang. They rented their home and moved on the Railroad to live in a box car. The winters of 1926 and 1927 they were at Honeyville, Dewyville and Collinston, Utah. On the first of March they moved to Granger, Wyoming. They move now from place to place on the O.S.L.R.R. about every two months. The winters they spend in Utah and the summers in Wyoming and Idaho.

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HAROLD DELBERT ROBERTS

By- Bertha W. Roberts.

Harold Delbert Roberts, son of Delbert and Bertha (Wylar) Roberts was born Feb. 19, 1924 at Bennington, Idaho. He was blessed May 4, 1924 by Elder Amos B. Hulme, his uncle.

AUTOBIOGRAPHY OF AMOS B. HULME.

I, Amos Briscoe Hulme son of Wm. Hulme and Ann Maria Briscoe Hulme was born at Bloomington Idaho December 20, 1897. I was blessed by my father. I was the youngest son of the family and when only four years old was left fatherless by the death of my father. My widowed mother very capably shouldered the responsibility of raising the large family of nine children and of teaching them the principles of the gospel. May it here be said, that no sin of the children can be laid at the door of my faithful mother.

On December 1st, 1905 when the thermometer registered some degrees below zero I, along with three others, was baptized in the Bloomington Creek by Brother Harry Quinton. I was confirmed a member of the Church of Jesus Christ of Latter Day Saints Dec. 10th, 1905. Possibly the most outstanding traits of character manifest in my early life were a vivid imagination and the gift of imitation or mimicry. Oftentimes my folks discovered me talking to imaginary characters with imaginary names or again entertaining a crowd of people on a street corner by imitating some character whom they all knew.

At the age of fourteen years I was ordained to the office of a Deacon in the Aaronic priesthood and was made president of a Quorum which position I held until I was made president of a Teacher's Quorum. Later at the age of seventeen years I was ordained to the office of a Priest. In the spring of 1916 at the age of eighteen years I became very restless and discontented and although I had completed only three years of high school I decided to attend the University of Utah and there study law. Such arrangements were almost completed when a strange envelope came from 47 E. So. Temple St., Salt Lake City, Utah the contents of which changed my plans entirely. I was ordained an Elder at the Stake Office, Paris, Idaho in 1916 and on Oct. 4, 1916, I left for Salt Lake which ride was the second train ride of a life time.

On Oct. 11, I received my endowments in the Salt Lake Temple and departed the same day for the Eastern States Mission in company with a number of other missionaries.

"I felt very dissappointed when I was assigned to labor in the Canadian Conference by President Walter P. Monson. However I determined to make the best of it and I soon found it to be the best conference of the best mission for me to labor in and I thoroughly enjoyed my missionary work. I labored in Hamilton, Toronto, Bracebridge Guelph and Brantford besides doing some country work. I was honorably released to return home in March 1919 and arrived home just a few hours too late to attend the funeral of my oldest sister Cynthia who had died of the Influenza.

Though very late in the school year I was able to complete the necessary work for graduation from High school and graduated in the Spring of 1919. In the class that year was a very charming young lady, Miss Della Roberts by name, to whom I became very attentive and as my attentions were kindly received, I kept offering them and finally became so bold as to ask her hand in marriage. Della being too good natured to refuse, the time of our marriage was set for the Autumn of 1919 and we were married in the Salt Lake Temple Nov. 26, of that year.

I attended summer school at Focatello during the summer of 1919 and taught school at Bennington so that was our first home after marriage. We farmed in the summer and taught school in the winter for six years. In the Spring of 1923 we bought the store at Bennington but it was too much work for Della so we sold it in the fall of 1925 and moved to Paris, where I have taught school for two terms and am starting on my third term. We are still renting a farm at Bennington and live there during the summer months.

During the time I was at Bennington I was a member of the Ward Choir a ward teacher and principal of religion class. I was also chosen as second assistant to Samuel C. Hall in the Young Men's Mutual Improvement Association. In 1922 I was made president of the association which position I held until we moved in 1925. I was also first assistant to Samuel R. Hall in the Sunday School in 1922 and held these two positions at one time. At the same time I was assistant class leader in Teacher Training class.

In 1921 and 1922 I was second assistant to Superintendent Roy George in the Stake Mutual Improvement Association of the Montpelier Stake. I enjoyed all this work very much. When we moved to Paris 2nd Ward I was made secretary of the teacher training work also a ward teacher and a member of the ward recreation committee which position I held for two years. I am now a member of the Stake Sunday School Board of Bear Lake Stake. I do not speak of these positions boastingly but to show that there is plenty of work for me to do if I am willing to do it. I felt greatly honored in 1923 when I was made secretary treasurer of the Hugh Roberts Family Association.

AN INCIDENT OF HEALING

By- Amos B. Hulme.

Among the incidents of my life which I consider as most important and faith-promoting was the power of the Priesthood made manifest during my illness in November 1926. I had been traveling from Bennington to Paris each day to teach school and through exposure and a "run-down" condition of my body I contracted pneumonia and was confined to my bed. I felt very depressed and whenever I went to sleep I dreamed disturbing dreams. One night after all had left me to sleep I beheld or dreamed I beheld a most hideous character appear in my room and talked to me. His very appearance was repulsive to me and I shrank from his presence. He came as a tormentor. He told me I was going to die and so thoroughly did he convince me that I followed him in spirit though my body remained upon the bed. I prayed as best I could, though I was tormented all the time, that I might not be called away from my family unless there was a greater work for me to do. As I prayed I was assured by a very consoling voice that I was not to die just yet and I was greatly relieved. I was also told by this same consoling voice that I should call in the Bishop, his Counsellors and the Second Counselor in the Stake Presidency and tell them of my desires and ask them if they felt that I was worthy, to administer to me. I did so immediately even though it was past midnight. Bishop G. E. Hulme, Counsellor Samuel C. Hall and President Silas T. Wright came and after hearing my story administered to me and promised me that I should recover and upon condition of my faithfulness should see my desires materialize. I slept very peaceably afterward and recovered very rapidly and am living to see my desires materialize to a wonderful extent, or to a greater extent than I deserve. To me this is a wonderful manifestation of the power of God through His servants who hold the Holy Priesthood.

DELLA ROBERTS HULME.

By- Amos B. Hulme.

Della Roberts Hulme, daughter of John Roberts and Fannie Lazell Aikins Roberts, was born Feb. 16, 1901 and was blessed May 5, 1901 by James F. Bunn. On her eighth birthday ie, Feb. 16, 1909 she was baptized in the "Watkin's spring" by Bishop F. W. Passey and was confirmed by Ernest D. Hymas.

At the age of eight years she and Delbert her twin brother started school at Lanark, Idaho. The family was then living about 1½ miles from the school house. They walked the distance every morning never being tardy. She and Delbert were never separated from the time they left home in the morning till they reached home at night. They sat together in school. They were broken hearted if the teacher didn't do exactly the same by both of them.

Della was subject to croup very much until she was about 10 years old. She finished the district school at Lanark at the age of 13 and went to the Fielding Academy and took 4 years work there graduating in 1919.

On June 13, 1915 she was operated on for appendicitis and since then she has had good health. Della worked in the Sunday School and Primary at Lanark as organist at the age of 13, then the family moved to Paris and she was organist of the Sunday School there until she was married. After she was married she moved to Bennington, Idaho and she was Ward organist for 6 years. She was also Counselor in the Y.L.M.I.A. until they moved to Paris. She took only 12 music lessons but with the help of her father she learned to play church hymns. Many times her 7 brothers and father would sing good old melodies and church hymns at evening after all chores were done. She would play the organ for them with her father's help. She says "I shall never forget my father's wonderful voice."

On Nov. 26, 1919 at the Salt Lake Temple she was married to Amos Briscoe Hulme. After her marriage they went to live in Bennington as her husband was Principal of the school there. "We were, she observes, very happy, and were happier when our little children came to us. We love them."

NORMA HULME.

By- Della R. Hulme

On November 19th, 1920 at 7 o'clock in the morning we were very happy by the arrival of an 8½ lb. baby girl, with brown eyes and lots of dark hair. We thought we had the prettiest and best baby that ever lived. She was very good natured and had very good health. She was blessed by her uncle Bishop G. E. Hulme, Jan. 2, 1921. At the age of nine months she had a vocabulary of about 10 words which were said very plain. At the age of 2 years and 4 months she knew several nursery rymes and other little verses. Everyone remarked about the way she memorized and remembered things. She had whooping cough when she was 2½ years of age. She was very patient in her sickness. She started school at the age of 5 years. She was six years nearly 3 months after school started. She received very good marks, being on the "Honor Roll". Her report card for the second time this year (1927) shows her marks were all "Excellent" except two and they were "above average". She still has very good health and is full of life.

GERALD AMOS HULME.

By- Della R. Hulme.

July 10th, 1923 was a very lovely day. Everything was decked with summer's beauty and the morning brought forth the birth of our first son, Gerald Amos. He was a big framed baby without very much fat, weighing 9 lbs. He seemed to be a very homely little boy, but we were so glad to have our little boy we soon forgot his looks. Fat soon came to him and his wrinkles all left, making him one of the cutest little chaps. No matter how many children anyone else had, we had just as many kinds as they did. We were sure happy. The first day I sat up Norma was called from play to see her mamma sitting up with little brother. She came in and looked on very calmly for a while and said, "mamma are you sitting up or sitting down." Gerald was a very husky child. He played horse as soon as he was able to walk, and has every chair tied up for horses. He is 4 years old (1927) and goes with his daddy to do chores and every place where horses are. He rides horses all alone and makes his pony lope, trot or pace. He has very good health and has never had any disease yet. He was blessed by his Uncle Bishop G. E. Hulme, August 5th, 1923 at Bennington, Idaho.

GEORGE MILFORD HULME.

By- Della Roberts Hulme.

The cold stormy weather days of January were brightened up by the coming of our little boy George Milford, January 31, 1927, at 11 o'clock P.M. We were just the happiest family to think we had another brother. He was very plump weighing 9½ lbs. He was blessed by Bishop Edwin T. Shepherd, March 6, 1927. He has enjoyed very good

health so far. He is 10 months and says a few words and stands up by everything. He is a bright sunshine beam in the house.

LLWELLYN ROBERTS.

By- Della R. Hulme.

Llwelllyn Roberts son of John Roberts and Fannie Lazell (Aikins) Roberts was born May 19, 1905. He was blessed June 14, 1905 by John Roberts; baptized June 8, 1913, by David Roberts and was confirmed June 8, 1913 by David Roberts. He attended school at Lanark until the family moved to Paris in the Spring of 1917. He continued his grade school at the Emerson and went to the Fielding High School for two years. He enjoyed his work in the Fielding High Orchestra very much, and learned some very valuable things in music. He worked also in the choir and Mutual of the Second Ward and enjoyed his labors. He was Ordained a Deacon Oct. 14, 1917 by David T. Orr; a Teacher Feb. 6, 1921 by Seymour H. Spencer; a Priest Dec. 17, 1922 by James L. Dunford.

He worked three summers for his brother Ben after leaving the home ranch, and two summers for his brother David. In 1923 he started work on the railroad as section laborer and worked for two years at Prescadero. On Nov. 20, 1925 he married Della Summers at his mother's home in Paris. President Roy A. Welker performed the ceremony.

The following year he worked for the railroad on the Montpelier Section, then for a year for the Gates Co., Snake River Valley and he is now working on a Railroad Welding gang at Fossil, Wyoming.

ROSETTA MARIE ROBERTS.

By- Della R. Hulme.

Rosetta Marie Roberts daughter of Llwelllyn Roberts and Della (Summers) Roberts was born May 24, 1927 at Montpelier, Idaho and was blessed July 3, 1927 by Bishop Edwin T. Shepherd.

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#12 EDWARD HUMPHREYS

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BIOGRAPHIES OF EDWARD AND JANE ROBERTS HUMPHREYS AND THEIR DESCENDANTS.

By- D. R. Roberts.

Following is a compilation of all of the data available to me relating to the family of Uncle Edward and Aunt Jane Roberts Humphreys. It is but brief, I am sorry to say, but is interesting and is valuable, and should be preserved and be available to the members of the family in America.

D. R. R.

EDWARD GRIFFITH HUMPHREYS, son of Robert Griffith and Mary Hughes Morris Humphreys was born at Harlech Meirionethshire, Wales, Dec. 25, 1829. His mother Mary was a native of Llanrwst, Denbighshire, Wales, which fact would partially account for the possibility of his acquaintance with Aunt Jane, his wife before their marriage. His father was a native of Harlech - was a master Tailor and a noted Bass singer. The name Griffith appears in Uncle Edward's name as also that of his father, presumably because his grandfather was named Griffith Humphreys and who also was a native of Harlech.

Edward Griffith Humphreys and Jane Roberts were married in August 1853. He was by trade a Master Tailor and Assistant overseer. He was a good Bass singer. He "ministered" and preached at Rehoboth Baptist Chapel at Harlech for 27 years. He died at Harlech, March 16, 1886.

JANE ROBERTS HUMPHREYS daughter of Hugh and Mary Owens Roberts was born Oct. 10, 1830 at "Bryn-^{her}cha" (meaning "Highest Hill") Farm between Llanrwst and Eglwysbach in Denbighshire Wales. There is no record of her ever joining the church to which her parents belonged. She was married to Edward Griffith Humphreys of Harlech Meirionethshire, Wales in Aug. 1853 and apparently went, soon after this, to live at Harlech which was the home of her husband's family. She is said to have had, after husband's death in 1886, something to do with the care and custody of the famous old Harlech Castle. She lived in a home within the shadow of its walls for many years where she died April 6, 1922. At the ripe age of 91 years.

She was a devoted wife and a real mother. They had a family of eleven children viz: Robert, Mary, Margaret, Humphrey, Hugh, Edward, Jane, Elizabeth, Hannah, Edward Owen, Laura and Griffith. She always manifested a loving disposition toward her parents and a kindly feeling toward their religion and was in constant correspondence with them.

ROBERT HUMPHREYS son of Edward Griffith and Jane Roberts Humphreys was born June 8-1854 at Harlech Meirionethshire Wales. Following in the trade of his father and grandfather, he was a Master Tailor and lived at Harlech. And like his father he "ministered and preached" at the Rehoboth Baptist Church at Harlech for 40 years. He married Ellen Thomas in Nov. 1880. He died Sept. 25-1925 at Harlech.

ELLEN THOMAS HUMPHREYS born April 5, 1840 at Harlech Wales was married to Robert Humphreys in Nov. 1880. There is no record of children born to them.

ROBERT OWEN born Sept. 1846 at Harlech Wales was a Butcher by trade. He was a "devoted Deacon and Christian worker" at the Rehoboth Baptist Church of Harlech. He also conducted singing for a few years. He married Mary Humphreys in May 1889. Two children were born to them viz: Edward Humphrey and Mary Catherine Owen. He died July 3, 1912.

MARY HUMPHREYS, born April 15, 1856 at Harlech Wales was the daughter of Edward Griffith and Jane Roberts Humphreys. She was married to Robert Owen in May 1889 from which union came two children a son and a daughter. She died June 6-1922.

EDWARD HUMPHREYS OWEN son of Robert and Mary Humphreys Owen was born at Harlech, Wales May 5-1891. He died in March 1898.

WILLIAM EVANS JONES, born March 10-1890 at Laubedr Meirionethshire, Wales is a farmer. He is also a "Deacon and good Christian worker" at the Rehoboth Baptist Church at Harlech. On March 10th, 1926 which was his birthday he married Mary Catherine Owen.

MARY CATHERINE OWEN JONES daughter of Robert and Mary Humphreys Owen was born Dec. 11-1892 at Harlech Wales. She was married to Wm. Evans Jones March 10-1926. She is a graduate Hospital nurse.

JAMES HOLGATE was born at Burnley Lancashire England June 30, 1845. He was the Managing Director of "Holgate's Preserve Works" at Leeds Yorkshire England. He married Margaret Humphreys in Sept. 1879, to which union seven children were born. He died Oct. 4, 1925 at Burnley Lancashire England.

MARGARET HUMPHREYS daughter of Edward Griffith and Jane Roberts Humphreys was born Dec. 9, 1858 at Harlech Wales. She was married to James Holgate of Burnley Lancashire England in Sept. 1879 where she went to live soon after her marriage. She bore her husband seven children viz: Jane, Edward, Abram, Peter, Elizabeth, James and Jesse. She died Aug. 27, 1913.

JANE HOLGATE daughter of James and Margaret Humphreys Holgate was born April 23-1881 at Burnley, Lancashire England. She is "Mistress of Education" in the University at Leeds England.

EDWARD HOLGATE born June 17-1883 at Burnley Lancashire England is the son of James and Margaret Humphreys Holgate. He is the Chief Draftsman at an Engineering works at Sherbrooke Quebec, Canada. In Oct. 1910 he married Annie Crossley from which union two children have been born. He "Preaches with the Baptist Church in Sherbrooke, Canada.

ANNIE CROSSLEY born at Thornton, Yorkshire, England was married to Edward Holgate in October 1910 and moved to Canada where two children were born to them viz., Annie Schofelt and David Crossley Holgate.

ANNIE SCHOFELT HOLGATE born in Aug. 1911 is the daughter of Edward and Annie Crossley Holgate. She was born in Montreal Canada.

DAVID CROSSLEY HOLGATE son of Edward and Annie Crossley Holgate was born in Jan. 1915 at Montreal, Canada.

ABRAM HOLGATE born April 5, 1885 at Burnley, Lancashire, Eng., is the son of James and Margaret Humphreys Holgate. He is a "Joiner" and lives in Burnley, England.

PETER HOLGATE son of James and Margaret Humphreys Holgate was born Dec. 4, 1886 at Burnley, Lancashire Eng. He is a Draftsman in Engineering and is located in London, England. He married Elsie Bennett in Aug., 1912.

ELSIE BENNETT HOLGATE born in Birmingham, England was married to Peter Holgate in Aug. 1912.

~~ELIZABETH~~ HOLGATE daughter of James and Margaret Humphreys Holgate was born at Burnley, Lancashire, England on August, 10, 1889. She is a clerk at the National and Provincial Bank at Leeds, England.

JAMES HOLGATE born August, 19, 1891 at Burnley Lancashire Eng., is the son of James and Margaret Humphreys Holgate. He is one of the managers and Directors of the Holgate's Preserve Works at Leeds, England. He married Jean Aitken in March, 1917.

JEAN AITKEN native of Scotland married James Holgate in March, 1917. To their union was born one son.

JOHN AITKEN HOLGATE born in Aug. 1922 at Leeds, England is the son of James and Jean Aitken Holgate.

JESSE HOLGATE born Jan, 29, 1896 at Burnley, Lancashire, England is the Son of James and Margaret Humphreys Holgate. He is in the vegetable gardening and fruit raising business in Yorkshire, England. He married May Coates in Aug., 1922.

MAY COATES HOLGATE was born in Yorks, England and was married to Jessie Holgate in August, 1922.

HUMPHREY HUMPHREYS born Jan. 15, 1861 at Harlech Meirionethshire, Wales is the son of Edward Griffith and Jane Roberts Humphreys. He was, like his father, a Master Tailor and Draper at Burnley England. In 1886 he married Tamar Jones who bore him three children. He was a very good Baritone singer. He died Sept., 7, 1916

TAMAR JONES was born Nov. 9-1863 at Hadley, England and was married to Humphrey Humphreys in 1886 having three children as the result of this marriage. She died March 17, 1924.

CHARLES EDWARD HUMPHREYS son of Humphrey and Tamar Jones Humphreys was born in Burnley Lancashire England July 20-1887. He is a Cotton Weaver by trade.

ROBERT ARTHUR HUMPHREYS the son of Humphrey and Tamar Jones Humphreys was born Feb. 6-1891 at Burnley, Lancashire England. He is by trade a Cotton Weaver. He is a very good singer. In June 1921 he married Annie Edmondson who is the mother of his daughter Gwen. He is a Christian Worker in the Baptist Church at Burnley.

ANNIE EDMONDSON was born at Burnley England. She was married to Robert Arthur Humphreys in June 1921 and is the mother of one daughter named Gwen.

GWEN HUMPHREYS daughter of Robert Arthur and Annie Edmondson Humphreys was born at Burnley, Lancashire England. May 19-1922.

JANE LIZZIE HUMPHREYS born Oct. 24-1892 at Burnley Lancashire England is the daughter of Humphrey and Tamar Jones Humphreys. She died Nov. 1-1897.

HUGH HUMPHREYS born at Harlech Wales Dec. 30-1863. He is the son of Edw. Griffith and Jane Roberts Humphreys. He died March 19, 1865 in infancy. He was a twin with Edward.

EDWARD HUMPHREYS son of Edward Griffith and Jane Roberts Humphreys was born Dec. 30, 1863 being a twin with Hugh. He also died in infancy or on Dec. 11-1864.

JANE ELIZABETH HUMPHREYS daughter of Edward Griffith and Jane Roberts Humphreys was born April 2-1866 at Harlech Meirionethshire Wales. She and Cousin Sara Austin of Liberty Bear Lake Co., Idaho have been in correspondence with each other several years and it is through this source that I have secured the information I tabulate here of the family of Uncle Edward G. Humphreys, his wife Aunt Jane Roberts and their family. It is proposed to send her a copy of this book when it is finished.

HANNAH HUMPHREYS born Feb. 1-1868 at Harlech Wales is the daughter of Edw. Griffith and Jane Roberts Humphreys. She grew to beautiful young womanhood and died Dec. 29-1891. My uncle Thomas D. Roberts of Logan, Utah, my father's brother, was in Wales on a mission in the late 80's and visited Aunt Jane and the Humphreys family and there he met Cousin Hannah. After his return in speaking of this visit he said to me, "Your Cousin Hannah was named after your mother and resembled her very much. She is a very beautiful and splendid young woman."

EDWARD OWEN HUMPHREYS son of Edward Griffith and Jane Roberts Humphreys was born Jan. 25-1870 at Harlech, Wales. He is "Dispensary and Professional Traveller." (Commercial Traveller). He married Mona Millicent Stort of Truro, Cornwall England in 1912 and moved to Truro to live. Here four children came to them. He is a Deacon and lay Preacher at the Truro Baptist Chapel.

MONA MILLICENT STORT born in Sept 1884 at Truro, Cornwall, England was married to Edward Owen Humphreys in 1912. She is the mother of four children.

CLIFFORD HUMPHREYS born Sept. 27-1914 at Truro Cornwall England is the son of Edward Owen and Mona M. Stort Humphreys.

MYFANWY HUMPHREYS daughter of Edward Owen and Mona M. Stort Humphreys was born at Truro, Cornwall England June 2-1917.

VYVIAN HUMPHREYS born at Truro Cornwall England June 12-1919 is the daughter of Edward Owen and Mona M. Stort Humphreys.

CAREY HUMPHREYS born March 3-1922 at Truro Cornwall, England is the child of Edward and Mona M. Stort Humphreys.

LAURA HUMPHREYS daughter of Edward Griffith and Jane Roberts Humphreys was born Dec. 10-1871 at Harlech, Wales. She died, a child, on June 2-1872.

GRIFFITH HUMPHREYS born Sept, 17 1875 at Harlech Wales, died May 27-1876. He was the son of Edward Griffith and Jane Roberts Humphreys.

This record closes Dec. 31 - 1928 as will be observed it is not complete. It is hoped that the supplements following this will contain all that is necessary to make a good record of Aunt Jane's family so that, at least, we can get acquainted with them, and keep acquainted, if only thru the record, and not by actual association.

D. R. ROBERTS.

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#13 WILLIAM J OWENS



W. J. WILLIAM OWENS. MARY OWENS THOMPSON PRATT.
ELIZABETH OWENS HENDRICKSON. ELIZABETH (BETSY) ROBERTS OWENS.

BIOGRAPHIES

OF

WILLIAM AND ELIZABETH "BETSY" ROBERTS OWENS AND THEIR CHILDREN.

WILLIAM OWENS, SR.

By- Mary Owens T. Pratt.

Wm.J.Owens, the son of John Owens, and Charlotte Lewis, was born May 1, 1827 at Glamorganshire, South Wales. (His birthplace may have been Swansea). Sometime before 1854 he married Jennette Lewis and she had two still born children. In the spring of 1854 they had joined the Church of Jesus Christ of Latterday-saints. They started on their journey, to Utah from Swansea, South Wales.

When in St. Louis his wife Jennette was taken ill with cholera and after giving birth to a child, both she and the babe died, and were buried in an unmarked grave at St. Louis, Mo. My father continued on to Salt Lake City, and arrived there sometime in the fall of 1854. In his native land of South Wales his occupation was a collier, in the coal mines of South Wales. His home was in Swansea. When he arrived in the Salt Lake Valley, he worked at whatever he could find to do and in 1855, he worked on the thresher at Willard Utah, where he was paid in grain. He stored this grain with a Brother Davis and on Jan. 27, 1856, he married Elizabeth Roberts. His grain being in Willard (all his possessions) they went there to make their home. He helped build the stone walls around that City, some of which are still standing. They lived in Willard until the 'move south' in 1857. He was one of the guards in Echo Canyon. In the late fall of 1857 they moved to Salt Lake City, Utah. In the Fall of 1861 or 1862 his wife Elizabeth, went to the Public Square where the emigrants camped when they arrived in Salt Lake City. There had been a hand-cart company just arrived and she with others went to see what they could do for them. There she found two women. A Mrs. Robert Dawson, and her daughter Elizabeth (Betsy) Dawson. She took them home with her and Father Owens married the daughter Betsy. She was as interested in we children, (she never had any of her own) as she could have been if they were hers. She was a good woman and did everything she could to help with the children as long as they lived together. Some time afterward Father married Ann Harris, who had two sons, Micah and Daniel. He died March 17, 1874 at the boarding house, he was then running in Salt Lake City, Utah, and was buried there.

ELIZABETH "BETSY" ROBERTS OWENS.

By- D. R. Roberts.

Early Life:

Elizabeth "Betsy" Roberts Owens, daughter of Hugh and Mary Owens Roberts, was born March 6, 1835, at Eglwysbach, Denbighshire, Wales. She was the third child in a family of nine children. She was of good parentage though they were not blessed with much of the goods of this world, consequently, while she was reared to lead an honorable God fearing life, she was not given much training in school and was required to begin working early in her career. Circumstances necessitated her continuing in hard work throughout her life until old age prevented her. She was ambitious and was trained in taking the lead in affairs because she had often, and much of her life, to rely wholly upon her own resources for the sustenance of herself and her family and for their well being.

Personality: She was of medium size and well proportioned, blue eyes and medium light hair, of the strong and vigorous constitution. She had a good voice and liked singing and music and manifested much talent in it, and the same has been transmitted to her numerous descendants. She was a good neighbor and learned to mind her own business. She was firm in her convictions and reared her family in the fear of the true and living God whom she worshipped.

Joins the "Mormons":

Elizabeth accepted the restored gospel message delivered by Robert Evans a friend of the family and by Able Evans and was baptized into the Church on the 14th day of July, 1849, by Able Evans. At Eglwysbach she bore her share of the contempt, derision

and persecution of those who belonged to that unpopular faith, being willing to forsake all that was dear to her for it.

Her Early Pursuits:

In her early years, after attaining an age to be able to aid in the family duties, she delivered shoes to the farmers and others who had the work done at her father's shop in Eglwysbach and did errands. As she grew older she went to work for families who needed her help. Among other places where she was employed was at a tavern at a summer resort called Abergella, conducted by a Mr. Lloyd. She was a good singer and sang while Mr. Lloyd played the accordeon to entertain the guests. She also served the guests and assisted in the work about the place. Mr. Lloyd was her "Godfather." A Mr. Jones on one occasion visited the tavern and desiring her services took her to Liverpool to assist his wife and family, where she remained three months. She went later to live with a Thomas Jones and family. He was a butcher by trade and was a member of the Mormon Church to which she belonged. Thomas Jones secured a place for her with a Mr. and Mrs. Herriott, a Scotch family, as a nurse, where she remained a year. Not being longer needed there, she engaged to work for Mr. and Mrs. Thomas Henson assisting in the home. Mrs. Henson was Irish, a Miss Alice Dawdle before her marriage, and a very excellent woman who treated her very well. When she went to Liverpool, she could not speak English. One day she met an Elder Peter Evans of her faith who directed her to where she could visit with a branch of her Church. While here she learned the English Language very rapidly and soon became able to understand and to converse in the English Language. She spent about five years in Liverpool.

The Move to America:

The time was at hand now for a great change in her life. She desired to go to America where the body of the Church was located. She obtained her parents consent and with the money paid by Robert, her brother into the emmigration fund for his fare, which would not be returned upon his refusal to go, she prepared for the journey to Zion, in his stead. She bade adieu to home, family and friends, and alone, joined a company of 431 of the saints gathered in Liverpool. On April 17, 1855, they boarded the sailing ship "Chimbörazo" at Liverpool docks and under the leadership of Thomas Jeremy and Edward Stephenson, set sail for America. The ship landed in Philadelphia, Penn., on May 21, 1855, after an ordinary voyage.

The Frontiers and the Texas Company:

At Philadelphia they took the railroad train to Pittsburg, Penn., and from there by boat down the Ohio River and up the Mississippi to St. Louis, Missouri. From there they went by boat to Hutchinson, Kansas. The Missouri River was shallow in places. The boat grounded and they had to walk at times. From Hutchinson to Mormon Grove the company went by Ox teams, which journey she walked all the way. At Mormon Grove they met a large wagon train, under the leadership of Col. Seth M. Blair. He had joined the Church and had migrated to the Valley some time before. He had gone back to Texas on a mission and was now returning with a company of Texas Saints whom he had been the means of converting.

The Change in Her Company:

At this juncture it was claimed by those in charge of Elizabeth's company that on account of the unusually heavy charges on the way, all of her fare was used up and that she would have to pay more to continue her journey across the plains. Mormon Grove was the outfitting place of the great plains journey at this time. This was a serious predicament for a young woman, who was without money and a long way from home and family in a strange land among a strange people. But the Lord was with her and opened the way.

The Texas company had previously sold their Negro slaves according to council. The money was loaned to buy merchandise to supply the needs of the West. The opportunity now came for Elizabeth to enter the service of a Sister Johnson, a lady of some means who had sold her slaves and who had a carriage to ride in. Elizabeth engaged to help Sister Johnson on the journey for her fare across the plains and she therefore joined the Texas Company.

Starting across the Plains. The Curse:

The Seth M. Blair Ox Train started on it's eventful journey and had gone about five or six days journey westward from Mormon Grove, when one evening at the usual evening meeting after camping, Col. Seth M. Blair, who was the leader, because of difficulties that had arisen, charged that they had spoken "evil against the Lord's annointed" and said, "They should die like rotten sheep and their bones should bleach in the sun upon the plains." He said that he would take the stage next day and go on to the mountains, which he did, leaving Elder Richard Stevens, an Elder returning from Nova Scotia, in charge of the company. When the meeting was dismissed, there was a woman who screamed with cramps. She had the cholera. Next morning she was dead and her daughter was sick with the dreaded disease.

Meeting Missionaries and a Promise:

That day they were met by six Elders with pack horses on their way East on Missions. She went to them and explained to them what had happened and pleaded with them to take her back to her former company at Mormon Grove. The Elder in charge of the missionaries heard her story, paused a moment, then looking at her he said, placing his hand on her head, "Sister, do not fear. Go on with the company and you will arrive safe and well." She was satisfied. All fear left her and she went on. Cholera was spreading throughout the company and several were dying. A Sister Sandel was in the grip of the disease crying with agony when Elizabeth returned from her conference with the missionaries. Sister Sandel, her husband and the oldest daughter of the family of eight children died. The five smallest children were left helpless orphans and were taken by kind friends to the valleys and cared for.

A Sister Jones lost her husband and five children, leaving her alone with a babe in her arms. Over thirty persons died of the scourge and were buried in shallow graves as the train went on its westward journey from day to day. Elizabeth attended the sick and prepared for burial every woman who died of the disease and never had an hour of illness but was "well" throughout throughout the journey.

The Fulfillment of the Curse:

The Graves of the dead were made shallow because the men were tired out from walking all day and standing guard half of the night and there was not time to linger on the way. Later companies coming on told them that the graves were opened by the wolves and the bones of the dead and the quilts in which the bodies were buried, were scattered over the ground. Thus was the curse of Col. Seth M. Blair fulfilled to the letter. One day as they came to a good camping place, Captian Richard Stevens ordered a stay of two days. The first day was for the sisters to clean up and for a wash day of the clothing that was needed. The second day was to be a day of fasting and prayer and all were rebaptized to rid themselves of the plague. This was done and not one of the company died afterwards.

A Thrilling incident:

Sister Johnson, whom Elizabeth rode with, was a widow woman. She had three sons and three daughters. The youngest son, named Alf, had been sick several days with the mountain fever and was getting well. They always cooked their bread at night and in the morning so that they did not have to cook it a dinner time. All they had to do at noon was to take their baskets out and place their food on a cloth on the grass. One day the Captain told them not to unyoke their oxen because there was neither grass nor water for the cattle. So they just stood and ate their lunch. Alfred Johnson was in the wagon lying in bed that day and Sister Johnson put his lunch on a plate just as quickly as she could after stopping and sent Elizabeth with it to the wagon. Alfred was hungry and said, "You'd let a fellow starve to death. You have been three hours getting this lunch." Elizabeth said, "What a lie." "Well", he said, "Do you call me a liar?" and he pulled his pistol from under his pillow and shot at her. Elizabeth relates "It surprised me so that I stood still and I felt something taking hold of my head and moving it back as quick as thought and the bullet went by my head. I felt the air move as the bullet passed my face. He aimed at me alright but I felt gentle hands as real as my own move my head. I didn't think he would shoot but just trying to scare me. I looked around to see who had moved my head and there was nobody near.

Of course the camp was excited and Alfred's uncle promised if he ever said or did anything to me again he (the uncle) would "fix him". Thus was she saved and made a "safe" journey notwithstanding her peril and she was very grateful.

Indians and Buffalo:

She saw only two or three indian Braves during the journey. They came on ponies when the company was camped, dismounted, laid on the ground on their stomachs with their hands under their chins and watched the "Whites" curiously. Soon they mounted their ponies and rode away without molestation. She saw a herd of Buffalo at one time on the plains a little distance away.

Warning:

While on the plains word came to them to be very careful with their food and flour as the crops in the valleys were failing on account of the drouth and the crickets.

Arrival in Salt Lake City. Promise Fulfilled:

On Tuesday, September 11, 1855, Elizabeth landed with the Texas Company in Salt Lake City. The eventful journey was ended and she was "safe and well". She had no home, no place to go, no friends, no family, all were strangers and she went with strangers wherever she could, working here and there for her board. Food was very scarce.

Employment in Zion and Marriage.

She was working for her board at the home of Richard Morris whose wife was confined. At that time she was courted by William J. Owens to whom she was married on January 2, 1856, by Ezra T. Benson, at his home. After the marriage, in company with Richard Morris and his wife, they went to the home of Daniel Daniels, where William J. Owens had been living and had a wedding supper consisting of bread, butter and cold bacon which was rather sumptuous, considering the conditions of those days. They rented a room of a Grandma David and went to housekeeping.

Life in Willard: Poverty.

In the spring of 1856, they moved to Willard, Box Elder County, because William Owens had some wheat due him there for working on a threshing machine and as food-stuff was very scarce, they had to go there to take care of it. They obtained the use of a cow from a friend for the loan of wheat for the summer because many people were without flour or wheat. Every one was on rations. Food conditions were serious. Bishop Hubbard of Willard gave his team twice a week for the women who had no teams to go to dig Segos by the Hot Springs because bread was so scarce. Emmigrants and the poor were offering all they had, jewelry, watches, everything, even to their articles of personal clothing, to get bread. President Brigham Young condemned those who were taking advantage of the poor.

Endowments: Sealing: Food - Shoes:

Elizabeth and her husband went to the Endowment House, Salt Lake City, with ox teams arriving in June and on June 3, 1856, they received their endowments and were sealed together for eternity. They made their stay while there with Brother Joseph Evans of the 19th Ward. Sister Evans said to Sister Elizabeth, "Now you can get your supper the table is empey." Elizabeth placed her bread on the table. There was a strange lady there and as Elizabeth placed her food on the table this lady ran out of the house. Sister Evans went after her and asked what was the matter with her. The lady said she had not had white bread for two months and when she saw it on the table she either had to run out or take a loaf. William Owens said, "Can't we spare her some?" and Elizabeth said, "We will whether we can or not." They returned to Willard and remained there until the move south. During the interval they had all of their wheat ground into flour excepting to go to the White Mountains and Wm. Owens worked for a yoke of steers and a wagon to move them to Salt Lake City. When they left, there was some bran in one corner of the house, some potatoes in the cellar and a stack of hay, also some papers and books. They had no shoes and no money to buy any while

living in Willard so they traded some butter to a Danishman living in Brigham City, for two pair of wooden clogs. Wm. Owens was employed building a dry rock wall near the settlement and dropped a rock on one of his wooden clogs and split it and Elizabeth gave him hers to wear. There was a shoemaker living there and he gave Elizabeth a chance to bind shoes (the kind of work she had done in her father's shop in Wales) for him, and in this way she got shoes for herself, but, upon her husband being called to go to Echo Canyon to stand guard there, the shoes were ordered made for him.

Johnson's Army. Cow:

Wm. Owens was called with others to guard in Echo Canyon on account of the coming of Johnson's army during all of the winter of 1856 and 57, which was a severe ordeal for them all as supplies were meager and the winter was severe. While he was in Echo Canyon their only cow was lost so Elizabeth took Jennett, her babe, in her arms and went out for two days to hunt the cow. On the second day she found the cow in a slough where she had been killed by the wolves and partly eaten. Some neighbors went out and saved the hide and what meat they could that was clean. Later Wm. Owens skinned the head and made mocassins for her, turning the hairy side of the hide inward. They were quite comfortable.

Called to Guard. Move South:

During the spring and summer of 1858, William Owens was appointed to watch the fields - to irrigate and to stand guard, but not being assigned any work he returned to Salt Lake City. There was a complaint made to President Brigham Young because of his leaving his post, but he was exonerated by Pres. Young and released because he said "A poor man could not be expected to be idle." Wm. Owens then hired a team and they moved on southward, being instructed not to stop north of the north Utah County line or the point of the mountains. They went to Lehi then to American Fork and not finding a suitable place to stay continued on southward to Provo. Finding no place to live in at Provo and having no wagon nor tent, they camped on the banks of Provo River in the willows. They made a tent of brush and wove willows into mats to keep themselves and their flour off the ground. This was all well enough except when it rained and then they got it all. Here they remained during the summer and until cold autumn weather came.

Work at Camp Floyd:

The soldiers came through and moved to Camp Floyd and Wm Owens and another neighbor man went to that camp to work for the Soldiers, helping to build barracks for them. In this way he earned some money.

Return to Willard: Losses:

The weather, now getting cold, he was sent for by Elizabeth to move them and to find shelter for them. He came and moved back to Salt Lake City being among the last to go. He returned to Willard and everything they had left was destroyed and gone, including Welsh Magazines, Millennial Stars and some records of the dead.

Abundance:

The Soldiers came when the people were destitute for clothing and other necessities and they (The Soldiers) brought these necessities in abundance including money to buy bread, bacon and clothing, wagons, mules, blankets, arms and ammunition. So what appeared to be destruction in the coming of Johnson's Army, proved to be a blessing.

Move to Henefer:

Finally Elizabeth and husband moved from Salt Lake City, over on the Weber River in the Weber Canyon on a ranch at Henefer. It was a little valley or opening in the Canyon. They were, after being there some time, milking as many as forty cows.

Sending for her Parents:

Elizabeth now became very desirous of having her father's family come to Zion and began saving what she could to assist them. About this time she dreamed that there was a ship on the ocean with her father and his family on board and that someone told

her to come and pull them to America. There was a rope attached to the boar reaching to the shore and she could walk on the shore. She did so and took hold of the rope and pulled and tugged until the sweat poured off of her but could not "budge it." Her brother, Robert, laid on the sand laughing at and making fun of her saying, "How foolish it is of you to try to pull them to America, you can never do it." She said, "I've got to do it. I must do it." She turned and saw her sister, Margaret coming to help her. Margaret said, "Wait a minute and I'll help you." So they pulled together and accomplished it.

Margaret Comes to Zion:

The year 1861 came around and Margaret came to Zion. Shortly after her arrival she married Evan S. Morgan and moved to Rush Valley, Tooele County, to live. In a few months Evan S. Morgan wrote a letter to William Owens reminding him that he had promised to help the old folks out to America and that he (Morgan) was ready to do his part. Wm Owens replied that he would not help as he had something else to do with his money. He about this time, went away and left Elizabeth to milk the cows, which she did, and saved the butter. Soon she had a solid forty gallon barrel of butter salted down. This she turned over the perpetual Emigration Fund to assist her folks to migrate. Wm Owens rather reluctantly hauled the butter to Salt Lake City and delivered it to the proper authorities. This, with what Margaret did and what the folks could do, created a fund sufficient to bring them to the frontiers at yoming on the banks of the Missouri River in 1864. From there the Church brought them through by a missionary train of ox teams that was sent from the valleys for them and others.

The Meeting with the Family:

Elizabeth went about six miles up Echo Canyon and met her father and family who were behind their company, on account of the breaking of their wagon, after leaving Bridger and their having to wait over and repair it. What a happy meeting after having been separated over nine years and after passing through such vicissitudes and experiences. God had, after all, been good to them. All of the family who could come were now here in the land of their choice, where the "House of the Lord" was being reared in the "tops of the mountains." She took them to her home in Henefer and made them welcome and as comfortable as she could where they, excepting Mary, remained a short time. Finally the new comers moved to Salt Lake City, in November 1864, where they remained during the winter of 1864 and 65 and in the spring of 1865 they moved to Smithfield, Cache Valley and secured a home for themselves.

Elizabeth's separation from Wm. Owens, Move to Smithfield:

Wm. Owens spent most of his time in Salt Lake City, until he almost deserted Elizabeth and her children, leaving them to provide for themselves as best they could. Finally tiring of the conditions, and upon the invitation of her father and mother, Elizabeth left Henefer and took her family to Smithfield, where she secured a home of her own within one block of her parents and there reared her family of two boys and five girls. She had a hard struggle always and learned of necessity to be self-reliant and industrious. Two of her daughters, Charlotte and Hannah, died in their youth thru diptheria. The others, living to man and womanhood all, except her son John married and raised large and splendid families.

Death of John:

John, a splendid man loved by all, died at Liberty, Idaho, of Blood poison on the eve of his marriage mourned by all. Through all, Elizabeth has been faithful and true to her family, her God and His work in the earth, and now at the age of 92 is living with her daughter Mary Owens Thompson Pratt at Preston, Idaho, with a full assurance of a glorious reward.

A Dream:

During her life at Preston, she had a dream that made a firm impression upon her and which, in some features, was very comforting to her. She relates, "I dreamed that my guide came to me. He was a great friend and I felt perfectly safe with him. I had never seen his face. He told me to follow him and, without hesitation or question

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I did so feeling it was my duty. He took me over the earth, just above it--just over the tree tops --and I could look below and see everything as we went along. We went to a forsaken country where there was only sporting and wickedness and I said, "What, only sporting? Let us not stay here -- let's go farther." I did not want to stay there so we went on and came to a gap in the sea. A horrible, dark, forbidding pass of the ocean, and very dangerous. We passed over it safely, then over a great ledge of rocks or cliffs that were very rough and rocky, into a beautiful canyon where all was so beautiful and such peace as was there. I said to my guide, "O, let me lie down here and sleep and die." He said that I would not be permitted to do that. He said that the eyes of the wicked had never been permitted to see that place and that the Lord would provide a way to reach it when it was needed, as it was a place of safety and that the time would come when the great wealth and rare products of that land would be used to build the New Jerusalem. It was a most beautiful land of great wealth and rare trees and plants. I noticed four different kinds of evergreens and they were so different from anything I had ever seen before. One was a very light green, another a very dark green, another was peculiarly striped and the other had something on it that sparkled like pearls. The guide said that when the time came to take people there, they will be much surprised to see it and to think that there was such a place. They will have to cross a big body of water to get into it. I awoke with a feeling of peace and joy."

After Charlotte and Hannah had died and all the rest were married but her son Will, she went to Fairview Idaho with her daughter Mary who had recently lost her husband, Thomas W. Thompson; Here she helped make a home for them all, her daughter having at this time a baby, Mildred. It was not long however, until Mary remarried, this time to Bishop Moroni W. Pratt, of Fairview, and Elizabeth was left on the farm to keep house for her son Will. However, he Wm, found a wife. He married Etta Nelson so Elizabeth gave up her home to Will and went to live with Mary. She has been with Mary since then. They now live at Preston, Idaho.

Word of Wisdom:

About the year 1901 or 02 she was strongly impressed to keep 'the word of wisdom'. She had been a habitual user of tea, having been brought up on it in the old Country. She had never felt strong enough to quit it before, and felt the Word of Wisdom was for children brought up in Zion, rather than for those who had used tea since childhood in foreign lands. But at this time she was so strongly impressed that she made up her mind to quit, with the help of the Lord, and she has never touched it since.

WALTER HENRY KELSEY.

By- Mary O. T. Pratt.

Walter "Henry" Kelsey, son of Thomas Kelsey and Sarah Everton was born Sept 25, 1854, at Quincy Ill. He was baptized about October or November 1862 by John Boyce. He was ordained an elder by George Barber, April 28, 1870 at Smithfield. He married Jennette Owens, December 8, 1880, at the Endowment House, at Salt Lake City, Utah.

Henry volunteered with others to go to work on the St. George Temple November 5, 1874. He returned March 17, 1875. He began freighting from Corrinne, Utah, to Montana, in 1877 and continued this work three years. The Railroad came through to Franklin, Idaho in 1878 and 79 and he freighted from Franklin, to Montana for two years. In 1883 and 84 he freighted in Idaho to White Rock and Ouray Indian agency. Henry moved his family to Price Utah in 1891 and freighted from Price to Duchene for some years.

About 1903 his family moved to Logan, Utah, they had been there some time when his wife Jennette took sick and was operated on, but died December 2, 1907. He

JEANNETTE OWENS KELSEY.

By- Mary O. T. Pratt.

Jeannette Owens Kelsey, daughter of William Owens, and Elizabeth Roberts, was born March 24, 1857 at Willard, Utah. She was probably blessed there in 1857 before the "move south". Her father and mother moved south at this time and lived in the willows on the Provo River until late in October having no other shelter than the willows. When it rained she would put her flour, bread, etc., under her tub and sit up in bed with a quilt over her head and her baby in her lap till the rain ceased and then spread everything on the willows to dry. There were no free schools in those days and Jeannette had very little schooling, though she could read, write, spell and do simple arithmetic quite well. She 'worked out' a great deal, at house work and other outside jobs hired girls were supposed to do at that time.

At one time she was employed by a family by name of Musser at a Resort on the Salt Lake, called Blackrock. It was farther south than the ones now used and was just on the shore of the Lake. December 9, 1880, she was married in the Endowment house, at Salt Lake City, to Walter Henry Kelsey, by whom she had eight children, four boys and four girls, all living. (1927). She was a good mother and did everything possible for her children. Though she was not blessed with much of this world's goods, she was a very charitable nature and could always see and help those less fortunate than herself. She did everything she could to give her children an education, and was succeeding fairly well when she died, December 2, 1907, at Logan, Utah. She underwent an operation at the Hospital for tumor, but died on the operating table. She was a natural nurse and could do many kinds of work. She was a kind, patient, lovable character.

THOMAS WILLIAM KELSEY.

By- Mary O. T. Pratt.

Thomas William Kelsey, son of Walter Henry and Jennette Owens Kelsey was born Oct. 7, 1881 at Smithfield, Utah. Blessed Nov. 3, 1881 by Preston T. Morehead. Baptized at Price, Utah Oct. 10, 1903 by E. S. Horsley. Married Bessie Elois Sprouse at Price, Utah Oct. 10, 1903.

BESSIE ELOIS SPROUSE.

By- Mary O. T. Pratt.

Bessie Elois Sprouse, daughter of Baylus and Elmira (Pinchard) Sprouse, was born Oct. 23, 1885 at Manassa, Conejos Co., Colorado. She was married to Thomas William Kelsey on Oct. 10-1903 at Price, Utah. Three children came to them viz: Rowland, Clyde and Vida Kelsey.

JACOB CHARLES JOHNSON.

By- Mary O. T. Pratt.

Jacob Charles Johnson son of Jacob Johnson, and Bertholine Madson, was born Aug. 26, 1881 at Sicipio, Utah. He was educated in the Logan public schools, then attended the U. A. C. for several winter terms. He married Florence Johnson, June 4, 1904. They received their endowments at the Logan Temple Feb. 1905. Charles is a carpenter by trade and he began as a carpenter on the railroad for two or three years. He then became a contractor and builder. In the years 1906-8 he served as deputy sheriff of Cache County one term. He now lives at Logan, Utah, where his family are entering professions and receiving their schooling.

FLORENCE KELSEY JOHNSON.

By- Mary O. T. Pratt.

Florence Kelsey Johnson daughter of Walter Henry Kelsey, and Jeanette Owens, was born April 15, 1883 at Smithfield, Utah. She spent her girlhood days in Glendale, Idaho and at Price, Utah. She worked in a store in Price for three years.

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Florence received her schooling in Smithfield, and finished at Price. She attended the B. Y. C. in Logan for two years. She then taught school one year in Minniamd near Price, Utah. She was married June 4, 1904 to Charles Johnson. She served as secretary in Sunday school in Price in 1898 to 1902. She served also as Councilor in the M. I. A. and as teacher in Sunday school there.

BERNICE JOHNSON.

By- Mary O. T. Pratt.

Bernice Johnson daughter of Jacob Charles Johnson, and Florence Kelsey, was born June 20, 1905 at Logan, Utah. She started her schooling when she was six years, at Logan, Utah. She graduated from the eighth grade in 1924. She then went to the Agricultural College one year. The summer following she attended the Idaho Tech. at Pocatello. After summer school she returned to Logan and took a position with Stockton-Christensen Beauty shop, as a pupil and April 20, 1927 she took an examination and passed very successfully. Now she is a licensed hair dresser, cosmetician and cosmelologist. She attended the Ellis grade school at Logan; the Benson school and the Logan High School, for her Logan Schooling. She is now living at Logan with her parents and plying her trade.

LUCILE JOHNSON.

By- Mary O. T. Pratt.

Lucile Johnson, daughter of Jacob Charles Johnson and Florence Kelsey, was born Sept. 27, 1906 at Logan, Utah. She attended the Ellis school at Logan for the first four grades; the Benson school for the fifth and sixth grades; and the Logan High School from the seventh to the twelfth grades. She started her schooling when she was six years old and graduated from the twelfth grade or high school at seventeen years of age. She attended the Utah Agricultural College two years 1924-5 and 1925-6. She received a first class Normal certificate. She then taught school one year (1926-7) in Orangeville, Utah.

DALLAS JOHNSON.

By- Mary O. T. Pratt.

Dallas Johnson, daughter of Jacob Charles Johnson and Florence Kelsey, was born Oct. 23, 1908 in Logan, Utah. Dallas attended grade schools in the Ellis school and the Benson school, during the years 1913 to 1919. She then attended the Logan Junior High School for the next two years; and after four years of high school in the Logan High School, she graduated May 29, 1925. She attended the B. Y. C. during the years 1925-6 and the U. A. C., during 1926-7.

CHARLES OWEN JOHNSON.

By- Mary O. T. Pratt.

Charles Owen Johnson, son of Jacob Charles Johnson and Florence Kelsey, was born April 28, 1910 at Logan, Utah. He died Jan. 20, 1911 at Logan, Utah, and was buried in the Logan Cemetary.

FLORENCE GENEVIEVE JOHNSON.

By- Mary O. T. Pratt.

Florence Genevieve Johnson, daughter of Jacob Charles Johnson and Florence kelsey was born Oct. 19, 1921 at Logan, Utah. She has blue eyes and light hair. Genevieve attended the kindergarten class in Logan for the years 1926-7 and did successful work.

HENRY "HARRY" KELSEY.

By- Mary O. T. Pratt.

Henry "Harry" Kelsey, son of Walter Henry Kelsey, and Jeannette Owens, was born at Smithfield, Utah Jan. 18, 1885, blessed March 5-1885 by David Weeks, Baptized June 5-1895 by A. W. Horsley at Price Utah, Confirmed in June 1895 by Geo. Frandson. He received his schooling mostly at Price, Utah.

His early life was spent in assisting his father in freighting between Price, Utah and the Uintah Basin. On Aug. 22-1910 he married Ethel Frandson at Price, Utah. They were divorced in August 1912. He next married Mary Maxine McCarrol at Grand Junction Colorado on March 13-1918 and they were divorced in March 1919. On May 9-1921 he married Jennsine McCutchen at Los Angeles, Calif. They were divorced Dec. 29-1923. There were no children born to "Harry" of these marriages. Harry's fourth marriage was to Martha E. Johns Draper Kelsey, daughter of Joseph Draper and Esther Silcock. She was born at Wellington, Utah on April 21, 1893. She was married to "Harry" Kelsey June 15, 1926 at Preston, Idaho. She had some small children by a former marriage. He has spent much time moving from place to place - not remaining long in any one place.

EDWARD KERCHIBALD WALDVOGEL

By- Mary O. T. Pratt.

Edward Kerchibald Waldvogel son of William Waldvogel, and Charlotte De Luce, was born March 25, 1882 in New York City, New York. He was baptized, Aug. 14, 1921 by Geo. J. Ward at Elko, Nevada; and confirmed Aug. 14, 1921 by Ove C. Inkley at the same place. He was ordained a Priest May 1922. He was married to Esther Kelsey by Oliver J. Harmon, at Price, Utah, October 7, 1909. His occupation is painting and house decorating. He is especially interested in music. He served as a soldier July 1900 to July 1903. (Now being a Spanish American War Veteran).

ESTHER KELSEY WALDVOGEL.

By- Mary O. T. Pratt.

Esther Kelsey Waldvogel, daughter of Walter Henry Kelsey, and Jenette Owens, was born, December 4, 1886 at Smithfield, Utah. She was blessed, Jan. 6, 1887 by F. T. Morehead, baptized, June 5, 1895 by A. M. Horsley at Price, Utah; confirmed June 5, 1895 by N. L. Marsing at Price, Utah. About 1904 she was a Sunday School teacher at Price, Utah a short time; In 1914 she held the position as Secretary of Relief Society, at Dillon, Montana. In the Elko Nevada Branch of the California Mission, she held the following positions -- Sunday school teacher at Elko, Nevada on and off for a period of four years in different classes. (1921-25). Relief Society teacher Elko, Nevada (1922). Second Councilor in the Relief Society at Elko, Nevada (1921) for about three months. Branch clerk at Elko, (June 1923--Aug. 1925) Relief Society President Aug. 1923 to Sept. 1924.. Sunday School Secretary (Sept. 1924 - Aug 1925). First Councilor Primary at La Grande Oregon, Feb. 1926 - June 1926.

The Civil positions filled are as follows. She taught school at Spring Glen, Utah 1907-8; 1908-09; 1909-10. She also taught school at East Ruby Nevada for the season of 1921-22; and at North Ruby, Nevada for 1922-23; and taught at the Indian School, at Elko, Nevada, 1923-24. She married Edw. K. Waldvogel at Price, Utah, Oct. 7, 1909.

DELUCEDWARD WALDVOGEL.

By- Mary O. T. Pratt.

DeLuceEdward Waldvogel son of Edward Kerchibald Waldvogel, and Esther Kelsey, was born Jan. 11, 1911 at Rigby, Idaho. He was blessed May 1911, at Price, Utah by Bishop Albert Bryner, baptized Aug. 14, 1921, at Elko, Nevada by Geo. J. Ward and confirmed Aug. 14, 1921, at Elko, by Geo. J. Ward. He was ordained a Deacon Sept 2, 1923 at Elko, Nevada by Wm. G. Parker. He graduated from grammar school June 5, 1925 at Elko, Nevada. He is now attending High school, (1927).

JUNE CARMANN WALDVOGEL.

By- Mary O. T. Pratt.

June Carmann Waldvogel daughter of Edward Kerchibald Waldvogel, and Esther Kelsey, was born Nov. 24, 1915 at Tobar, Nevada. She was blessed June 1917, at Ruby Valley, Nevada by Jos. T. Barton. She died Jan. 12, 1920 at Elko, Nevada and buried at that place. The cause of death was stoppage of the bowles.

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CHARLOTTE WALDVOGEL.

By- Mary O. T. Pratt.

Charlotte Waldvogel, daughter of Edward Kerchibald Waldvogel, and Esther Kelsey, was born March 23, 1918 at Elko, Nevada, blessed Jan. 15, 1920 by Bishop S. M. Woolf. She died of acute indigestion caused by a blow on the temple as she tripped on a rug and struck the temple on the sharp corner of a table. She died Feb. 9, 1921, at Elko, Nevada and was buried there.

DANIEL KELSEY.

By- Mary O. T. Pratt.

Daniel Kelsey, son of Walter Henry Kelsey, and Jennette Owens, was born Dec. 29, 1889 at Glendale, Idaho, was blessed at Glendale by Andrew D. Mortensen. He was baptized at Price, Utah, July 2, 1898 by E. S. Horsley and confirmed July 2, 1898 at Price, Utah, by Albert Brynen. He received his schooling at Price, Utah. His mother died Dec. 2, 1907. After this event he roamed around for a few years. About 1912 he married Louise Young at Salt Lake City, Utah, later in 1912 Dan joined the U. S. Navy and has since traveled to every part of the world. His wife lived with her people. They moved from Idaho to Salt Lake City. They have since separated. There were no children born to them. "Dan" is now with the U. S. Navy in China, (1927).

LOUIS KELSEY.

By- Mary O. T. Pratt.

Louis Kelsey, son of Walter Henry and Jennette Owens Kelsey, was born Oct. 24, 1891, at Smithfield, Utah. He was blessed about December 1891, at Smithfield, by John Plowman - baptized about 1900 at Price, Utah. His schooling was had at Price, Utah, in the grade school. He also had three years of High school at the Brigham Young College at Logan, Utah. His mother died at this time in 1907, the family scattered. Louis joined the U. S. Army May 25, 1914, at Fort Logan, Colorado. He served in the eighth infantry from the date of his enlistment to August 19, 1919. Over five years. For a few months from Aug. 10, 1919 to Jan. 15, 1920, he served in the 3rd M. G. Btn., also a few months in the 45th Infantry, from Jan 15, 1920 to the date of his discharge, on the 30th of September 1920. He was serving as Staff Sergeant at Camp Dix, New York, at the time of his discharge. His experiences in the Army are many and varied as he served in the Phillipine Islands, in France, in Germany and in the United States. Most of this time in the 'World War' and during the re-construction period. While in the army he had a "Buddy" by the name of Greenwood who had a sister Gladys. They lived in Philadelphia, Penn. By reason of this condition Louis and Gladys corresponded for some time before seeing each other. They were engaged to be married and as soon after the "Armistice" as Louis was mustered out of the service they were married which event occurred at Philadelphia, Penn, by the Rev. Eugene MacLean, December 23, 1919. He is now employed as Motorman on the Electric Street Cars of Philadelphia, Penn., which position he has had, now for several years.

GLADYS LORRAINE GREENWOOD KELSEY.

By- Mary O. T. Pratt.

Gladys Lorraine Greenwood Kelsey, daughter of James Howard Greenwood, and Charlotte Irene Hirleman, was born May 5, 1902 at Philadelphia, Pennsylvania. She started school in 1908 but was compelled to leave at the end of five years on account of ill health. She was married to Louis Kelsey December 23, 1919 at Philadelphla, Penn., by the Rev. Eugene MacLean. She now resides at Philadelphia, with her husband, who is working on the Electric Street Car system of Philadelphia. So far as known they have no children.

GEORGE PHILIP BERGENER.

By- Mary O. T. Pratt.

George Philip Bergener is the son of Otto and Anna M. Markman Bergener. He was born August 14, 1893, baptized at Logan Sept. 1, 1901 by Otto Bergener; Confirmed at Logan Sept. 1, 1901 by N. W. Kimball. He attended school at Logan. He was ordained a Deacon by Wm. Werley Dec. 4, 1905; Ordained a priest by James W. Linford, Jan. 8, 1922. He was married to Jeanette Kelsey at Logan, Mar. 30, 1915. by W. R. Sloan. He started to act as Ward Teacher in Feb. 1922. He has been working on the Railroad section at Logan and has been Section boss at Soda Springs four years. (1927).

JEANETTE KELSEY BERGENER.

By- Mary O. T. Pratt.

She is the daughter of Walter Henry and Jennette Owens Kelsey, born Sept. 21, 1897 at Price, Utah. She was blessed Nov. 7, 1897 by Albert Bryner at Price, Utah, baptized August 5, 1906, by Joseph T. Barton at Price; confirmed August 5, 1906 by Albert Bryner, was married to George Philip Bergener March 30, 1915, at Logan, Utah. Her schooling commenced at Price, Utah and continued at Logan - at the Woodruff, Benson and other public schools. She was always a happy jovial girl but her mother's death when she was 10 years old cast a shadow over her life and after that she was unsettled as she seemed to feel she had no home, then she married and has four bright children whom she loves dearly.

OWEN PHILIP BERGENER.

By- Mary O. T. Pratt.

He is the son of George Philip Bergener and Jeanette Kelsey Bergener. He was born March 8, 1916 at Logan, Utah; blessed March 8, 1916 by Wm. Athay; baptized Sept. 6, 1924 by David K. McLean at Soda Springs, Idaho and confirmed September 7, 1924 by William H. Skinner at Soda Springs. He started school in 1923 at Fossil, Wyoming. He continued school at Soda Springs and is in the 6th grade for the coming school year (1927).

VIVIAN BERGENER.

By- Mary O. T. Pratt.

She is the daughter of George Philip Bergener and Jeanette Kelsey Bergener. She was born August 20, 1918 at Logan, Utah; blessed Nov. 3, 1918 by Wm. Athay at Logan; baptized Aug. 6, 1927 at Soda Springs, Idaho by Earl Balls and confirmed Aug. 7, 1927 by Hyrum M. San at Soda Springs. She started school at Soda Springs in 1924. She is in the 4th grade for coming school year (1927);

JEANETTE BERGENER.

By- Mary O. T. Pratt.

She is the daughter of George Philip Bergener and Jeanette Kelsey Bergener. She was born Oct. 16, 1920 at Logan, Utah; blessed Dec. 5, 1920 at Logan by Charles England.

JAY HENRY BERGENER.

By- Mary O. T. Pratt.

He is the son of George Philip Bergener and Jeanette Kelsey Bergener. He was born Oct. 19, 1923 at Soda Springs; blessed Jan. 1924 at Soda Springs by Walter Hogan.

FREDRICK LORIN HURST.

By- Mary O. T. Pratt.

He is the son of Fredrick William Hurst Jr., and Elvira Deseret Lindsey and was born at Paris, Idaho the 24th day of July 1900. He was baptized Aug 8, 1908 at Paris, Idaho. He was married to Lois Kelsey at Brigham City, Utah on Aug. 14, 1919.

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LOIS KELSEY HURST.

By- Mary O. T. Pratt.

Lois Kelsey Hurst daughter of Walter Henry Kelsey, and Jennette Owens, was born at Price, Utah on May 18, 1900. She was blessed July 3, 1900 by N. L. Marsing and baptized and confirmed in 1908 in the Logan Temple. She received her schooling in Logan City Schools, Spring Glen and Tobar Nevada. Being left motherless at an early age she was not able to go any further than the eighth grade. She left school and worked at Murdocks Candy Kitchen and the Blue Bird Confectionary for about three or four years. She was married to Fredrick Lorin Hurst, Aug. 14, 1919 at Brigham City Utah. She now lives at Logan, Utah. They have two children viz: Darrel Lorin Hurst born Feb. 9, 1920 at Logan, Utah and Eileen Hurst born Nov. 8, 1922 at Logan, Utah. Eileen was blessed January 7, 1923, at the Logan fourth ward, by Joseph Moser.

GEORGE WASHINGTON HENDRICKSON.

By- Mary O. T. Pratt.

George Washington Hendrickson, son of Nicholas Hendrickson, and Diana Elizabeth Kelsey, was born in Potowattomie county, Iowa, January 7, 1856. He was baptized and confirmed a member of the church. He crossed the plains and came to Smithfield in 1861. Before the family started to cross the plains, his mother parched and ground a lot of corn and made a lot of crackers for the journey. They often had corn and milk for their supper. The teams were made up of two oxen and two cows. The milk left over from supper was put in a dash churn and a cloth tied over it, and when they stopped again there would be a piece of butter on top, so the family fared better than many did at that time.

George's father was a cooper by trade, he made many tubs, buckets, barrels, churns, chopping bowls, etc., which he would trade for mollasses or anything the family needed or could get to eat. The Saints all lived in a Public Square at Smithfield, for some time, as the Indians were very ugly. President Brigham Young told the people it was cheaper to feed than to fight the Indians, so one could often see a fat animal tied up ready to kill and give to them. George says "I well remember Chief Alma. He was friendly with us, he and some of his tribe used to come around and sing and dance for biscuits. I would get in the bunch and sing and dance with them. This seemed to please them very much. Some of the Chief's family were buried in the Smithfield Cemetery, and every evening they would wail and mourn, till you could hear them a long distance."

George's father had a small farm, and when George and his brother were small their father would go to the field with them to start them to work, then he would return home to do his shop work. George's brother would hold the plow while George drove the oxen. His father also bought a few sheep. His mother carded and spun the wool and dyed the yarn for stockings and cloth. There were neighbor women who would spin and in this way they obtained their cloth for the clothing the mother made by hand. George was almost grown before he had a ready made suit, or clothes of any kind, ready made. A few years after coming to Smithfield, George's father traded for a pair of ponies. They thought they were wealthy then. Sometimes his father would let the boys ride them on the "Fourth" or the "Twenty-fourth" celebrations. The Saints always celebrated these days and had enjoyable times. They usually held a May day celebration also, and would go up the canyons. George's school teacher was Aquilla Noble. Brother Noble was also Superintendent of the Sunday School, and Choir leader. Once a week choir practice was held and every Wednesday night Sunday school singing practice was held. George attended both, and thought a great deal of Brother Noble. George also played a Bass Violin the first Orchestra for many years in Smithfield. He and John Owens started the first Brass Band in Smithfield and both played in it.

Another thing that was enjoyed was the visits of President Brigham Young and his company. The children (George among them) would all be out in their best clothes to meet the President as he and his party entered Smithfield. Sometimes an arch was formed for the President and party to pass under and the children gathered all the flowers they could find to scatter along the way. George was ordained a teacher and attended the classes held together with the rest of the lesser priesthood, with Martin Harris Jr.,

(son of Martin Harris, the witness of the book of Mormon) in charge of the class. George was ordained an Elder in October 1875, and received his endowments October 18, 1875 at the Salt Lake Endowment House. He married Elizabeth Owens, April 17, 1876 at the Endowment House at Salt Lake City. They lived in Smithfield some years. He was called to act as ward teacher with Robert A. Bain, afterward he was appointed to work with Peter Nielsen, with whom he labored until he moved away to Worm Creek, Idaho (then a branch of Preston ward - later called Glendale) in October 1887. Here he was appointed to act as assistant Sunday school superintendant, with William A. Wagstaff as Superintendant. George was ordained a High Priest at Oxford, Idaho October 22, 1893 and was set apart as councilor to Bishop Austin T. Merrill of Glendale, Idaho until the Bishop's death. June 6, 1898 George and family moved to the Teton Basin, Fremont County, Idaho. June 6, 1898 he was called to act as first counselor to Bishop Robert G. Meikle of the Leigh Ward, Fremont Stake, Idaho. He was also an alternate member of the High Counsel for a short time until he was advanced to be a Regular member of the High Counsel. He held this position until he moved to Canada in March 1910. The family lived in Cardston, Canada till July 1910 when they moved twenty miles west of Cardston, to Hill Spring ward. George was ward teacher until they moved back to Cardston in January 15, 1917. At Cardston he worked on the Temple until it was finished ready for painting. He was caretaker of the Temple and the Tabernacle for some time. He was ward teacher in the Cardston first ward. He moved his family from Canada to La Grande, Oregon, October 1923, where they now live. He is a ward teacher in the La Grande second ward.

ELIZABETH OWENS HENDRICKSON.

By- Mary O. T. Pratt.

Elizabeth Owens Hendrickson daughter of William Owens, and Elizabeth Roberts, was born February 9, 1859, at Salt Lake City, Utah. She was blessed by Dr. Wm. Hovey, Jan. 5, 1860 at Salt Lake City. Re-Baptized July 25, 1875 by John Flowman Sr., of Smithfield, as there was no account kept of her first baptism. Confirmed about the same time. She was married to George Washington Hendrickson in the Endowment House at Salt Lake City, and also received her Endowments there April 17, 1876. She resided in Smithfield until Oct. 1887, she moved to Worm Creek, Idaho (a branch of the Preston Ward. It was later organized into the Glendale ward). Elizabeth was called to act as secretary in the Relief Society, also as teacher in Sunday school. She held these positions until they moved to Canada in March 1910. She lived in Cardston until July 1910 when she moved twenty miles west to Hill Spring. Here she was called to act as treasurer in the Relief Society. She received a Patriarchal Blessing July 14, 1911 at the hands of Patriarch Henry L. Hinnman, at Cardston, Alberta, Canada.

The family moved back to Cardston in Jan. 1917. She was then called to act as Relief Society visiting teacher in the first ward there. They then moved to LeGrande Oregon in October 1923. LeGrande was one ward when she moved there, but they held Relief Society, Sunday school, Primary, and Religion class meetings on the north side of the railroad as it was too far for the women and children to go, and not safe for the children to cross the track. Soon after they came, however, the ward was divided. The north side of the town is the second ward and the south side is the first ward. Elizabeth and her husband now live in the second ward. She is the mother of thirteen children, viz: George Samuel, Cornelious Hugh, Charlotte, Mary Serena, Chloe, Lulu, William, Elmo, Ethel Elizabeth, Nicholas, Joseph Smith, Margaret and Octavious. Six of whom are still living.

GEORGE SAMUEL HENDRICKSON.

By- Mary O. T. Pratt.

George Samuel Hendrickson son of George W. Hendrickson and Elizabeth Owens, was born December 23, 1877, at Smithfield, Cache County Utah. He was blessed Feb. 7, 1878 at Smithfield, Cache County Utah by Lyman O. Littlefield; baptized by George Hinde, Dec. 28, 1885 at Smithfield, and confirmed by Robert Meikle, Jan. 7, 1886, at Smithfield, Utah. He died from an accident being thrown from a horse at Worm Creek, Idaho, June 17, 1888, and was buried in the Smithfield Cemetery. He was ordained an Elder and had his endowments Feb. 20, 1889, George W. Hendrickson as Proxy.

CORNELIUS HUGH HENDRICKSON.

By- Mary O. T. Pratt.

Cornelius Hugh Hendrickson son of George W. Hendrickson and Elizabeth Owens, was born Jan. 2, 1880 at Smithfield, Cache County, Utah. He was blessed by Andrew A. Anderson March 4, 1880, at Smithfield. He was baptized by Geo. W. Hendrickson, June 7, 1888 at Worm Creek, (now Glendale) Idaho, and confirmed by Andrew Mortensen June 7, 1888 at the same place. He was ordained a Priest, by Ezekiel Hopkins, Aug. 7, 1898 at Leigh, Idaho, and ordained an Elder by Halsey D. Fullmer, May 26, 1906 at Clawson, Idaho. He filled a mission to the Central States; leaving Salt Lake City June 6, 1906 and returning July 24, 1908, filling an honorable mission. He received his endowments June 6, 1906. Hugh was married to Erma Perry, Feb. 2, 1910 in the Logan Temple, after which he moved to Canada, in March 1910. He moved from there to LaGrande, Oregon.

ERMA PERRY HENDRICKSON.

By- Mary O. T. Pratt.

Erma Perry Hendrickson, daughter of Lewis Rosalvo Perry, and Cornelia Dolley Whiting, was born April 29, 1878 in Mapleton, Utah. She was blessed in 1878; She was baptized and confirmed a member of the Mormon church. She was married to Cornelius Hugh Hendrickson, Feb. 2, 1910 in the Logan Temple.

ETHEL HENDRICKSON.

By- Mary O. T. Pratt.

Ethel Hendrickson, adopted daughter of C. Hugh Hendrickson, and Erma Perry, was born Oct. 11, 1913 at Calgary, Alberta, Canada. She was blessed May 24, 1914 by Josiah Orr, of Orton, Alberta, Canada. She was baptized by M. Clark Webb, Nov. 6, 1921 and confirmed by Charles J. Black, Nov. 6, 1921, at LaGrande, Oregon.

LEWIS R. HENDRICKSON.

By- Mary O. T. Pratt.

Lewis R. Hendrickson, adopted son of C. Hugh Hendrickson, and Erma Perry, was born Nov. 12, 1917, at Calgary, Alberta, Canada. He was blessed Dec. 8, 1918 by George W. Hendrickson, at Cardston, Canada; was baptized by M. Clark Webb Dec. 6, 1925 at LaGrande, Oregon, and confirmed a member of the Mormon Church.

BETTY JUNE HENDRICKSON.

By- Mary O. T. Pratt.

Betty June Hendrickson, adopted daughter of C. Hugh Hendrickson, and Erma Perry, was born Aug. 27, 1924 at Portland, Oregon. She was blessed by Edwin A. Killpack, Jan. 4, 1925 at LaGrande, Oregon.

CHARLOTTE HENDRICKSON.

By- Mary O. T. Pratt.

Charlotte Hendrickson, daughter of George W. Hendrickson, and Elizabeth Owens, was born Sept. 14, 1881 at Smithfield Cache County, Utah; blessed Nov. 2, 1881, by Sidney Weeks. She died Oct. 9, 1882 at Smithfield, Utah.

IRA LEROY JACKSON.

By- Mary O. T. Pratt.

Ira Leroy Jackson, son of Samuel George Jackson, and Ella Elizabeth Samuelson, was born, Aug. 9, 1880, at Beaver, Utah. He was baptized June 18, 1889 by C. P. Anderson, and confirmed June 18, 1889 by Neils C. Jenson. He was ordained an Elder May 24, 1909 at Clawson, Idaho, by George W. Hendrickson. He filled an honorable six months mission to Winnipeg, Canada in 1926-27. He married Mary Serena Hendrickson, June 16, 1906, they were sealed June 16-1909 at the Logan Temple.

MARY SERENA HENDRICKSON JACKSON.

By- Mary O. T. Pratt.

Mary Serena Hendrickson Jackson daughter of Geo. W. Hendrickson, was born Jan. 28, 1883, at Smithfield, Utah. She was blessed April 5, 1883 by Thomas Mather, and baptized Aug. 9, 1891, by Austin T. Merrill, and confirmed by John Larson, Aug. 9, 1891, by John Larson, at Glendale, Idaho. She was married July 11, 1906 to Ira LeRoy Jackson, at Clawson, Idaho. June 16, 1909 she received her endowments at the Temple at Logan, Utah, and was then sealed to her husband that day.

IRA ELROY JACKSON.

By- Mary O. T. Pratt.

Ira Elroy Jackson, son of Ira LeRoy Jackson, and M. Serena Hendrickson, was born May 21, 1907, at Clawson, Idaho; was blessed July 7, 1907, by Halsey Dean Fullmer, at Clawson. He was baptized June 12, 1915, by Samuel A. Jackson, and confirmed June 13, 1915 by Geo. W. Hendrickson, at Hill Spring, Canada. He was ordained a deacon, by Bishop F. P. Fisher, Jan. 26, 1920; and a Teacher by Sydney B. Smith, Jan. 15, 1923.

AFTON ELIZABETH JACKSON.

By- Mary O. T. Pratt.

Afton Elizabeth Jackson, daughter of Ira LeRoy Jackson, and M. Serena Hendrickson, was born Jan. 30, 1909 at Clawson, Idaho. She was blessed by Daniel H. Hopkins, March 7, 1909; baptized June 3, 1919 by Sydney J. Tanner, and confirmed the same day by Ira L. Jackson. She received her Patriarchal blessing Dec. 26, 1925 by the hands of Franklin Pierce Fisher, Patriarch of Hill Spring, Alberta Canada.

OWEN H. JACKSON.

By- Mary O. T. Pratt.

Owen H. Jackson, son of Ira LeRoy Jackson, and M. Serena Hendrickson, was born Aug. 1, 1910 at Cardston, Alberta, Canada. He was blessed by Thomas Davis, Oct. 9, 1910 at Hill Spring, Canada; baptized by John Peterson, Aug. 1, 1918, and confirmed by Bishop Franklin Peirce Fisher, Aug. 5, 1918 at Hill Spring. He was ordained a Deacon by John Peterson, Oct. 26, 1922.

JOSEPH GEORGE JACKSON.

By- Mary O. T. Pratt.

Joseph George Jackson, son of Ira L. Jackson, and M. Serena Hendrickson, was born April 20, 1913, at Hill Spring, Alberta, Canada. He was blessed by G. W. Hendrickson, July 7, 1913, at Hill Spring; baptized by Wallace Hurd, June 5, 1921, and confirmed by Harry D. Grow, June 5, 1921, at Hill Spring. He was ordained a Deacon by Heber S. Harker, July 5, 1925.

HALSEY DEAN JACKSON.

By- Mary O. T. Pratt.

Halsey Dean Jackson, son of Ira L. Jackson, and M. Serena Hendrickson, was born Dec. 13, 1914, at Hill Spring Alberta, Canada. He was blessed by William E. French, March 7, 1915 at Hill Spring. He died Sept. 23, 1915 at Hill Spring, Canada.

Uaza Jackson.

By- Mary O. T. Pratt.

Uaza Jackson daughter of Ira L. Jackson, and M. Serena Hendrickson, was born Jan. 26, 1917, at Hill Spring, Alberta Canada. Blessed by Joseph S. Tanner, March 4, 1917. Baptized in Cardston Temple, by James C. Thompson and confirmed by V. I. Stewart, July 9, 1925.

ALTON FRANKLIN JACKSON.

By- Mary O. T. Pratt.

Alton Franklin Jackson, son of Ira L. Jackson, and M. Serena, Hendrickson, was born Dec. 1, 1918 at Hill Spring, Alberta, Canada. He was blessed by Thomas Davis, Feb. 2, 1919.

LLOYD H. JACKSON.

By- Mary O. T. Pratt.

Lloyd H. Jackson, son of Ira L. Jackson and M. Serena Hendrickson, was born Sept. 14, 1921 at Cardston, Alberta Canada. He was blessed by Thomas Davis, Dec. 4, 1921, at Hill Spring, Canada.

SAMUEL ALONZO JACKSON.

By- Mary O. T. Pratt.

Samuel Alonzo Jackson, son of George Samuel Jackson, and Ella Elizabeth Samuelson, was born April 27, 1879, at Beaver, Utah. He was blessed in 1879. He was baptized by C. P. Anderson, June 18, 1893, and confirmed by Neils Peter Miller, June 18, 1893, at Castle Dale, Utah. He was ordained an elder by J. A. Walton, April 24, 1909, at Driggs, Idaho. He was married to Chloe Hendrickson, Sept. 12, 1905, by Bishop H. D. Fullmer, at Clawson, Idaho. June 16, 1909 he went to the Logan Temple and received his endowments and had his wife sealed to him.

CHLOE HENDRICKSON JACKSON.

By- Mary O. T. Pratt.

Chloe Hendrickson Jackson, daughter of George W. Hendrickson, and Elizabeth Owens was born May 25, 1885 at Smithfield, Utah. She was blessed Aug. 6, 1885 by Thomas Mather; and baptized June 1, 1893 by Lars C. Larsen, and confirmed by Mathias F. Cowley, at Worm Creek, Idaho, June 1, 1893. She was married Sept. 12, 1905 to Samuel A. Jackson, at Clawson, Idaho. She went to the Logan Temple and received her endowments and was sealed to her husband June 16, 1909. She died at the Cardston Hospital, Oct. 11, 1923 in confinement. She was buried at Hill Spring, Canada.

MYRON ALONZO JACKSON.

By- Mary O. T. Pratt.

Myron Alonzo Jackson, son of Samuel Alonzo Jackson, and Chloe Hendrickson, was born Dec. 19, 1906, at Clawson, Idaho. He was blessed by Geo. W. Hendrickson, Feb. 3, 1907 at Clawson. He was baptized by Claud Garanger, June 6, 1915 at Hill Spring, Alberta Canada; and confirmed by Samuel A. Jackson, June 6, 1915. He was ordained a Deacon Feb. 9, 1919; also a Teacher, later he was ordained an Elder in 1927. He left Salt Lake City, to fill a mission to North Dakota, March 25, 1927.

WANDA ELIZABETH JACKSON.

By- Mary O. T. Pratt.

Wanda Elizabeth Jackson, daughter of Sam'l. Alonzo. Jackson, and Chloe Hendrickson, was born Jan. 26, 1909 at Clawson, Idaho. She was blessed by Geo. W. Hendrickson, March 8, 1909, at Clawson; baptized by Jos. S. Tanner, June 3, 1917, and confirmed by Samuel A. Jackson, June 3, 1917, at Hill Spring, Canada. She received a Patriarchal blessing Dec. 26, 1925, by Franklin P. Fisher, at Hill Spring Canada.

RALPH WILLIAM JACKSON.

By- Mary O. T. Pratt.

Ralph William Jackson, son of Sam'l. Alonzo Jackson, and Chloe Hendrickson, was born Jan. 15, 1911, at Hill Spring, Alberta, Canada. He was blessed by Geo. W. Hendrickson, Feb. 5, 1911. He died Jan. 18, 1914 at Hill Spring, Canada.

HAZEL MAY JACKSON.

By- Mary O. T. Pratt.

Hazel May Jackson, daughter of Sam'l Alonzo Jackson, and Chloe Hendrickson, was born Aug. 6, 1913, at Hill Spring, Alberta Canada. She was blessed by Geo. W. Hendrickson, Sept. 7, 1913. She was baptized by Benj. B. Andrews, May 6, 1923, and confirmed by Benj. B. Andrews, May 6, 1923 at Hill Spring Canada.

ELLWOOD JOHN JACKSON.

By- Mary O. T. Pratt.

Ellwood John Jackson, son of Sam. A. Jackson, and Chloe Hendrickson, was born Jan. 20, 1916, at Hill Spring, Alberta, Canada. He was blessed by Samuel A. Jackson, March 5, 1916, at Hill Spring; baptized by Orrin Fisher, July 6, 1924, and confirmed by William C. Smith, July 6, 1924, at Hill Spring.

WANDELL H. JACKSON.

By- Mary O. T. Pratt.

Wandell H. Jackson, son of Sam. A. Jackson, and Chloe Hendrickson, was born Feb. 4, 1919 at Hill Spring, Alberta, Canada. He was blessed by Bishop F. P. Fisher, May 10, 1919, at Hill Spring. He died at Cardston Hospital Oct 11, 1923, and buried at Hill Spring, Canada.

LULU HENDRICKSON.

By- Mary O. T. Pratt.

Lulu Hendrickson daughter of Geo. W. Hendrickson, and Elizabeth Owens, was born May 7, 1887 at Smithfield, Utah. Blessed by Robert Meikle, July 7, 1887. She died Aug. 9, 1887, at Smithfield, Cache County, Utah.

WILLIAM HENDRICKSON.

By- Mary O. T. Pratt.

William Hendrickson, son of Geo. W. Hendrickson, and Elizabeth Owens, was born June 27, 1888, at Worm Creek, Idaho. He was blessed by Andrew Mortenson Sr., Aug. 2, 1888; baptized by William A. Wagstaff, July 2, 1896, and confirmed by Bishop Lars. C. Larsen, July 2, 1896, at Worm Creek, now Glendale, Idaho. He was ordained a Deacon A Priest by Halsey D. Fullmer, April 22, 1909, at Clawson, Idaho. He married Alverette Shaffer, March 21-1912 at Cardston, Canada.

ALVERETTE SHAFFER HENDRICKSON.

By- Mary O. T. Pratt.

Alverette Shaffer Hendrickson, daughter of Joseph and Helen Weaver Shaffer, was born April 21, 1888, at Montpelier, Bear Lake County, Idaho. She was blessed and was baptized and confirmed a member of the Mormon church. She was married to William Hendrickson, March 21, 1912 at Cardston, Canada.

RAY SHAFFER HENDRICKSON.

By- Mary O. T. Pratt.

Ray Shaffer Hendrickson, son of William Hendrickson, and Alveretta Shaffer, was born June 23, 1913 at Magrath, Alberta, Canada. He was blessed by Geo. W. Hendrickson, July 25, 1913 at Hill Spring, Canada.

REED WILLIAM HENDRICKSON.

By- Mary O. T. Pratt.

Reed William Hendrickson, son of William Hendrickson, and Alveretta Shaffer, was born Feb. 10, 1915, at Magrath, Alberta, Canada. He was blessed by A. M. Merkley, March 7, 1915 at Magrath. He died March 10, 1915, at Magrath, Alberta Canada.

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HELEN HENDRICKSON.

By- Mary O. T. Pratt.

Helen Hendrickson, daughter of William Hendrickson, and Alverette Shaffer, was born March 12, 1916 at Hill Spring, Alberta, Canada. She was blessed by Elmo Hendrickson, Apr. 8, 1916 at Hill Spring; baptized by Edwin Fullmer, May 4, 1925, and confirmed by George A. Bean, May 4, 1925, at LaGrande, Oregon.

GRANT HENDRICKSON.

By- Mary O. T. Pratt.

Grant Hendrickson, son of William Hendrickson, and Alverette Shaffer, was born Jan. 7, 1918, at Hill Spring, Alberta, Canada. He was blessed in 1918.

ELIZABETH HENDRICKSON.

By- Mary O. T. Pratt.

Elizabeth Hendrickson, daughter of William Hendrickson, and Alverette Shaffer, was born Jan. 21, 1921, at MaGrath, Alberta, Canada. She was blessed in 1921.

MAYDA ELAYNE HENDRICKSON.

By- Mary O. T. Pratt.

Mayda Elayne Hendrickson, daughter of William Hendrickson, and Alverette Shaffer, was born March 23, 1923, at MaGrath, Canada. Blessed by Geo. W. Hendrickson, June 30, 1923, at MaGrath.

MARY ELLEN HENDRICKSON.

By- Mary O. T. Pratt.

Mary Ellen Hendrickson, daughter of William Hendrickson, and Alverette Shaffer, was born June 19, 1925 at LaGrande Oregon, blessed by Geo. W. Hendrickson, April 4, 1926, at LaGrande, Oregon.

ELMO HENDRICKSON.

By- Mary O. T. Pratt.

Elmo Hendrickson, son of Geo. W. Hendrickson, and Elizabeth Owens, was born Jan. 7, 1891 at Glendale, Idaho. He was blessed by Bishop Austin T. Merrill March 5, 1891, at Glendale, Idaho (formerly Worm Creek); baptized by Robert G. Meikle, June 3, 1899, and confirmed by Geo. W. Hendrickson, June 4, 1899, at Leigh, Idaho. He was ordained a deacon by Edlef B. Edlefson, Feb. 9, 1903; a Teacher by H. D. Fullmer, Apr. 26, 1909, at Clawson, Idaho; and an Elder, by F. P. Fisher, May 2, 1914 at Hill Spring, Alberta Canada. He received a Patriarchal blessing May 8, 1916 at Cardston, by Henry L. Hinmuan. He went on a mission to the Eastern States, laboring in Pennsylvania. He received his endowments at the Salt Lake Temple, April 13, 1914. In Feb. 1916 he contracted Pneumonia, and was very ill, for weeks. April 1, 1916, he was released to come home, not being able to work. He arrived home Apr. 6, 1916. Elmo was married May 10, 1916 to Annie Jehzell Merrill, at Cardston. They were sealed in the Cardston Temple, March 22, 1924, by E. J. Wood.

ANNIE JEHzELL MERRILL HENDRICKSON.

By- Mary O. T. Pratt.

Annie Jehzell Merrill Hendrickson, daughter of John Booth Merrill, and Isabelle Elizabeth Givv, was born Oct. 18, 1894, at Lehi, Utah. She was baptized Nov. 2, 1902 by Zebulen W. Jacobs, and confirmed by George Naylor, Nov. 2, 1902. She married Elmo Hendrickson, May 10, 1916. She received endowments in Cardston Temple and was sealed to Elmo, March 22, 1924.

JOHN LYMAN HENDRICKSON,

By- Mary O. T. Pratt.

John Lyman Hendrickson, son of Elmo Hendrickson, and Annie J. Merrill, was born April 13, 1917, at Cardston, Alberta Canada; blessed June 3, 1917 by John B. Merrill; and was baptized July 9, 1925 by James C. Thompson, and confirmed July 9, 1925 by Vincent I. Stewart in the Cardston Temple.

ELIZABETH MERRILL HENDRICKSON.

By- Mary O. T. Pratt.

Elizabeth Merrill Hendrickson, daughter of Elmo Hendrickson, and Annie J. Merrill, was born Dec. 29, 1918 in Hill Spring, Alberta, Canada. She was blessed March 15, 1919, by Elmo Hendrickson, at Hill Spring.

JEAN MERRILL HENDRICKSON.

By- Mary O. T. Pratt.

Jean Merrill Hendrickson, daughter of Elmo Hendrickson, and Annie J. Merrill, was born Feb. 18, 1920 and was blessed May 23, 1920 by Elmo Hendrickson, at Hill Spring, Canada.

JOYCE MERRILL HENDRICKSON.

Joyce Merrill Hendrickson, daughter of Elmo Hendrickson, and Annie J. Merrill, was born Sept. 12, 1921, and blessed Nov. 14, 1921, by Elmo Hendrickson, at Hill Spring, Alberta, Canada.

GEORGE ELMO HENDRICKSON.

By- Mary O. T. Pratt.

George Elmo Hendrickson, son of Elmo Hendrickson, and Annie J. Merrill, was born Dec. 30, 1924, and blessed March 29, 1925, by Elmo Hendrickson, at Hill Spring Alberta, Canada.

ETHEL ELIZABETH HENDRICKSON.

By- Mary O. T. Pratt.

Ethel Elizabeth Hendrickson, daughter of Geo. W. Hendrickson, and Elizabeth Owens, was born Aug. 17, 1893, at Glendale, Idaho, and was blessed by Austin T. Merrill Sept. 17, 1893. She was baptized by Geo. W. Hendrickson, Aug. 17, 1901, and confirmed by Ezekiel Hopkins Sept. 3, 1901, at Clawson, Fremont Co., Idaho. She died at Clawson, Idaho, February, 9, 1904, of Diphtheria. Elizabeth Owens Hendrickson received endowments for and in behalf of Ethel Elizabeth Hendrickson Feb. 2, 1910, at the Logan Temple.

NICHOLAS HENDRICKSON.

By- Mary O. T. Pratt.

Nicholas Hendrickson, son of Geo. W. Hendrickson, and Elizabeth Owens, was born July 17, 1896, at Glendale, Idaho. He was blessed by Bishop Lars C. Larsen, Sept. 3, 1896. He died at Smithfield, Cache County, Utah, Jan. 6, 1897, and was buried there.

JOSEPH SMITH HENDRICKSON.

By- Mary O. T. Pratt.

Joseph Smith Hendrickson, son of Geo. W. Hendrickson, and Elizabeth Owens, was born Feb. 13, 1898, at Glendale, Idaho; was blessed by Francis M. Smart (?) April 3, 1898, baptized by Arthur Jarman, June 2, 1906, at Leigh, Idaho, and confirmed by Henry C. Lamaroux, June 3, 1906 at Leigh, Idaho. He was ordained a Deacon by Wm. G. Hopkins, Feb. 20, 1910, at Clawson, Idaho, a Teacher by Carl B. Tanner, Dec. 21, 1913 at Hill Spring, Canada. He married Jenevia Levitt, Oct. 14, 1918 at Cardston Canada. President Thomas Duce Performed the ceremony. He now lives at Oregon.

JENEVIA LEVITT HENDRICKSON.

By- Mary O. T. Pratt.

Jenevia Levitt Hendrickson, daughter of James Levitt and Francette Cantwell, was born April 15, 1900, at Beazer, Alberta Canada. She was blessed in 1900 and was baptized and confirmed a member of the Mormon church. She was married to Joseph Smith Hendrickson, December 31, 1913 at Cardston, Canada.

ETHEL LARUE, HENDRICKSON.

By- Mary O. T. Pratt.

Ethel LaRue Hendrickson, daughter of Joseph Smith Hendrickson, and Jenevia Levitt, was born July 1, 1919 at Cardston, Alberta, Canada; blessed by Pres. Edward J. Wood, Sept. 7, 1919. She died March 10, 1920, at Cardston, Alberta Canada.

JENEVIA LORAIN HENDRICKSON.

By- Mary O. T. Pratt.

Jenevia Loraine Hendrickson, daughter of J. Smith Hendrickson, and Jenevia Levitt, was born July 7, 1920, at Imbler, Union Co., Ore; was blessed by Hans Westenschow, Sept. 1, 1920, at Imbler, Ore.

JOSEPHINE HENDRICKSON.

By- Mary O. T. Pratt.

Josephine Hendrickson, daughter of J. Smith Hendrickson, and Jenevia Leavitt, was born July 7, 1924 at LeGrande, Oregon; was blessed by Charles J. Black, Nov. 2, 1924 at LeGrande, Union County, Oregon.

MARGARET HENDRICKSON.

By- Mary O. T. Pratt.

Margaret Hendrickson, daughter of Geo. W. Hendrickson, and Elizabeth Owens, was born Dec. 22, 1900, at Leigh, Idaho; was blessed by Bishop Robert G. Meikle, Feb. 3, 1901. She died Feb. 17, 1901, at Leigh and buried there.

OCTAVIUS HENDRICKSON.

By- Mary O. T. Pratt.

Octavius Hendrickson, son of Geo. W. Hendrickson, and Elizabeth Owens, was born April 25, 1902, at Clawson, Idaho; blessed by Robert G. Meikle, July 6, 1902, at Clawson. He was baptized by Adam Gedleman, May 1, 1910, and confirmed by Joseph Y. Card, May 1, 1910, at Cardston. He was ordained a Deacon by Walter H. Caldwell, May 13, 1914, at Hill Spring; a teacher by Charles W. Burt, Feb. 25, 1917, at Cardston; While living at Cardston, Canada Octavius worked in a bank there. Since moving to LaGrande, Oregon, he has been working in a garage.

WILLIAM OWENS,

By-Mary O. T. Pratt.

William Owens, son of William Owens and Elizabeth Roberts, was born July 4th 1860 in the Sixteenth Ward of Salt Lake City. He was baptized by William A. Noble, July 18, 1875 at Smithfield, Utah. He was ordained an Elder by Bishop Moroni W. Pratt at Fairview, Idaho, April 18, 1897. He married Etta Nelson, April 21, 1897, in the Logan Temple. Apostle Marriner W. Merrill performed the ceremony. Afterward they lived at Fairview, Idaho, on their homestead. He was then ordained a High Priest by James Bodily, March 29, 1913. He was President of Y. M. M. I. A. for a number of years. He was an active member of the Ward and Stake Choirs, and was also a Ward Teacher. While living at this place, two children, were born. Serena, January 25, 1898, and Eldred Nelson (Feb. 23, 1904). He then moved to Preston Third ward where third child Etta Berniece was born, (March 23, 1906).

They resided there for about one year and their crops being a failure they moved back to Fairview. Here two more children were born, Gladys Beata (Jan. 11, 1908) and Wanda (Jan. 11, 1910). He then moved the family to Preston, Idaho Second Ward where three boys were born - William Morgan (Feb. 8, 1912) Richard (May, 23, 1914) and Charles (August 1, 1916). Here he spent the remainder of his life. His life's occupation was farming. He died August 14, 1917 of dropsy at the age of fifty-seven years. At the time of his death his home was under mortgage but he had money out on interest to meet this obligation and also some money toward building a new home for his family.

ETTA (NELSON) OWENS.

By- Mary O. T. Pratt.

Etta (Nelson) Owens, was born May 8, 1877 at Grantsville, Tooele County, Utah. She was the daughter of Anders Nelson and Beata (Turoson) Nelson. She was blessed by her father, Anders Nelson, July 8, 1877. She was baptized by Alma H. Hale, Aug. 23, 1885, and confirmed by William Jefferies Aug. 24, 1885. She was married to William Owens April 21, 1897 in the Logan Temple by Apostle Marriner W. Merrill. She is the mother of eight children, four boys and four girls. She has been an active member of the Relief Society, being a teacher, and also a counselor, and has spent much time with the sick helping them whenever they are in need. She is one of the burial committee and was called to help wash and anoint the sick. She is also a member of the Ward Genealogical Committee. She was left a widow with eight children, the eldest being nineteen at the time of her husband's death. But she has put them through the grade school and two of them through high school so far. She finished paying for the home she was living in, and moved closer to town for the convenience of her children. Here she lived for four years when she lost her oldest son, Eldred Nelson, who was just old enough to take part of the responsibility in the home. She now resides at the same place with her remaining children, and is the grandmother of two children. Owen Snyder Jr., and Etta LaRue Snyder.

JOSEPH MELVIN SNYDER.

By- Mary O. T. Pratt.

Joseph Melvin Snyder, son of Chester Moses Snyder and Isabel Stewart, born the 15th day of March 1901, in Bedford Wyoming. He was baptized by John U. Moser the 2nd day of July 1909. Confirmed by Samuel Merritt. Ordained to the office of a Teacher by bishop John Flickiger the 3rd day of January 1917. Ordained to the office of an Elder by Bishop James H. Corbridge the 17th day of December 1923. He married Serena Owens the 16th day of January 1924 in the Logan Temple, John E. Carlisle performed the ceremony. He has been responsive and active to the different callings of the Priesthood. He worked in the Sunday School as a teacher of the first intermediate for two years 1924-5. He was a member of the Standards Committee of the Y. M. M. I. A. of the Sixth Ward of Preston Franklin Stake of Zion. He is now working as a Ward teacher, and a Sunday School teacher of the first intermediate department (1927).

He commenced and completed the grade school at Bedford Wyoming and graduated May 1916. His father died when he was five years old so he left school early in life to earn money for the keep of the family. There were 12 children in the family. They lived in Bedford Wyoming until Melvin was 18 years of age (1919). He then moved to Montpelier, Idaho. About 1921 he came to Preston, Idaho where he met his wife and is residing on a farm enjoying a farmer's life. He is a well respected member of the Preston Sixth Ward (1927).

SERENA OWENS SNYDER.

By- Mary O. T. Pratt.

Serena Owens Snyder, daughter of William Owens, and Etta Nelson, was born January 25, 1898, at Fairview, Idaho. She was blessed by Moroni T. Pratt, March 1898 in Fairview ward. Baptized by William Hawkes Sr., June 30, 1906 and confirmed by Joseph B. Roper July 1, 1906 in the Preston Third ward. Her schooling began at Fairview, where she finished five grades.

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SERENA OWENS SNYDER.

By- Mary O. T. Pratt.

Serena Owens Snyder, daughter of William Owens, and Etta Nelson, was born January 25, 1898, at Fairview, Idaho. She was blessed by Moroni W. Pratt, March 1898 in Fairview ward. Baptized by William Hawkes Sr., June 30, 1906 and confirmed by Joseph B. Roper July 1, 1906 in the Preston Third Ward. Her schooling began at Fairview, where she finished five grades. The family then moved to Preston where she completed her eighth grade work. She received a patriarchal blessing from Patriarch Wm. M. Daines, of the Franklin Stake, at Preston, Idaho. She was set apart as a teacher of the Kindergarten department of the Sunday school in the Second Ward of Preston and as a teacher in the Primary and a bee-keeper in the Sixth Ward after they had divided the wards, leaving her mother's family in this ward. She was married to Joseph Melvin Snyder at the Logan Temple, by John E. Carlisle on Jan. 19, 1924. At this writing (1927) she is the mother of two children, Owen Jr., born April 17, 1925, and Larue, born Jan. 3, 1927. She was set apart as a Secretary of Relief Society of Preston Sixth Ward after her marriage and she is now acting as Relief Society teacher there.

OWEN SNYDER.

By- Mary O. T. Pratt.

Owen Snyder, Son of Joseph Melvin Snyder, and Serena Owens, was born April 17, 1925 at Preston, Idaho. He was blessed by Nathan J. Barlow, June 7, 1925.

ETTA LARUE SNYDER.

By- Mary O. T. Pratt.

Etta LaRue Snyder daughter of Joseph Melvin Snyder, and Serena Owens, was born Jan 3, 1927 at Preston, Idaho. She was blessed by John Martin Shaffer, March 6, 1927.

ELDRED NELSON OWENS.

By- Mary O. T. Pratt.

Eldred Nelson Owens son of William Owens, and Etta Nelson, was born February 23, 1904 at Fairview, Idaho. He was baptized by John W. Corbridge, June 1, 1912, at Preston, Idaho. Confirmed June 2, 1912 by Harrison D. Maughan. He lived in Fairview until about six years of age, he then moved to Preston with the family, and here his schooling commenced in the Public School, September 1911. He always had poor health, when only four years old the Doctor wanted to operate on him for appendicitis, and he had tonsillitis a number of times. He graduated from the eighth grade in May 1919. Owing to his father's death a year before he did not go to school any more, but stayed with his mother and helped run the farm. He was ordained a deacon, Dec. 11, 1916; Teacher March 3, 1919 and a Priest Feb. 18, 1923. He was taken suddenly ill with appendicitis, was operated on at Preston Hospital, but Gangreen set in and he died, at the age of 22 years, Feb. 2, 1926. This was a severe blow to the family.

ETTA BERNICE OWENS.

By- Mary O. T. Pratt.

Etta Bernice Owens daughter of William Owens, and Etta Nelson, was born March 23, 1906, in the Third Ward of Preston, Idaho. She was blessed by Joseph Johnson, May 1906; baptized by Willis A. Smith, July 2, 1914; confirmed by Bishop Lorenzo Johnson, July 5, 1914. She attended school at Preston, graduating May 23, 1920. At fourteen years of age she was set apart as Kindergarten teacher in Sunday School. Then four years later she was advanced as a teacher of the first Intermediate class. When sixteen years of age she was set apart as play-leader and blue-bird teacher in the Primary. At eighteen she was set apart as a Standard worker for the Y.L.M.I.A. where she worked for a year. A year later she was set apart as chorister of the Y.L.M.I.A.

In the year 1927, she was set apart as a Recreation worker, where she is laboring at this writing (1927). She has taken part in many dramas since joining the M.I.A.

While she was a Bee-hive girl, the class went to Logan to the Temple and were baptized for the dead, she being baptized for twenty. Again in 1925, she went to the temple and was baptized for fifty dead, all of whom were of the Roberts family. She is a member of the Ward choir. After the new ward chapel was finished (1927) she was the first one to take charge of anything held there. It was a social held in honor of the overseer of the work.

GLADYS BEATA OWENS.

By- Mary O. T. Pratt.

Gladys Beata Owens, daughter of William Owens, and Etta Nelson, was born January 11, 1908, at Fairview, Idaho. She was blessed by Elder A. W. Larson, April 5, 1908; baptized by John W. Corbridge, February 2, 1916; and confirmed by Bishop Lorenzo Johnson, February 5, 1916. She obtained her schooling in the public schools of Preston, Idaho. She graduated from the eighth grade, September 27, 1922. Then she attended high school and graduated May 28, 1926. She has taken all the courses of study in the Seminary and has received a diploma. At present (1927) she is holding two offices in the Latter-Day Saint-Church. She was set apart as teacher of the Kindergarten in the Sunday school, and as assistant secretary in the Y.L.M.I.A. She has acted in these offices for three years. When she was ten years old she went to the Temple to be baptized for her health. Before being baptized, she was poor in flesh and health, but is now plump and strong. In the year 1926 she worked in the Society of Farmer's Equity as book-keeper.

WANDA OWENS.

By- Mary O. T. Pratt.

Wanda Owens, daughter of William Owens, and Etta Nelson, was born January 11, 1910 at Fairview, Idaho. She was blessed by Henry J. Bodily, March 6, 1910; baptized by John W. Corbridge, of Preston 2nd Ward June 1, 1918, and confirmed by Bishop James H Corbridge, June 2, 1918. She went to school in Preston, Idaho where she graduated from the eighth grade May 28, 1923. At this writing she has completed the first and second year of High School and is now studying courses in the third Year. She has studied New and Old Testament in the Seminary department. She is now taking Church History and Doctrine. Upon the completion of this subject she will graduate from the Seminary, having completed all three courses. In the year 1926, she was set apart as a teacher in the Primary department of the Sunday School in the Sixth Ward of Preston, Idaho.

WM. MORGAN OWENS.

By- Mary O. T. Pratt.

Wm. Morgan Owens, son of William Owens, and Etta Nelson, was born Feb. 8, 1912, at Preston, Idaho. He was blessed by Harrison D. Maughan, April 12, 1912; baptized by John W. Corbridge, July 3, 1920; and confirmed by Peter Whitehead, July 4, 1920, in the Preston Second Ward. He commenced school at the age of seven. He expects to graduate from the eighth grade this year (1927) then go on through High School. He was ordained a Deacon Jan. 18, 1925, by Nathan Barlow; a Teacher Jan. 30, 1927, by E. Ray Crockett, Preston Sixth Ward. He has joined the Scouts and thinks that is a very good organization for any boy to join.

RICHARD NELSON OWENS.

By- Mary O. T. Pratt.

Richard Nelson Owens, son of William Owens, and Etta Nelson, was born May 23, 1914, at Preston, Idaho. He was blessed by, Willis A. Smith July 5, 1914; baptized by Francis H. Lewis, Aug. 20, 1922; and confirmed by Lorenzo Johnson, Sept. 3, 1922. He is now attending school at Preston, Idaho., and is in the Sixth Grade. He was ordained a Deacon Jan. 23, 1927, by John M. Shaffer, Preston Sixth Ward.

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CHARLES OWENS.

By- Mary O. T. Pratt.

Charles Owens, son of William Owens, and Etta Nelson, was born August 1, 1916, at Preston, Idaho. He was blessed by Hugh S. Geddes, Sept. 10, 1916. He was baptized by Isaac P. Bright May 17, 1925, and confirmed by Charles A. Neuffer, May 17, 1925. At this writing (1927) he is attending school at Preston, Idaho, and is in the fifth grade.

JOHN OWENS.

By- Mary O. T. Pratt.

John Owens, son of William Owens, and Elizabeth Roberts, was born June 29, 1863 at Henefer Summit County Utah on the Ogden River. He held the office of Priest, but we have no record of his ordinations. He was a sober, religious, industrious boy and very apt in music. Musical instruments were scarce in those days but he had an accordion which he took great pleasure in playing. He could play any tune on it by ear, never having the privilege of any music lessons. He belonged to the first brass band organized at Smithfield, and when he died in Bear Lake of blood poison, Feb. 14, 1887, the band met his body at the station and conducted it to his mother's home. They played the next day at the funeral and the cemetery. The last time he was at home he told his mother that when he got married he would ask Mrs. Elizabeth Thompson for her daughter Loretta, who had died a few years before, to be sealed to him. He was then engaged and was trying to make a "marriage stake." His brother Wm. Owens was endowed for him April 22, 1897 and Sister Elizabeth Thompson was endowed for her daughter Loretta who was born May 12, 1865 at Richmond Utah, blessed June 25, 1865, by Jeremiah Hatch; baptized May 11, 1873 at Smithfield by Beth Langton and they were sealed together for eternity. His death was caused by Gangrene which set in both legs. One of his employers, Walter Hodge, said that aside from John being honest and upright, sober and intelligent, it was a pleasure to be in his company, and if one knew him they would love and respect him. He was buried at Smithfield, Utah.

THOMAS WILLIAM THOMPSON.

By- Mary O. T. Pratt.

Thomas William Thompson, son of Robert and Elizabeth Hillyard Thompson, was born Feb. 26, 1858 at Salt Lake City, Utah. He was baptized July 8, 1865, at Smithfield, Utah by Andrew A. Anderson; and confirmed July 8, 1866, by Evan M. Green. He was re-baptized at the time of the Great Reformation, July 18, 1875, by Wm. A. Noble and confirmed the same day by Daniel Collett.

In his early boyhood the family consisting of his father, Aunt Alice, (his father's first wife), his mother, Elizabeth; and some children were called to St. George, Utah. His father's health being very poor the family came to Smithfield to visit his Mother's brother and family (Thomas Hillyard). While there his father died and was buried at Smithfield. The family remained here, while the other wife and family remained at St. George. He was ordained a Priest December 7, 1875 by Preston R. Morehead; and an elder April 3rd, 1881, by George L. Farrell, a seventy, Jan 7, 1884, by W. W. Taylor. When he was a young man he followed the occupation of farming, and often worked on the threshing machine. At one time he caught his left hand in the thresher while feeding, and had to have it amputated about three inches below the elbow. After this accident, he attended the Brigham Young College in Logan, Utah, upon receiving a teacher's certificate he began to teach school. During his lifetime he taught school about ten years.

April 7th, 1881, he married Cordelia Thressa Ainscough, in the Endowment House, at Salt Lake City, Utah. Cordelia was born Oct. 27, 1862, at Smithfield, Utah. To this union were born three children; William Robert, Born May 12, 1882, died Nov. 13, 1885; Thressa Born March 13, 1884, died June 9, 1884; Mary Elizabeth, born June 12, 1885, died June 12, 1885. His wife Cordelia also died June 12th, 1885. He continued teaching school and in the year 1886-7 he attended the University of Utah; after which

he taught school for two years at Logan, Utah. While at the University he was a member of the Delta Phi Debating Society. On his return from school in the spring of 1887 he began to keep company with Mary Owens, daughter of William Owens and Elizabeth Roberts. On June 19th 1889, they were married in the Logan Temple by Marriner W. Merrill. Following his marriage he decided to stay at home and have a rest, as he was quite well to do financially.

Some time in February 1890, he was told to prepare for a mission. He sold his horses, wagon, buggy, sleigh etc., ready to go. About the last of Feb. he was taken very ill with an attack of influenza, which settled in his left ear. About April, being some better, though far from well, not having received his call to go on a mission, he felt that he must get a wagon, harness and other equipment and go to work. He went to Logan and bought them, and on returning he was caught in a terrible blizzard. In this storm he took cold and upon reaching home he went to bed and never recovered from this sickness. He died May 12, 1890 at Smithfield, of Paralysis. He was always cheerful and helpful. His judgments were always just and honorable, and he lived a good useful life.

MARY OWENS, THOMPSON PRATT.

By- Esther P. Clark.

Mary Owens Thompson Pratt, daughter of William Owens, and Elizabeth Roberts, was born March 7, 1866, at Henefer, Summit Co., Utah. She was blessed at Croyden, Utah, at the same time her two younger sisters, Charlotte and Hannah were blessed. Her mother could not get clothes to take them to meeting before this time. They had always called her Mary, but intended to name her Mary Jane. She made such a fuss about her name at the meeting that they were glad to name her just Mary. Her mother's family lived at Henefer, and Croyden, Utah eight or nine years, when they moved to Salt Lake City in 1876, Mary was then about five years old. The family then moved to Smithfield about 1873. Mary was baptized at Smithfield, July 18, 1875 by Preston T. Morehead and confirmed, July 18, 1875 by Samuel Roskelly.

Mary spent her girlhood in Smithfield and the first schools she attended were in the homes of Jane Coleman, Mrs. Ainscough, and Elizabeth Morehead Merrill. One winter she had no shoes so her brother's took her to school on a hand sleigh. They didn't have grade schools then and the fifth Reader was the highest reader used. Mary finished all the schooling given at Smithfield. Then she and her brother John attended the Brigham Young College at Logan, Utah from New Years 1886 until June 1886. This was much more schooling than the older children of the family had the privilege of having. Mary was a regular attendant at Sunday School and Mutual, and led a very happy life with her associates of that time.

In the spring of 1887, Thomas W. Thompson came home to Smithfield, from attending the Deseret University, and he and Mary started to "keep company". They were married June 19, 1889 at the Logan Temple, by Marriner W. Merrill. Mary had formerly attended one of brother Thompson's schools. Thomas was considered quite well to do for that time, and was a very industrious young man. He had a home in town of three acres, and a small orchard, horses, cows, chickens, vehicles, and ten acres of land. He also taught school. After his marriage to Mary he did not take any school for the next fall and winter as he felt he would have one year's rest. He took suddenly ill the next February with LaGrippe. About this time he was told to prepare for a mission. He sold his horses and every chattel and prepared for a mission, but never heard any more about it at that time. Sometime in April he was getting better and was around, so he went to Logan and got a new supply of harness, wagons, etc., to start spring work. On his returning home he was caught in a terrible blizzard, in which he took cold. He came home and went to bed. Gradually Paralysis set in and he died May 12, 1890, leaving Mary desolate.

About two months after his death her first baby (Mildred) was born, July 17, 1890, at Smithfield.

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After her husband's death, Mary's mother and brother Will lived with her about a year, then Will took a farm on shares a few miles East of Preston, Idaho. (This farm was then known as the Blackhurst farm, now as Johnson Brothers Farm.) Her mother went to live with Will and Mary tried to live alone at Smithfield, but soon shut up her home and went to live with her mother and Will. They lived at this farm about three years, then Will took up a homestead in Fairview, Idaho, and her mother and he went there to live. At this time Glendale, just East of Preston, was going to have their first school (1893). The teacher they had engaged had promised to teach for three months for \$60.00 (all the money the district had.) When school was ready to start she wouldn't teach for less than \$25.00 a month, (\$75.00). She was one of the district trustee's daughters. The other two trustees came and asked Mary to teach, but she didn't think she could get a Certificate. They persuaded her to try, and gave her a permit until examination time. They also told her she would only have as high as the third grade to teach, as the others would go to school at Preston. This made the other Trustee angry, and he went around and persuaded all the students to stay in Glendale; so that Mary had from the beginners to and including the eighth grade students. There were also four German emigrants who couldn't speak a word of English. Mary says "Well I'll tell you, I studied every night to get the eighth grade work". She went to Malad, for the examination and so did the other Trustee, to see that she got her work and mark honestly. Mary did even better than she expected and received a Third Grade Certificate. The one who should have been teacher got a First Grade Certificate. However, Mary finished the term. She and the other teacher have always been the best of friends, since the friendly contest.

As soon as her school was out, Mary and her baby Mildred went to Southern Utah, to Soldier Canyon, between Price and Vernal Utah, where her sister Jennette and family kept a mail station. The mail stopped for breakfast one way, and dinner the other way, and changed horses there. In these activities, Mary was enjoying life again. She taught Jennette's children, as they were twenty miles from any school. The canyon they lived in was narrow so they dug back into the hill for the house and their window at the back and ends of the house were even with the ground. Mary's mother came down for a visit one time, and while she was there, there came a flood at night. Her mother got up and made a light and saw crouched in the window, a Mountain Lion. It was rather a rough country; Jennett's husband was freighting all the time and was only home a little while, going and coming from Price to Uintah Valley. At one time he came home and laughingly said "Did you know Butch Cassidy" (an out-law) took dinner with you today." Mary said "It was a good thing for us, we didn't know until afterward."

The Soldier's Paymaster stopped over night with us and his guards of Negro soldiers, at one time. Two or three times bands of Indians, going to Price for their rations, camped there and just rolled up in their blankets, all over the dooryard. They would take supper and breakfast at the house, and if Jennette or Mary did not get the pay for the meal as they left the table, they couldn't tell which Indian had paid and which hadn't, much to the amusement of the Indians and to the girls chagrin.

Later Mary returned to her mother's home and went to work in the Fairview store owned by Moroni W. Pratt. Brother Pratt and Mary were married Nov. 7, 1894 at the Logan Temple, by Merriner W. Merrill. Brother Pratt owned the store and a farm in the center of Fairview, and about a year after they were married he got the Postoffice and the first telephone system in Fairview. His first wife had died and left him with a large family of eight children to care for. Mary helped care for them all and also kept his Tithing record books for him. (He was Bishop of Fairview). There were five children born to them at this place. Brother Pratt was heavily involved financially, so he sold the store and bought a dairy herd and in 1903 they sold out entirely in Fairview and moved to Preston, Idaho with their dairy herd. They lived here on a little home lot in town, but in 1904 brother Pratt and Mary's mother, and Brother Pratt's mother each made a homestead entry for land in the hills outside of Treasureton. Bro. Pratt sold their town lot and bought a forty acre farm southwest of Preston, to winter on. Mary still owns ten acres of it. They moved to Treasureton, in the summer and fenced all the three quarter Sections in one large field, and let their cows run, making a living milking, and churning the butter to sell. This was in 1904.

They lived this way until Brother Pratt's death in 1911. That fall Mary with the girls help, raised the only good crop they had had on the place and as Brother Pratt had died in June, Mary and her girls went up there and milked, kept fences up and stock out of the place and harvested and marketed the grain. The house at Treasureton consisted of two dug-outs opposite each other in a small hollow, joined together with a covered entry. These were made of slabs and native rock. Brother Pratt piped water from a Spring above and it entered the entrance, falling thru a hole in the floor and flowing out and down the hollow. This was very convenient, only when it rained hard. Then there would always be a flood over-running the floor about two to three feet deep, leaving two or three inches of mud when the flood receded.

We also found we had built in what was known as rattle-snake Hollow. There were plenty of snakes, and Rats! yes plenty. At one time Brother Pratt's brother Wilford O. Ridges, and his family, came up to the ranch for an outing. They cooked a large box of cookies and wouldn't let the children have many as they were going fishing next day, and wanted them to take with them. The next morning every cookie was gone, from the box on the table. The rats often helped themselves to their stockings or anything they could carry off in the night. When Brother Pratt's estate was settled the two quarter sections, in his name and his mother's name, went to his first family. Mary's mother's quarter section was sold to help pay off the mortgage on the forty acres in Preston. It seemed they were always in debt. With the help of the Lord and thru Mary's ingenious schemes the farm was free from debt and Mary had bargained for a home in town. This was to enable her daughter Esther to work at her job of playing for the movies and enabling the younger children to go to school. Esther also obtained a position as typist, which helped some. Mary rented the farm for cash and made a monthly payment on the town home until it was paid for. She is the mother of ten children, nine of whom are living. She feels she has been greatly blessed and helped of the Lord. While living at Fairview Mary was first councilor in the Relief Society; in the Preston Second Ward she was Relief Society teacher; also in the first ward where she moved when she bought her home in town. November 24, 1914 she was set apart as assistant secretary-treasurer of the Preston First Ward Relief Society. When this organization was re-organized July 20, 1920, she was set apart as Assistant Secretary and treasurer, which position she still holds. She is also Librarian and Magazine Agent for this organization.

JOHN WALKER SMITH.

By- Mary O. T. Pratt.

John Walker Smith, son of William Smith, and Maggie K. Sant, was born Oct. 11, 1893, at Treasureton, Idaho. He was baptized at Treasureton, by Charles H. Shumway, and was confirmed a member of this Mormon church - He was ordained a Teacher Jan. 29, 1912 at Cleveland, Idaho by Henry Larson; a Priest Dec. 7, 1914 at Cleveland. He is especially interested in buying and selling cattle. He was married to Mildred Thompson January 18, 1916, at Salt Lake City, Utah. At present (1927) he is a large stockholder in the Trenton-Clarkston Mill and Elevator Co., located in the famous West Cache Valley, Utah - A hard wheat Belt, at Trenton, Utah.

MILDRED THOMPSON SMITH.

By- Mary O. T. Pratt.

Mildred Thompson Smith, daughter of Thomas William Thompson, and Mary Owens, was born July 17, 1900, at Smithfield, Utah; blessed Sept. 4, 1890, by Preston R. Morehead, being named Mildred at her deceased father's request. She was baptized by Moroni Walker Pratt, July 17, 1896, and confirmed Aug. 7, 1898 by Moroni W. Pratt.

She attended the Oneida Stake Academy, while yet in the grades and graduated from the Domestic Art Department in 1912. She started with the fourth grade in the Academy and also graduated from the eighth grade at this school. Her former schooling was had at Fairview, before the family moved to Preston. When the family went to Treasureton, she did considerable work in the music line in the Treasureton Ward.

She married John Walker Smith, Jan. 18, 1916 at Salt Lake City, Utah. She has acted as President of Y.L.M.I.A. at Cleveland, Idaho, where she has lived since her marriage. She is now Assistant Supt. of Sunday School. She held the position of Relief Society Secretary from May 31, 1925 to March 13, 1927. She is now Seagull leader in the Primary and a member of the Recreation Committee in the M. I. A. When Mildred was a child in Fairview her mother sent her three miles with a Special Delivery letter to deliver. She walked and delivered the letter. On the way back she cut through the fields to shorten the way, and in doing so, had to pass through the cemetery. She ran most of the way until she had crossed the cemetery then sat down to rest. As she arose to go on, a coyote also arose close by one of the graves and gave a terrible howl. She forgot how tired she was and ran home. She will never forget her feelings at that time.

When her daughter Pearl was born Jan. 1919, she was troubled with a lump on her side, but the Doctor advised her that nothing could be done with it for a year. It steadily grew worse and several different Doctors, were consulted, who told her it was a tumor, and she must be operated on, at once. So in June she came to Preston and got her mother and went to Dr. Kackley, at Soda Springs, Hospital, she, and her husband and mother. The Doctor made an examination and asked if she had any consecrated oil. She said "No", so he told her to get some and be administered to before the operation. He didn't belong to any church but he had found in his work, and testified that administration helps the patient, the Doctor and Nurse and any one and every one with whom the patient has to deal. The administration was done and the operation was performed. When Dr. Kackley opened her, he found her trouble was cancer, and a large one. He said he felt like sewing her up and letting her die, as he felt it would do no good to go on with the operation, but he did the best he could to remove the growth, taking out several female organs. For days afterward he held out no hope to her mother or husband, but, they had the Elders there day and night, and also sent her name to the Temple at Logan. She was healed. Dr. Kackley, admits that while he did all in his power, it was a higher power than his that saved her life. He said he didn't know how administration helped but he always preferred to operate after an administration, as he had better success, always.

The following verses were written by Moroni Walker Pratt, Mildred's step-father, on one Valentine day. He wrote one for each of the children but this one is the only one that has been successfully kept.

Miss Mildred Thompson.
Your fortune told in Valentine
All maidens love to hear it.
The Good old saint their fates devine
In rhyme so they can read it.

For you school books are a very light task
your lessons are easy to learn.
You'd rather be in school at desk
than stay at home to churn.

You have a good share of your mother's love
May you always deserve it.
When she calls you always move
and carefully observe it.

Your future is very happy and bright
if you will mind your mother
You will always be in the right
If you will heed no other.

Mildred prizes this little poem very much and thinks very highly of Brother Pratt.
he now lives at Cleveland, Idaho.

BLANCHE NETTIE SMITH.

By- Mary O. T. Pratt.

Blanche Nettie Smith, daughter of John Walker Smith, and Mildred Thompson, was born July 11, 1916, at Preston, Idaho, was blessed Sept. 3, 1916 at Cleveland, Idaho by her grandfather William Smith. She was baptized July 11, 1924 at Cleveland, by her uncle Aurthur T. Smith and confirmed Aug. 3, 1924 by Roy C. Anderson. She has early shown a natural motherly spirit and is especially interested in sewing and cooking. She is apt with her lessons at school and Sunday school and Primary. She is also interested in music and likes to sing. She has earned a strand of blue beads (24 in number) in the Blue Bird class of Primary. Blanche is in the fifth grade at school. (1927).

DELL WALKER SMITH.

By- Mary O. T. Pratt.

Dell Walker Smith, son of John Walker Smith, and Mildred Thompson, was born Sept. 3, 1917 at Cleveland, Idaho; he was blessed Nov. 4, 1917 by his grandfather, William Smith. Dell was baptized Sept. 3, 1925 by his uncle Arthur T. Smith, and confirmed Sept. 6, 1925 by Ole Hansen. He is in the fourth grade in the district school and has the best record in his class. During the world war he got a loaded shell and put it on a rock and hit it with a hammer. The result was that the shell was imbedded in his leg just below the knee and he will carry the scar to his grave.

PEARL MILDRED SMITH.

By- Mary O. T. Pratt.

Pearl Mildred Smith, daughter of John Walker Smith, and Mildred Thompson, was born Jan. 30, 1919 at Cleveland, Idaho; and blessed May 4, 1919 at Cleveland by her grandfather William Smith. She was baptized by her uncle Arthur R. Smith and confirmed a member of the Mormon church. She is a lover of music and sings well. She is in the third grade in school and has many certificates of reward for neither being absent nor tardy, as has Blanche and Dell.

MORONI WALKER PRATT.

By- Mary O. T. Pratt.

Moroni Walker Pratt, born Oct. 10, 1853 at Salt Lake City, Utah, was the son of Parley Parker Pratt and Ann Agatha Walker. His schooling consisted of attending a family school, taught by his father's wife, only until he was eight years of age. As a lad he herded cows around "The Hot Springs" and on the Lake bottoms near Salt Lake City. Some times he had no shoes even in winter. When a young man he went to Bear Lake and carried mail from Bear Lake to Randolph in Bear River Valley. Once he was caught in a blizzard and lost his way. Putting his saddle and blanket with the mail deep down in the snow by some bunch grass, he crawled in himself and lay there until the storm passed. His horse remained near by. At another time he was crossing Bear Lake on the ice when it broke through letting team and all into the cold waters. He threw the mail sack out on the ice, cut the harness from the horses, crawled out himself and carried the mail a long distance with all his clothes frozen stiff on him except at the knees where he bent his legs in walking. His team and everything was a total loss. He filled an honorable mission to Indiana about 1880. He was a bishop's councilor in Meadowville, Bear Lake County, Utah, for about eight years. He then moved to Malad Idaho from where he was called by President George C. Parkinson to act as Bishop of the Fairview Ward, Oneida Stake, Idaho. This position he filled with credit for sixteen years, when he moved to Preston, Idaho, (1903). April 27, 1874 he married Mary Chugg, by whom he had eight children, viz: Ellis, Mary Louie, Francis Moroni, Evelyn Vilate, Cora Agatha, Mabel, Hazel, Florence.

During the first part of his married life, he and his family lived in Sugar House Ward, Salt Lake City, where their two eldest children were born. From there they moved to Meadowville, thence to Malad, and from there to Fairview, where his wife (Mary Chugg) died January 31, 1894.

November 7, 1894 he married Mary Owens Thompson by whom he had nine children. Their names ages etc., are given in the genealogical part of this book. He was baptized in 1877 in Salt Lake City, Utah and confirmed by A. H. Raleigh perhaps on the same day. He was ordained a Seventy and also a High priest during 1877, which was undoubtedly the time he was set apart as a councilor to the Bishop of the Meadowville ward. After being released as Bishop of the Fairview Ward he was set apart as a High Councilor, November 9, 1903 by Apostle John Henry Smith and was president of the High Priests quorum at the time of his death on June 28, 1911.

While he was bishop at Fairview he was elected to the office of County Commissioner in Nov. 1894, which office he held for two terms. He owned a general merchandizing store and kept the Post Office along with his farming and dairy herd at Fairview for a few years. He was a Contractor and Carpenter by trade but liked dairy farming best. In his life time he did a good deal of canyon work and loved to be in the Mountains. He was a good, kind, husband and a loving, indulgent father. He could play almost any musical instrument by ear and was a great lover of music. He loved and owned a good violin along with a piano and at one time an organ. He died in full faith in the Gospel of Jesus Christ of Latter-day Saints. There were three children who preceeded him in death. Cora Agatha born Aug. 29, 1884 died July 26, 1892. Parley Owens born December 14, 1902 died Feb. 23, 1903 about two months old. Mary Louie died June 1919, leaving five children and a husband. The love and respect in which he was held will be better told in "Resolutions of Respect".

RESOLUTIONS OF RESPECT TO THE MEMORY OF PRESIDENT MORONI W. PRATT.

Whereas in the providence of God, our beloved friend, benefactor and brother, has been called to depart from this mortal sphere of action to answer the devine mandate of the Master he so faithfully served during a well spent and strenuous life of unselfish and righteous service; and, whereas he has always been foremost in the ranks of the workers for the general spiritual uplift of his fellows, teaching by noble example and intelegent precept, the Gospel of the Son of God, strengthening the weak praying for the wayword, and doing good to everybody: and, Whereas he has endeared himself to his brethern in the High Council, of which he was a most devoted and thoroughly faithful member; being wise in council keenly discriminating between right and wrong; just in his criticisms or rebuke of the wicked; staunch in the defence of the weak and downtrodden; merciful to the wayward and the erring and full of love for the repentant; and Whereas he labored so zealously as President of the High Priest Quorum, leading his brethern in love, presiding with dignified intelligence and fatherly kindness encouraging his colaborers in the struggle for righteousness; pleading for a sacred observance of the devine Wards of Wisdom, and in all things setting a noble example that will be everlasting inspiration to all those who come under his presidency; and, Whereas we honor him as a member of the Stake Board of Education, in which capacity he labored for the physical, intellectual, and moral development of his young friends; manifesting at all times the Spirit of true educational progress; seeking to devise means by which the Academy might better preform the sacred mission of training of the young for the service of humanity and the worship of God; and Whereas we feel that all have sustained a loss through the death of Brother Moroni W. Pratt Therefore be it resolved that we hereby express the gratitude of our hearts for the privilege of the association of so noble a character, and that we may emulate in our lives the splendid example of manliness and heroic courage in the cause of right which he has left before us, and be it resolved that we sincerely sympathize with the bereaved family in their loss of a devoted husband, a loving father, and a friend to all men; and be it further resolved that these "Resolutions of Respect" be signed by his immediate associates in the ministry and that a copy of the same be provided for his beloved and bereaved family.

Stake Presidency.

Joseph S. Geddes

James Johnson

Taylor Nelson.

Stake High Council

James R. McNeil
Chas D. Goasland
James J. Hill
L. L. Hatch
Joseph Johnson
Joseph G. Nelson
Leonidas Mecham
Joseph A. Belnap
James S. Geddes

W. A. Skidmore
Henry J. Bodily
S. H. Parkinson
G. V. Nelson
J. G. Smith
S. J. Callan
John Larson
Hugh S. Geddes
Walter K. Barton

Presidency High Priest.

Joseph Johnson

John Johnson

James Packer.

THE WAYS OF THE LORD.

By C. H. Taylor.

In the month of June 1911, two or three days prior to Moroni W. Pratt's going to the hospital at Salt Lake City, I was out working in my garden at my home in Preston, Idaho, when suddenly it was made known to me that Brother Pratt was going to have our stone house in which we lived at the time. Although Brother Pratt and I had never talked about a transaction, I knew by the power of God it was really going to be so. I went to the house and told my wife that Brother Pratt would own our home and she asked me if he was then outside. I told her I knew not where he was but I did know there was going to be a change for Brother Pratt. The next day Brother Pratt came down from Treasureton, where he then lived to put up his hay and his mower broke down. I went across the street where he was to see him and the first words he said to me were, "Brother Taylor, I would like to have your home." I joked him about moving houses and told him to move ours over on his land. He said, "If it were not a stone house I would." But he asked me if I would make a trade with him and I told him that I would. He then asked me if I would trade my home and 25 acres for his 30 acres as he wanted a home for his good wife. I told him I would exchange and give him a \$100.00 note besides. "My how good that makes me feel," he said, "Now I will have my wife come down tomorrow from Treasureton so we can fix things up and I will have a home for her." We rejoiced and were both filled with joy and our eyes with tears. Sister Pratt came down the following day and we went up to Attorney A. W. Hart's office. After the deeds had been made and delivered effecting the exchange Brother Pratt said to her, "What did I tell you Mary, when Brother Taylor was building that home?" She replied, "You made the remark then that he was building it for me, but I never thought before now that I would get it." I turned to Brother Pratt and said, "I haven't any squash pie or butter milk, but lets have some ice cream." He said, "No, I don't feel well. My time has come. I have a through ticket." Strange to say he turned very sick and we had to take him home and, as he had said, "my time has come," so he passed on to the great reward he had earned. He was rushed to the hospital in Salt Lake City. He said, "It is useless", and despite every effort in his behalf, he passed from mortal life a few days afterward. I had always been very close to Brother Pratt since I had worked for him at Fairview, Idaho, and his good wife was like a mother to me always. I now testify that the above statement is true, and one of the many promises made to me, that things should be made known to me beforehand, if I would keep the commandments of the Lord and do my part, and evidently, Brother Pratt had the same gift.

The above was under rather peculiar circumstances, narrated by Bro. Taylor to D. R. Roberts at his office in the Eccles Building, Ogden, Utah.

ERNEST CLARK.

By- Mary O. T. Pratt.

Ernest Clark, son of Arthur Benjamin and Helen Ross Clark, was born October 12, 1888, at Freedom Wyoming; he was blessed by Arthur B. Clark Nov. 19, 1888, at Freedom, and baptized by Elder Hans Nelson, October 12, 1896, and was confirmed a member of the church. At the age of 13 or 14 he was a teacher in Primary. The family moved to

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Mexico in December 1903, when he was 15 years old. Here he finished the seventh and eighth grades in school then worked in a store for two years. This experience gave him a speaking knowledge of Spanish. He then attended the Juarez Academy and completed the four year course there just before the saints were driven out by the rebels. (1912). He and his brother Lucius were the last of the family to come out of Mexico. While attending High School he did odd jobs around the town to pay his way through school. He was Ward teacher at 17 and has held that position ever since. He also held the position of Ward Chorister, Sunday School teacher, Y.M.M.I.A. teacher and Religion Class Superintendant.

From Mexico he came to Logan, attended the Agricultural College for two years work. He then took a school at Peery, Idaho, in September, 1913, and taught there two years. While at Perry he married his first wife, Sylvia Ann Carling in May, 1914, at the Logan Temple. He had met her while in Mexico. In September, 1915, he and his wife moved to Preston, Idaho, where he taught three years in the grade schools. He held the position of Ward chorister, Priesthood class teacher, Sunday School teacher, Librarian for the Stake Choir and Director of special activities in the Ward M.K.A. His first child was born at Preston, November 29, 1916. His wife, who had not been in good health for some time, died November 30, 1916, leaving him with a baby girl to take care of. February 28, 1918, he married Esther Pratt, his second wife, in the Salt Lake Temple. In September, 1918, he went to Dayton, Idaho, to teach school and held the position of Principal in the grade school there. He was also ward Chorister and Ward teacher. In the summer of 1919, he moved his household goods to Iona, Idaho, near Idaho Falls. He held the principalship of the school there for two years. He then taught in the Junior High for two years. He also held the position of Stake chorister in Y.M.M.I.A., Ward chorister, Ward clerk and Ward genealogical worker. He then moved his family to Afton, Wyoming, where he taught Spanish and English in the High School. The next year he took the position of Seminary Principal. While at Afton, he held the positions: Ward Chorister, Stake Chorister, Ward Teacher, Stake Y.M.M.I.A., Board Member and Stake Teacher Trainer. He went to summer school three summers and took correspondence work until in the summer of 1924, when the work was completed for a degree at the Agricultural College, Logan. He has attended summer school every summer. He is now attending a special summer school of Seminary principals at Provo. (1927).

Ernest Clark was ordained to the office of Deacon, Sept. 5, 1905 by Willard Call; teacher, June 30, 1907 by James Huish; Priest, Nov. 29, 1908, by Anson V. Nielson, at Iona, Idaho.

ESTHER PRATT CLARK.

By- Mary O. T. Pratt.

Esther Pratt Clark, daughter of Moroni Walker, and Mary Owens Thompson Pratt, was born August 8, 1895 at Fairview, Idaho. She was blessed Sept. 5, 1895, at Fairview Idaho by her father Moroni W. Pratt; baptized Aug. 8, 1903 by Moroni W. Pratt, confirmed Aug. 9, 1903 by Moroni W. Pratt. She started to school at Fairview, where she had two years work, when the family moved to Preston. During her first year at school in Preston she had the misfortune to break her arm, but it was very well attended to by Dr. Canfield, so she could continue her work again in school. The town lot the family owned proved unsatisfactory for a dairy herd, so a larger farm was bought about three miles from the school, where the family moved and the children walked to school every day, except the worst kind of weather. This contributed to better health and an out-door life. Here the family belonged to the second ward of Preston. Esther held the position of Sunday school teacher in the First Intermediate class as soon as she was ready to pass on to the Theological department. (About 14 years of age) Sunday school organist; organist and class leader in Primary. Later she was Ward organist, Sunday school chorister; Y.L.M.I.A. chorister in which position she entered her girls chorus and a Ladies quartet in the M.I.A. contest, winning second place in the district.

The summers of 1906-07-08-09-10-and 1911 were spent at Treasureton, Idaho where her father had taken up a quarter section of land.

Here she acted as organist in Sunday school; Primary; M.I.A. and was also Ward organist. She was also a Primary teacher and part of the time Sunday school teacher.

In the spring of 1911, her father died and when the estate was settled the Treasuraton farm passed into her father's first family's hands so the Mother and children set to work to make a home on the forty acre farm in Preston and to pay off the mortgage on this home. In 1909 Esther attended the Oneida Stake Academy, where she graduated from the eighth grade or Preparatory Department as it was called. She then attended high school at the same Academy. In her Junior year she quit school at mid year and took up stenographic work, under the tutelage of P.M. Condie. (Stenographic work was not given at the Academy). After a three month's course, she obtained a position, as typist in the County Clerk and Recorder's office, which position she held for four years, (1914-1918). This position had just recently been created by the division of Oneida County into Oneida and Franklin Counties. She was the second typist for Franklin County. In 1913 the family moved to town, where they bought a small home on the installment plan so as to be nearer to work and to school. Here they belonged to the First ward of Preston, where she held the following positions; - Stake Organist; Stake Primary Chorister; Ward Organist; Sunday school organist; M.I.A. Chorister; afterwards Mutual Bee-Keeper; and still later a counselor in the Y.L.M.I.A. On February 28, 1918, she was married to Ernest Clark at the Salt Lake Temple. In the fall of 1918, they moved to Dayton where brother Clark taught school (1918-19). The next year (1919-20) they moved their household goods to Iona, Idaho, where they remained for four years, brother Clark teaching school. (part of the time as principal). Here sister Clark held the following positions; - Ward organist, Primary organist and class leader; and in 1922 a M.I.A. stake officer. Here three children were born - Blain, Owen and Marie. When they moved to Iona, Idaho, Verna, daughter of Sylvia Clark, deceased wife of Brother Clark was brought to live with them from the home of an Aunt at Blackfoot, Idaho.

In the summer of 1923, they moved their family and household goods to Afton, Wyoming, where they now live. (1927). They belong to the Afton South Ward. Esther's fourth child, Dewey Ernest was born at Afton June 7th, 1926. Since living in Afton, Sister Clark has held the following positions; - Stake Ass't organist, Stake Mutual chorister, Stake music committee member; Ward organist, Ward Relief Society class leader, Ward Sunday school asst. Chorister Ward Music committee, all of which are still held.

VERNA SYLVIA CLARK.

By- Esther P. Clark.

Verna Sylvia Clark, daughter of Ernest Clark, and Sylvia Ann Carling, was born at Preston, Idaho, November 29, 1916. She was blessed March 11, 1917, by Ernest Clark; baptized by Martin C. Thompson, May 2, 1925 and confirmed by Ernest Clark, May 3, 1925. Her schooling commenced at Iona at six years of age. She will enter her fifth grade at school this fall (1927). She is a little 'mother heart' and a very sunny disposition.

BLAINE PRATT CLARK.

By- Esther P. Clark.

Blaine Pratt Clark, son of Ernest Clark, and Esther Pratt, was born at Iona, Idaho, January 4, 1920. He was blessed by Ernest Clark; a few days afterward.

His schooling commenced at Afton Wyoming in the fall of 1926. He was leader of the school band his grade took part in. He was also song leader and taught the class a few of their songs alone. He is very much interested in reading and music. Of course he likes his play too.

OWEN CLARK.

By- Esther P. Clark.

Owen Clark, son of Ernest Clark, and Esther Pratt, was born at Preston, Idaho, on June 7, 1921. He was blessed by Leonidas A. Mecham at the Preston first ward, but his record was transferred to Iona, Idaho where his parents resided at this time.

He is interested in animals and animal life. He loves to play hard, and help others. He'll make his mark as a happy man if he keeps on the way he has started.

MARIE ESTHER CLARK.

By- Esther F. Clark.

Marie Esther Clark, daughter of Ernest Clark, and Esther Pratt, was born at Iona, Idaho, on December 28, 1922. She was blessed by Ernest Clark, Feb. 4, 1923. She plays little piano pieces with both hands and loves her dollies. She has golden curls and golden freckles. (a few).

DEWEY ERNEST CLARK.

By- Esther P. Clark.

Dewey Ernest Clark, son of Ernest Clark, and Esther Pratt, was born at Afton, Wyoming, June 7, 1926. He was blessed by Ernest Clark, July 4, 1926. He was Owen's birthday present and thereby partly belongs to him. He also received a name on the nation's birthday. A good start.

VERNOR GAMBLE.

By- Mary O. T. Pratt.

Vernor Gamble, son of George Gamble, and Mary Alice Siddoway was born March 27, 1896 at Franklin, Idaho. He was blessed a few days later. He was also baptized and confirmed a member of the church. He received his education from the Nashville and Franklin Schools. He graduated from the Franklin school in 1913. He was reared on a farm and farming has always been his occupation, except one year and a half that he worked in the Preston Flour Mills. Vernor was married to Laura Pratt, April 26, 1916 in the Salt Lake temple, by Alvin Smith. He was ordained an Elder April 24, 1916, at Franklin, Idaho, by Samuel C. Parkinson. He was Sunday school teacher six years, also Secretary of the Elders Quorum four years; class leader in Y.M.M.I.A., and has been ward teacher for nine years. Now he and his wife are members of the Genealogical Committee of the Preston Sixth Ward. All of these offices he has filled with honor.

He takes great interest in all things that are uplifting and progressive and has always been a hard worker and a good provider, making a good honest living. He received a Patriarchal Blessing under the hands of Patriarch Wm. M. Daines, also one from John E. Dalley. He has been a missionary to the Logan Temple.

LAURA PRATT GAMBLE.

By- Mary O. T. Pratt.

Laura Pratt Gamble, daughter of Moroni Walker Pratt, and Mary Owens Thompson Pratt, was born January 29, 1897, at Fairview, Idaho. She was blessed Mar. 7, 1897 by Moroni W. Pratt; baptized May 9, 1905 by Moroni W. Pratt and confirmed about May 9, 1905 by Moroni W. Pratt at Preston, Idaho. Her schooling was begun at Fairview, but the family moved to Preston in 1903, and she graduated from the Preston Grade school, and took one year in high school. She was married April 24, 1916 to Vernor Gamble. She has acted as Sunday school teacher for fourteen years, chorister and teacher in Primary also. She was Sunday school chorister for four years in Preston Sixth ward; secretary of Relief Society four years and Counselor of the Relief Society; also secretary of the ward genealogical Committee also a relief Society teacher and a member of the Ward Choir for sixteen years. She received a Patriarchal blessing under the hands of Wm. M. Daines in 1915.

SHELDON MORONI GAMBLE.

By- Mary O. T. Pratt.

Sheldon Moroni Gamble, son of Vernor Gamble and Laura Pratt, was born April 9, 1917 at Preston, Idaho, was blessed May 5, 1917 at Preston by James H. Corbridge. He was baptized in the Nelson Gymnasium May 17, 1925 by Vernor Gamble, confirmed the same

day by Chas. A. Nuffer. Sheldon started to school in 1922 at Preston, Idaho. He is a good scholar and is now in the sixth A. grade (1927) He is always making engines, cars and airplanes - carving them from wood. He is the chief trail builder in the Primary builders class where they learned the toy making art and the other children all want him to make them something all the time. Sheldon likes this kind of work so all his friends have some little toy he has made them.

LAURA ALETHA GAMBLE.

By- Mary O. T. Pratt.

Laura Aletha Gamble, daughter of Vernor Gamble and Laura Pratt, was born at Preston, Idaho, May 9, 1919. She was blessed June 1, 1919 by Charles Nuffer. Aletha entered the grade schools at Preston in 1925. She seems to be adapted to cooking, sewing and fancy work, in short a little mother. She is a lover of music. Aletha was baptized May 15, 1927, by Chas. F. Peterson, and confirmed by C. August Nuffer the same day.

PHYLLIS GAMBLE.

By- Mary O. T. Pratt.

Phyllis Gamble daughter of Vernor Gamble and Laura Pratt, was born May 15, 1923 at Preston, Idaho, was blessed July 1, 1923 by James H. Corbridge at Preston and was confirmed a member of the church. Phyllis is now four years old and her main charm is her curls.

LORIN RICHARD DUNKLEY.

By- Mary O. T. Pratt.

Lorin Richard Dunkley, son of Joseph and Margaret Wright Dunkley, was born September 6, 1884; blessed November 6th 1884 by Joseph Dunkley at Franklin, Idaho. A few years later the family moved to Whitney, where he is still living. He was ordained a teacher June 8, 1902 by Joseph Dunkley, a Priest June 18, 1905 by Wm. Tanner; an Elder Sept. 10, 1908 by Wm. Tanner, and a Seventy Dec. 7, 1909 by Chas. H. Hart.

He spent one year in Turkey and was just getting acquainted with the language when the mission was closed on account of the hostility of the Turks. While waiting to be transferred to another mission he traveled for three months in European countries visiting the Holy land, stopping at the best hotels in company with Elder Budge from Ogden and others. He was then sent to England to finish his labors in the Newcastle conference. He returned home in September 1911. He then worked in a railroad construction camps and with canal gangs. His mother passed away in 1914 leaving he and one younger brother unmarried. He lived with his sister Sarah Benson while her husband was away on a mission and later with another sister until his marriage to Viola Pratt December 24, 1919. Since that time he has been living in his own home, farming and dairying at Whitney Idaho. He was the tenth child of a family of thirteen children.

He was baptized at the age of 8 years by his father and was confirmed by Bishop Geo. T. Benson. He attended two missionary terms at the Oneida Stake Academy and was Secretary of the class. He was President of the Elders Qyorum for about six years. He was a home missionary in Feb. 1921. He has taught the Whitney Sunday school Theological Class from 1917 to the present (1926).

VIOLA PRATT DUNKLEY.

By- Mary O. T. Pratt.

Viola Pratt Dunkley daughter of Moroni Walker Pratt, and Mary Owens Thompson was born at Fairview, Idaho, January 26, 1899. She was blessed March 5, 1899 by Moroni W. Pratt, also confirmed about May 7, 1905 by Moroni W. Pratt, who was bishop, farmer and the one merchant in a small country place. When she was four years

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of age her parents moved to Preston, Idaho. Here she entered school at the age of five but as the family moved on a farm quite a distance from school she discontinued until she was eight years old. Her health was very poor during those childhood years, being in bed at times for weeks. But as she grew older her health became better. Her father died when she was twelve years of age leaving her mother with nine small children to rear and support. At the age of thirteen she was sustained as organist in the Second Ward Sunday School of Preston. Two years later the family moved to the Preston First Ward where she was Sunday school organist, until she was married five years later. She graduated from the grade school in 1914. As soon as she entered her teens she began working here and there between school hours at household work, and having learned some piano technic from an older sister she earned most of her clothing and school expenses playing for dances. The summer following second year high school work she was operator on a small magneto telephone system at Cleveland Idaho. She returned to school in the fall but did not complete the year's work. Spring found her back in the Telephone office and while here she was offered a position in the Franklin County Court House as assistant tax-collector. She got along nicely and when the tax collecting season ended she was offered a position in the Recorder's office. The wages were raised several times so that three years later she had saved enough for a short schooling in dress-making at Salt Lake City. She was married Dec. 24, 1919 at the Logan Temple. The day she was awarded her diploma she received an engagement ring and was married the following Christmas to Lorin Richard Dunkley and moved to Whitney, Idaho. Here she was called to work on the Mutual Stake Board as organist, in Sunday school as a teacher of the Second Intermediate department, in Primary as first Counselor and in Relief Society as Organist, also assistant Ward organist. She enjoyed the church activities until three years later when her first baby girl was born. Two years later another baby girl came. At present she is (1927) just released from Seagull Advisor in Primary and placed as second counselor. She is working as Assistant Literary Class Leader in Relief Society and Assistant Ward Organist. Other duties along public service lines while attending high-school were as follows: Member of Stake Choir, (five years), Member of Prof. Engar's Girls Chorus (4 yrs.) Sang in Mutual Chorus contests six seasons, two choruses winning over several stakes of Cache Valley and going to Salt Lake for finals. Was one of Preston Chorus girls under Prof. Engar when they entertained the Student body of the Agricultural College at Logan, Utah, with a musicale. The same chorus sang on the Chautauqua platform the following summer. Secretary of Mutual two years, Secretary of War Savings Society during world war. The secretary of Liberty Girls Chorus; Member of Liberty Girls Band; learning the trombone when armistice was signed; played Second Violin in High School Orchestra one year.

ELORA VALENE DUNKLEY.

By- Mary O. T. Pratt.

Elora Valene Dunkley, daughter of Lorin R. Dunkley and Viola Pratt, was born April 14, 1922 and blessed June 1922 by Lorin R. Dunkley. She is a regular attendant at Sunday school and Primary, and very much interested in music and dancing

VENNA DUNKLEY.

By- Mary O. T. Pratt.

Venna Dunkley, daughter of Lorin R. Dunkley and Viola Pratt, was born June 24-1924, and blessed in Aug. 1924 by Lorin R. Dunkley in June 1924, she had pneumonia, she was saved only thru the power of the priesthood and the best nurse in the country. At present she is a regular attendant at Sunday School and Primary.

RICHARD PRATT DUNKLEY.

By- Mary O. T. Pratt.

Richard Pratt Dunkley born at Preston, Idaho Nov. 2, 1927, son of Lorin Richard and Viola Pratt Dunkley was blessed Dec. 4, 1927 by Lorin Richard Dunkley his father.

WILLIAM RUSSELL BAKER.

By- Mary O. T. Pratt.

William Russell Baker son of John and Lucy Meltabarger Baker was born Feb. 2, 1899 at Park Vale Tennessee near Knoxville. He came out west and was located at Lava Hot Springs Idaho, during 1925 where he met Vida Pratt who was a nurse there. They were married at Soda Springs, Idaho, Aug. 20-1925. They have moved to various places since that time. He is a laborer by occupation

VIDA PRATT BAKER.

By Mary O. T. Pratt.

Vida Pratt Baker, daughter of Moroni W. Pratt and Mary Owens Thompson, was born at Fairview, Idaho Feb. 22, 1901. She was blessed March 3, 1901 by Moroni W. Pratt, baptized May 2 1909 by Moroni W. Pratt and confirmed May 2 - 1909 by Moroni W. Pratt. She started to school in the fall of 1908 at Preston Central School. She was baptized in Bear River west of our home. In the fall of 1914 she went to the Jefferson School and graduated from the eighth grade in 1917. She attended Oneida Stake Academy two years. In September 1920 she entered the L. D. S. Hospital in Salt Lake City for a one year course given by the L. D. S. Relief Society for nurses. , after returning home she did considerable nursing. She was Secretary and treasurer of the Franklin Stake Choir for two years. She acted in the First Intermediate Department in the First Ward Sunday School 4 months. She was chorister in the First ward Y.L. M.I.A. about 2 years. She sang in many choruses and mixed quartetts etc., going to Salt Lake City with the Franklin Stake chorus in 1925.

In June 1925 she went to Lava Hot Springs where she was a nurse in the City Hospital until Aug. 20, 1925, at which time she married Wm. Russel Baker. They now live at Salt Lake City, moving there May 2, 1927.

RUSSELL PRATT BAKER.

By- Mary O. T. Pratt.

Russell Pratt Baker son of William Russell Baker, and Vida Pratt, born March 6, 1926 at Preston, Idaho; was blessed March 6, 1926 by Bishop Carl H. Carlson; died March 6, 1926 at Preston, Idaho. Buried at Fairview, March 8, 1926.

MARJORIE BAKER.

By- Mary O. T. Pratt.

Marjorie Baker, daughter of William Russel Baker and Vida Pratt, was born April 2, 1927 at Preston, Idaho. She was blessed May 1, 1927 at Preston First Ward by H. Severin Nelson. At four months she weighs 9 pounds and had black ringlets. She died at Salt Lake City, Utah Nov. 18-1927. The funeral was held at Preston Idaho, Nov. 20, 1927 and she was buried at Fairview, Idaho.

PARLEY OWENS PRATT.

By- Mary O. T. Pratt.

Parley Owens Pratt, son of Moroni Walker Pratt, and Mary Owens, was born at Fairview, Idaho, Dec. 14, 1902, and was blessed in Feb. 5, 1903, by his father Moroni W. Pratt. He died of inflammation of the bowles, Feb. 23, 1903.

DELBERT WALTON

By- Mary O. T. Pratt.

Delbert Walton son of John Bias and Charlotte Ames Walton was born Oct. 14, 1901 at Cleveland, Idaho. He was blessed Dec. 1-1901 at Cleveland, Idaho by James Christenson; baptized Nov. 6-1909 by Hyrum H. Prescott; confirmed Nov. 7, 1909 by James Herd at Cleveland Idaho. He was ordained a Deacon by

Henry Larson Jan. 29, 1912 at Cleveland, Idaho. He started to work on the Ted Bennion Ranch at Cleveland, Idaho when a small boy and worked about 10 years at this place. He has also worked in a coal mine in Montana a short time. Dec. 6, 1922, he married Athleen Pratt and Mayor Geo. E. Crockett of Preston, Idaho performing the ceremony. Feb. of 1923 they went to Black Diamond near Seattle Washington and worked more than a year at coal mining. Oct. 1925 he bought a delivery job with the Overland and Andersons Lumber Company's and about July or August 1927 he sold the delivery job and went to work at the Smith Maganese mine at Cleveland, Idaho where he is now employed.

ATHLEEN PRATT WALTON.

By- Mary O. T. Pratt.

Athleen Pratt Walton, daughter of Moroni Walker Pratt, and Mary Owens, born at Preston, Idaho February 21, 1904. She entered school in the fall of 1911. The family lived three miles from the school and she with other children of the family walked that distance most of the time. The walk helped to keep them in good health.

In February of 1912 her mother took her to the temple at Logan where she was baptized by William A. Seamons and confirmed by Thomas Morgan. She was the first of her father's children who was not both baptized and confirmed by himself.

Her first three years of schooling were spent at the Preston Central School. The family then moved from the farm into Preston First Ward where I still live, caring for my own mother who is now 92 years old. (March 1927). Soon after going to Preston the Jefferson Building was completed and all grades from the fourth to and including the eighth were taught there and she attended that school. From the time that she was a fourth grade pupil she played the marches for the school while the pupils marched into and out of the building. Athleen made an excellent record in attendance and punctuality while attending the grade school, some years, being neither absent nor tardy during the entire term. She graduated from the eighth grade in May 1919 though the exercises were not held until June. Graduation exercises were postponed to give some of the students who had been held back by the influenza, a chance to complete their work and graduate along with those who were more fortunate than they. Following her graduation she entered the Oneida Stake Academy and successfully completed five units of work. During that year she was very active in ward organizations, especially in a musical way. She acted as assistant organist in Sunday School and as Social leader in Primary. When she was 16 years old she began her Sophomore year at the academy. The next year she entered school as a Junior but quit school at the mid-year. In the summer of 1922 she went to Cleveland, Idaho, to work in a store. While there she met Del. Walton. They were married Dec. 6, 1922 at Preston, Idaho. These young people went to Black Diamond, Washington in Feb. 1923, where Del found work at a coal mining camp. There was no branch of the L.D.S. Church at this place but there were a few families here belonging to the Mormon Church and missionaries from Seattle often visited the town, and generally made their home at Athleen's house while there. Brigham S. Young was Mission President at this time and made one visit while they were there. Athleen, along with her husband assisted the missionaries in their work. Athleen acted as Sunday School secretary, teacher and organist. Her experience at this place was very valuable and she says it made her appreciate the Gospel a great deal more. Their first child, La Dell Pratt was born June 20, 1924, at Preston, Idaho, at her mother's home. They moved to Cleveland, Idaho, where the baby La Dell Pratt, was blessed by Henry Larsen Aug. 3, 1924. Here she acted as chorister in Sunday School. In the fall of 1925 they came back to Preston and on Jan. 26th, 1926 their baby daughter Boulah was born and was blessed Feb. 7th, 1926 by Junious C. Jensen. In March 1926 she was taken to the hospital to undergo an operation for appendicitis and was confined to her bed until May 3rd, 1926. They are now living in the Preston Second Ward. Athleen has been acting as Sunday School Chorister since October of 1926, and as Bee Keeper's helper and organist in M. I. A.

FENTON HESS LINFORD.

By- Mary O. T. Pratt.

Fenton Hess Linford son of Albert Henry Linford and Elizabeth Hess, was born March 5, 1905 at Garden City, Utah. He was blessed by F. S. Tolman May 1, 1905, baptized by C. F. Campbell June 20, 1913, and confirmed by Edw. Sessions, June 22, 1913. His parents moved to Star Valley when he was one year old. Fenton has had many accidents during his life time, some of which were quite severe. When he was a baby he fell off the bed and broke his arm; resulting in much pain and discomfort to him as well as great anxiety for his mother. While still a small boy he was tramping hay in the field and fell off the load, breaking his collar bone. At eight or nine years of age he rode in a horse race with boy companions. His horse struck a calf and rolled over it, killing the calf instantly. Fenton was knocked unconscious and remained so for several hours, during which time the family thought him dead.

His mother died when he was three years old and he went to live with his grandmother. After making his home with her for three years, he and his father began 'batching'. They did their own housekeeping until Fenton was married to Ruth Pratt. During his high school career he held the following offices; judge of student body court; held two class offices and was finally chosen as president of the student body. He was in large part responsible for the erection of the flag pole at the High school, the placing of the school star on the mountain side east of Afton, and for the preparation and publication of the year book. He took part in the Senior minstrel, was president of the Agricultural Club and as a Sophomore he went as a member of a team of three to enter a contest at Laramie in stock judging. His team did not win a place but Fenton won third place in the state as an individual judge in competition with sixteen teams from various high schools in the state. Fenton was a conscientious hard working student and received good grades in high school. This, however, is usually true with students who have to work their way through school. His religious attitude is shown by his graduating from the Star Valley Seminary in 1923.

He was ordained a Priest by Benj. Niels in 1924; ordained an Elder by Carl Cook, Nov. 16, 1924. He held the position as secretary of the Y. M. M. I. A. for two years, filling this important position with credit. He was afterward selected for the position of Second Counselor to the President of the Y.M.M.I.A. which position he now holds. (1927).

RUTH PRATT LINFORD.

By- Mary O. T. Pratt.

Ruth Pratt Linford, daughter of Moroni Walker and Mary Owens Pratt, was born March 30, 1906 at Preston, Idaho; blessed May 1906 at Preston Second Ward by her father Moroni Walker Pratt. She was baptized in the Logan Temple by George Doney, March 31, 1914; confirmed same day by Thomas Morgan. She started to school at the age of six years. The family was living on a ranch at the time, three miles from school and she walked to school most of the time. When she was seven years of age her mother rented 2 rooms in Preston and her grandmother kept house for the children up there while they went to school; while I her mother, and the older ones remained on the farm. Her father died when she was four years of age and left me with a large family with the small farm from which was our only source of income. We rented the farm and bought a home in town in 1914.

In 1920 she went to live with her sister Esther whose husband was teaching at Iona, Idaho and there she graduated from the eighth grade with high honors. In 1921-2 she again lived with me and attended her first high school year at Preston. In 1922-3 she went to live with her sister in order that she might take piano lessons along with her high school Sophomore year, at Iona. During this year she was pianist for the school and at the end of the year the Board of Trustees gave her a present of \$25.00 for her faithful services. She was also in that year a teacher and organist in the Primary; assistant organist in Sunday school and organist of the M.I.A.

In this her second year of High school, along with other subjects she took penmanship, rapid calculation and typewriting and at the end of the school year she was chosen as a contestant to represent Iona school at the St. Anthony contest, competing with other schools. Although she did not win first place she ranked among the first in all three subjects. In 1923-4 she started her 3rd year High school at Preston again but discontinued in February and went to Afton Wyoming to stay again with her sister whose husband was now teaching there at that time. It was here at school that she first met Fenton H. Linford, whom she married the next October in the Salt Lake Temple. (Oct 22, 1924). They have one daughter Rhea and live at Afton Wyo., on Fenton's father ie Albert H. Lincord's ranch.

RHEA LINFORD.

By- Mary O. T. Pratt.

Rhea Linford daughter of Fenton Hess Linford, and Ruth Pratt, was born Oct. 25, 1925, at Afton, Wyoming and was blessed Dec. 6, 1925 by Elder Ona Christenson.

MILTON OWENS PRATT.

By- Mary O. T. Pratt.

Milton Owens Pratt, son of Moroni W. Pratt and Mary Owens, was born November 5, 1908 at Preston, Idaho; He was blessed Jan. 3, 1909 at Preston Second Ward by his father Moroni W. Pratt; baptized in the Logan Temple Dec. 2, 1916 by Jacob Miller; and confirmed Dec. 2, 1916 by Thomas Morgan. He was ordained a Deacon Dec. 13, 1920 by Bishop O. L. Packer in Preston First Ward. He commenced his schooling in Preston Central School in September 1914. He attended this school three years, then the Preston Jefferson school until 1922, when he graduated from the eighth grade. In 1923-4 he started to the Preston High School but did not continue till the end of the school year. November 28, 1926, he went to Chicago to attend the Coyne Electrical School where he completed a general course in Electricity by the Spring of 1927. He is able to do any technical electrical job now and likes to work with machinery. He is at Preston with his mother at this time. (1927).

HAROLD OWENS PRATT.

By Mary O. T. Pratt.

Harold Owens Pratt, son of Moroni Walker Pratt and Mary Owens, was born Dec. 13, 1910 at Preston, Idaho, and was blessed Feb. 5, 1911 at Preston by Moroni W. Pratt. He was baptized in the Logan Temple Jan. 14, 1919 by Jacob Miller and confirmed Jan. 14, 1919 by Thomas Morgan. He was ordained a deacon Feb. 14, 1923 by O. Preston Merrill in the Preston First Ward; also ordained a teacher Jan. 19, 1926 at Afton South Ward, Wyo., by Parley F. Baldwin.

He commenced his schooling in Sept. 1916 at the Preston Central school. He attended this school three years. He then attended the Preston Jefferson school where he graduated from the eighth grade in 1923. He attended the Preston high school as a freshman in 1924-5, and attended Afton High school as sophomore in 1925-6. He attended the Thatcher Central High as a Junior 1926-7. This last year he paid his own way through school.

CHARLOTTE OWENS.

By- Mary O. T. Pratt.

Charlotte Owens, daughter of William, and Elizabeth Roberts, was born at Henefer, Summit Co., Utah, March 23, 1868. She was blessed at Croyden at the same time her sister Mary, and Hannah (younger), were blessed, but we have no record. She was baptized Aug. 3, 1876 at Smithfield, Utah and confirmed Aug. 3, 1876, by James Cantwell. She was of a very timid loving disposition and was greatly loved by all who knew her. She was taken very ill with diptheria and died in a week or a little more, Nov. 30, 1876. At this time very little was known of Diptheria and every one flocked where there was sickness, to help. So many families buried two and more and sometimes all the children they had. One Sunday morning in Sunday school Charlotte heard of her

little friend being ill, she went from Sunday school to see her and they both died. Her mother, was endowed for her Sept. 18, 1887 in the Logan Temple.

HANNAH OWENS.

By- Mary O. T. Pratt.

Hannah Owens, daughter of William, and Elizabeth Roberts, was born at Henefer, Summit Co., Utah, July 28, 1870. She was blessed at Croyden, Utah at the same time her older sister, Mary and Charlotte, were blessed. Soon after this the family moved to Smithfield, Utah, where she lived until her death Dec. 1, 1896 of Diptheria.

When her sister Charlotte was baptized she cried a great deal saying "I am the only gentile in the family". When Charlotte died, Hannah had taken suddenly ill with what was then called diptheria croup and they tried not to let her know Charlotte was dead though she was about ready to be buried. Hannah said to her Mother "If I die will you get me a pretty white dress like Charlotte. Her mother said "you don't want to leave me". She replied "What's the use of living in this world." She was soon dead. The two sisters were buried together in the same grave.

Supplement of 1928 to Section "G"

The following illustrates some of the things that should, in my opinion, be recorded by the family viz., the inspirations and teachings of the elders, sages and seers of the family. I hope you will not consider this presumptuous. It should inspire. We must not hide our "light under a bushel."

Hannah R. Keller
Family Historian

Pleasure - Happiness - It's Meaning

A lesson from the life of Aunt Elizabeth "Betsy" Owens

By D. R. Roberts

1. During the latter part of August 1928 as I was returning from a tour of the homes of some of the members of the family where I had been in the interests of the Hugh Roberts Family Record Book, I called at the home of Aunt "Betsy" Owens at Preston, Idaho. She was then in her 94th year and her mind was bright and active. I read her a letter I had written to one of the family in which, among other things, was a statement as follows; "This is an age when the world has gone pleasure mad. Should we follow the world in this? Is pleasure not one of the most destructive factors in the world today? I think so. We should restrain ourselves somewhat in it and train ourselves to be more moderate in our demands for pleasure. A reasonable amount of pleasure is necessary but let it be reasonable. Pleasure is necessary but it is a secondary matter. The principal object of the reunion should be for business, and to take such action as may be necessary to promote the best good of the family in its every activity." Of all things written about in the letter the above seemed to impress her most and as soon as I finished reading it, without any hesitation she said - "I cannot see how people can find pleasure in the ways they go after pleasure, and in doing the things they do now days. I have had pleasure all my life in doing the things I ought to do and in doing the things that are required of me. I have had pleasure in keeping the commandments of God and in doing my duty as best I could. I cannot understand how anyone can find pleasure in doing anything else. It seems to me that the people are going the wrong way to get real pleasure." (happiness)

That was the humble and simple testimony of a long life of wide and rich experience given spontaneously and from the abundance of the heart. Oh what a beautiful philosophy - what a profound truth is revealed in that wonderful statement that affirmative declaration and that query given in honesty and sincerity. The thought is worthy the ablest sage. I was thrilled with it and with her manner of expression. What a wonderful life's testimony. There was a simple key to the way of happiness for her thought was of the real happiness in life, not of the fleeting pleasures of the moment.

2. A few days later I was in Salt Lake City and met a friend who had just returned from Los Angeles, California and during the conversation he said: "I was glad to get away from California because the only thought there, seems to be, 'just how can I get more pleasure'. It is out of one pleasure and into another until the ordinary pleasures do not satisfy at all. They are always trying to think of some way to get some new thrill of pleasure. It must be something with a kick in it. It got tiresome to me. It got on my nerves." I repeat this to emphasize the simple truths expressed by Aunt Betsy. Pleasure - happiness is in the path of "duty" "in doing the things I ought to do" - "the things that are required of me - in keeping the commandments of God."

A few days later I was in a fierce wind storm in company with others and I took occasion to refer to the "destructive east wind" spoken of in the Book of Mormon and in searching for the expression, the reference to which I had lost I found a disclosure of this great principal we are considering, however in its negative form, as put to the people of his time by Samuel the Lamanite Prophet. It is recorded as follows: "Yea, for ye have sought all the days of your lives for that which ye could not obtain, ye have sought for happiness in doing iniquity, which is contrary to the nature of that righteousness which is in our Great and Eternal Head". Heleman 12 - 38. It seemed to me that this doctrine was being impressed strongly upon me for some purpose, for these incidents came to strongly just one, two, three and I know not why except that it is not for me alone to "hide under a bushel" but to give to you as well. At any rate this splendid truth as affirmatively expressed, by Aunt Letty and as negatively expressed by a great Prophet 20 centuries ago on this Continent should be recorded and made manifest to us as a family now, for a good purpose and, possibly, as a timely warning. Of course we need some diversion in pleasures of the right kind for good balance in our lives but we should be reasonable in these matters and be able to find thrills of pleasure in "duty" and in "keeping the commandments of God." It is our duty to have reunions of the family, not just for pleasure altogether but to advance the interests of the family as such, - to save the living and to redeem the dead or rather to save the living by redeeming the dead. This requires planning, obedience, sacrifice money and work and that means py. (The reference about the "east Wind" is recorded in Mosiah 7-13 and 12-6

FUNERAL SERVICES HELD FOR SISTER ELIZABETH R. OWENS

IN THE FIRST WARD CHAPEL, PRESTON, IDAHO, JUNE 5, 1929, AT 2 P. M.

Reported by Edna Day.

Bishop E. A. Jensen presided and conducted.

Opening Song: Count Your Blessings, by the First Ward Choir.

Prayer by Bishop George Griffiths, of Dayton, Idaho.

The Choir then sang: Oh, My Father.

Brother Micah Harris, a worker in the Salt Lake Temple was the first speaker. He said:

"My dear brothers and sisters, I have known the deceased for sixty-five years. I was employed by her husband, and was working for him at that time, and I have known the family more or less ever since.

"I can say that our sister has not had the advantages and pleasures that her children and grandchildren have had since. She lived where the climate was very short, hardly anything could be grown, and their chief occupation at that time was running a dairy. They had a dairy of forty-five cows. Two women and two boys milked these cows. Without the convenience of separators and creameries, this milk was handled by hand.

"The home that they lived in at that time was three largedug-outs made in the ground, with a dirt roof and a dirt floor, and that is where they took care of their produce, and then hauled it to Salt Lake with an ox team.

"There were three women in the family, and our sister was the only one that had a family of her own, and her time was occupied in taking care of the family and the dug-out. It was her business to take care of the cooking and the children. This she did faithfully, and was a devoted wife and mother for her family. I know this from experience.

"I was only a boy those days myself, and I had to take the place of a man. I had to work and help to take care of my father's family, coming into the country in '63. In '64' I went to work for Brother Owens. In the course of about two or three years, they put up one of the best and most comfortable homes in the settlement. A log house; a story and a half or two story building.

"After a short time they went to Salt Lake to live, but before they left I had the pleasure of going up into Echo Canyon with Sister Owens to meet her family coming from the Old Country. Something had happened and they were not with the train when the rest of the company came into camp, but we found them there about ten or eleven o'clock, and we transferred their luggage from the church train into our wagon and went for home. They lived with the Owens family for sometime.

"When the family went to Salt Lake to live they stayed in the 16th Ward, to the best of my recollection, for sometime, and then came north.

"At this time we, as a people, suffered considerably from poverty. I remember working part of the summer of '64, and the closest grist mill was about fifty miles from where we were living, and they ran out of flour entirely, and there was about a dozen in the family, with the hands that were working, and all we had to eat was what we had in the garden.

"Mr. Owens said, "One of you boys will have to go to Salt Lake this afternoon and get 50 pounds of flour. There were two of us boys working there at the time, but neither of us had ever been over the road, and we didn't know the road. Well, the other boy didn't want to go, so they put me on a Spanish pony and started me out. I hadn't got over the Big Mountain until it began to storm; it grew dark and I could not see a thing, only just when the lightning flashed, and I'll tell you I was

frightened; a boy all alone, on a strange road, in the dark, and a storm raging about me. All at once I heard the ring of metal, and it proved to be the staples of an ox-team, and soon I came up with two boys that had gone out for wood. They asked me where I was going, and I told them to Salt Lake. They were going to Salt Lake too, so I went along with them. I got the flour and rode back, and it didn't last as long as it took me to get it. The next week they had a little shipment of a few hundred pounds.

"The next year we had the grasshoppers, so that our sister knows what poverty was; but, to the best of my recollection, I can say that I never heard her murmur.

"I can say for her that she was a faithful woman, and I believe I have cause to know as well as anybody, and as well as any of her family, because I lived right with her and I know.

"My occupation for the past ten years has been in the Salt Lake Temple. During a visit to Logan, I tried to find out where Sister Owens lived, but I was unsuccessful until the last day of my stay, when I came across a man who knew the family here in Preston. I came up to Preston and found Sister Owens and her daughter, and I have made it my business to come to visit with them a few times since that.

"So that her life has been an exemplary one, worthy of our emulation. I hope her children and her grandchildren will emulate all the good traits of their mother and grandmother, and I pray that her rest and peace may be sweet. She died in full faith in the Gospel and a knowledge of the glorious resurrection that is awaiting her.

"I am the only one in our father's family that is alive, and it has been my privilege to be called on a mission to the Salt Lake Temple, and when the summer comes around I have put in ten years at one time.

"My great desire is that I may live an exemplary life, worthy of my brothers and sisters to emulate the work I may do while engaged in this good work. And I would say to my brothers and sisters, "Do the work for them that have not been able to do the work for themselves."

Brother Harris then closed his talk in the name of Jesus, Amen.

Brother Richard Roskelly, a nephew of Sister Owens, and Sister Lindquist, then sang most beautifully a duet, "The Home Land."

Brother D. R. Roberts, a nephew of Sister Owens, was the next speaker. He said:

"My dear brothers and sisters, I trust that I shall not say anything that shall mar the pleasantness and beauty of this occasion. I desire the spirit of the Lord to guide me in what I may say, that the bereaved may be comforted, and I may be inspired to say something about her worthy life that will be instructive to us. I have listened with interest to the songs that have just been rendered. Brother Roskelly, who just sang "The Home Land" is the Bishop of the Third Ward in Smithfield, and one of her nephews. We have also here today Bishop Morgan, who is Bishop of the Liberty Ward of the Bear Lake Stake, and Asa Blanchard, one time Bishop in Marshvalley; also Bishop's Councilor Owen Roberts, of Lanark, Bear Lake County. All her nephews are here today to do honor to her memory,--a tribute to her worth and her integrity.

"Aunt Betsy was born on the 6th day of March, 1835, in the village of Eglwysbach, Denbyshire, North Wales. She grew to girlhood there, without, however the privilege of gaining an education.

"During her young girlhood her father embraced Mormonism, and after that her lot was a hard one, but she soon followed him into the waters of baptism.

"Owing to the poverty in the home, and conditions that existed there, her father being a shoemaker, and his business being boycotted by his neighbors, and by the townsfolk on account of his accepting Mormonism, and she was forced, in her young womanhood to go out working to help in the care of the family. Being one of the older children, she was expected to work in the shop also when she was not otherwise employed, and to deliver the shoes which her father repaired before and after her other work.

"She finally drifted into Liverpool, and in 1855 the emigrants were beginning to pour into this country. Her brother, Robert, had been successful in paying enough money into the emigration fund to pay Robert's fare into Zion, but there was not enough money to bring all the family, and it was hard to part from loved ones to go into a foreign land alone, and when the time came Robert failed to come, and in fact refused to come. Her older sister, Jane, was married, and Betsy, as she is lovingly called by her family, was offered the opportunity of taking Robert's place in the emigration; so she accepted it, sailing with a company of Saints alone, the first one of her family to come to Zion; quite an undertaking for a young woman in those days.

"They crossed the ocean without particular event, and came to this country, and here is where real trouble developed for her. It was claimed when they reached the boundaries that there was not enough emigration money left in the fund credited to her to pay her fare over the plains, and for food and care across the plains. This was a serious predicament for a young girl alone, without friends. A pretty serious situation.

"About this time, while they were outfitting for the journey, and she being apprised of this situation, and not knowing what to do, about this time a company arrived from Texas, well equipped to cross the plains, under the Captaincy of Seth M. Blair, of Logan. In this company was a widow woman who was quite wealthy, Sister Johnson. Sister Johnson had been accustomed to having negro help, and when Sister Johnson and her family joined the Church they were counselled to leave their servants there. Sister Johnson obeyed counsel and came to the boundaries from Texas to cross the plains to this land. The situation of Aunt Betsy was made known to her, and she offered Aunt Betsy an opportunity to come with her for her help on the journey. It seemed providential that a way appeared for her to come across the plains. She accepted it, left her own company, and joined the Seth M. Blair Company. The company started on its journey across the plains; the Seth M. Blair Company, Aunt Betsy with them in Sister Johnson's carriage with her.

"I will read to you a little from her biography: (It is recorded in The Hugh Roberts Family Record beginning on page G5).

"Shortly after this she met William Owens, who married her, and they moved to Willard and lived there for a year or two, and Johnson's Army came and they moved South. They lived on the banks of the Provo River, and the husband, after the army came, went to Camp Floyd to work for the army. In the fall they went to Salt Lake City, and then went to Hennefer. There is some of the poverty they went thru in her Biography.

"In Salt Lake City she had seven children, two boys and five girls. Thru conditions arising in the family, she went to Smithfield. Her two youngest girls died there of diphtheria; then John, a splendid character, was taken by the hand of death thru blood poison. In later years her oldest daughter, Janet, passed away, and her son, William. She has two splendid daughters left, one you all know. She has been faithful to her mother. She has done a wonderful work.

"Aunt Betsy has had an eventful life, and lived a life of poverty, a life of struggle, a life of loneliness in a way, having had to make the battle for nearly sixty years along, only with the help of her children. She has been the father and mother; a leader and counselor, and she has a host of family, for the most part faithful as she has been faithful. A wonderful life, a wonderful woman; there is no cause to mourn, but to rejoice.

"During the last two or three weeks while she has been ill she has been desirous of going to the other side, until the last day she seemed to change and want to live. Her heart has been full of thanksgiving and praise. Out of this life of struggle her passing has been sweet, and as I looked upon her face today in death I

saw the countenance of a great soul. One whom the Lord loved; one whom he had rebuked and chastened; and upon her face in death was a calm and wonderful expression; a beautiful countenance, of a splendid, well-spent life. She was not afraid to meet her maker. She had fought the good fight. She had done well. When I think of her life, I think of the life of the Savior. He said "The birds of the air have nests, the foxes have holes, but the Son of Man hath nowhere to lay his head". He, too, had poverty all his life, and he seemed to be chastened, and he seemed to be left alone; but he was sweet and splendid thru it all, for on Calvary he said "Father, forgive them, for they know not what they do", and in his last moments upon the cross he said "O, Lord, why hast Thou forsaken me?" Indicating clearly that his father had left him to suffer alone; but out of that life, and out of that suffering there was born a God and Savior of men, and thru it all we have a place in the salvation which he has wrought out for us.

"How like the life of the Redeemer of the World in this life. Ninety-four years of suffering; ninety-four years of struggle; ninety-four years of disappointments; and her last days spent in singing the songs we have heard here today by the choir, and others like them that she loved, and out of it all has been born for celestial glory a great soul.

"May God bless us and help us that we may be worthy to be with her, I ask in Jesus name, Amen."

Margaret Smith, of Riverdale, sang a beautiful solo.

President Carl H. Carlson was the next speaker. He said:

"It is with the spirit of humility that I stand before you this afternoon. I have listened with a great deal of satisfaction to the remarks that have been made this afternoon, and the many good things that have been said about Sister Owens, and the account of her life, and the experiences that she has passed thru, and the many hardships and trials that she had to endure.

"I believe these hardships are blessings in disguise, they are the experiences in life that really build character and make of us real men and women. I believe that it has been the lot of the Latter-Day-Saint from the beginning to have to pass thru a certain amount of hardship that the people of the world haven't been obliged to pass thru, and I believe that it has made us a peculiar people, apart from the rest of the world. Brother Roberts spoke of the splendid posterity of Sister Owens, and I believe it is from such parents as she that children of this kind should come. She had a strong character, and believed in living the principles of the Gospel as they had been preached to her from her girlhood. I believe it was the hardships that she passed thru that molded her beautiful character. She believed implicitly in her Father in Heaven, and in the Gospel which she enjoyed. And in all these experiences I do not believe that any of us ever heard Sister Owens complain. It seems to me rather that she looked back with pleasure to the hardships and trials which she had passed thru. I don't believe it is the pleasant things in life, the ease and comfort, that remain with us as pleasant memories. I believe it is the hard things of life that will remain with us, and we look back upon with pleasure. I believe that a mother looks back with greater pleasure upon the hardship in bringing her family up, she looks back with more pleasure than in the commonly called "pleasures of life". I once knew a young woman who had several of her babies die, and she told me she looked back upon her short experience with them as one of the happiest periods of her life, and I believe it is the way with all of us.

"In looking over some of my clippings, I ran across a clipping that reminded me of her life and her attitude:

I WOULD BE.

I would not ask Thee, Lord, that Thou shouldst give
Me only pleasant pathways for my feet,

Thru pastures green, by purling waters sweet,
 With days of calm contentment while I live,
 And nights of sure repose; yet I would be
 As one who sees a father's love in all
 That makes small blessings great, great sorrows small,
 Whatever comes of joy or grief to me,
 Ah, then the bliss of even common days
 In lowliest toil, in loving service spent,
 Through changeless round of unattractive ways,
 Seeing no ill but that in goodness meant,
 With heart attuned with heavenly content,
 Happy that soul that has no voice but praise.

"I believe this was the disposition of Sister Owens. She never felt to complain about her lot. She always made the best of whatever her lot might be. I believe that we have cause to be thankful; that we should not look for the pleasures in life, but accept our lot, and make our characters strong by going thru the hard experiences which we have in life. I think that was the plan of our Father, and when we go back home we should go back with a character much stronger than when we came here. We were sent here for the purpose of developing and growing. So I believe we should not think that these hardships are hardships; they are experiences that are meant for our own good; they are blessings in disguise.

"I was very much pleased to hear the last speaker give an account of her life and her girlhood experiences, and the hardships that she passed thru, and her difficulties in emigrating to Zion. It seems that these early Saints had that one great mission in mind, and were willing to pass thru any hardship in order to obtain the blessings that they had set out to gain, and I believe it was the weak ones who fell by the wayside, and the strong ones who gained their journeys end.

"I believe the best people of the world settled up this western country; the strongest characters. I was talking to a lady that had emigrated fifty years ago, and I said, "How did you feel when you accepted the Gospel, and had to meet all of your former friends and let them know that you had become a member of the Church?" And she told me that before she had decided to become a member of the Church that she had spent many sleepless nights, in fact she used the term that she "Sweat drops of blood," before she decided to take this great step, and she said her friends turned their backs upon her, and would have nothing more to do with her.

"I do not believe that we can appreciate the sacrifices that our parents and grandparents made, not only in a financial way, but giving up their early ties of friendship and starting out anew in life, coming out into the desert to make their homes, where before they had lived in comfortable homes.

"I was quite interested in the song by the Choir, "O My Father". It seems to me like this song preaches a whole sermon. It explains to us where we came from, the purpose of being here, and where we expect to eventually go, so I am going to take occasion to read just a part of that song to you this afternoon:

He then read the song and made comments. "In all of the literature of the Church, all the songs of the church, I do not believe we have anything more beautiful than this song, written by one of our sisters, Sister Eliza R. Snow. Sister Owens no doubt was acquainted with her, at least to the extent that she knew who wrote this beautiful song.

"Where did we come from? Why are we here? And where are we going? These are problems and questions that are concerning the thinkers of the world, and they cannot get any satisfaction to them. But if they will go to the real Source of all Truth these questions will be solved to their satisfaction. The members of this Church know the answer to these questions.

"I pray that we may realize and understand our great responsibility here upon the earth. I pray that the Lord will bless Sister Pratt and her family. Sister Pratt, for many years, has been faithful in her care of her mother; she has rendered a great service. May the Lord Bless her in her faithfulness, and I believe the Lord will bless all who keep His commandments. I pray for these blessings, in the name of Jesus, Amen."

Brother and Sister W. P. Shumway then blended their voices in the beautiful song, "My Sunset Calls."

Bishop Wm. R. Morgan, of Bear Lake Stake, was the next speaker. He said:

"I am certainly surprised this afternoon at being asked to say a few words; however, I am pleased to have the opportunity of just saying a few words on this occasion."

"I have listened with interest to the remarks that have been made this afternoon. I have heard an account of these experiences from my mother, and from Aunt herself. It has always been very interesting to me, and the thing that always impressed me in her life was the testimony which she had of the Gospel of Jesus Christ. She understood the Scriptures a great deal better than I ever expect to understand them; both the Bible and the Book of Mormon; and in talking to me on different occasions she frequently referred to the times in which we were living, and that it was in fulfillment of the predictions that had been made by the ancient prophets. She seemed to have that testimony born within her that we were seeing the fulfillment of the predictions which had been made by the prophets who lived long ago. She understood these things, and had a firm belief in them, and the testimony which she has borne regarding these things has been an inspiration to me and has given me a desire that I may live and have that testimony which she lived and bore to the end."

"My brothers and sisters, I am thankful that I belong to the Church of Jesus Christ of Latter-Day-Saints, and that I have been willing to labor a little in this work. I am thankful that my parents and my grandparents paid heed to the voices of the Church Shepherd, and that they were willing to make any sacrifice that became necessary in order to obey the voice, and to obey the commandments of the Master, and I believe that Aunt has endeavored to do this. It made no difference what trial faced her, she was willing to do the best she could, and I believe the Lord has strengthened her so that she has been able to carry on this work, and to carry a firm testimony of the Gospel to her dying day."

"I am thankful for this Gospel that has been taught to me, for I am sure that we are engaged in His work, and that it is His work, and that if we can only prove faithful to the end of our days that we will gain a reward in our Father's Kingdom."

"I do not desire to take up any more time. May the blessings of our Heavenly Father be with us all, I pray, in the name of Jesus, Amen."

Sister Lundquist then sang the beautiful song: "Lay my Head Beneath a Rose."

Bishop E. A. Jensen then made a few closing remarks, as follows:

"It might be well to mention here that in the early life of Sister Owens she was a wonderful singer, and you will notice that we have had several songs today, and the songs that we have heard here today are the songs that Sister Owens loved to hear. The day that she passed on she was humming the songs that she used to love to hear."

"Our services have been long, but I want to just mention one thing and then we will close."

"It was in the silence of the night that they called for us to come over and see Sister Owens, and I called on Brother Thompson, and we went over there. It was during the time that she began to feel that she would not be better. We were going to ask her to sing in our Ward Reunion, but she was unable to do so on account of a cold, and she called us to say that she did not want us to hold any feelings because she

could not sing that afternoon, and that she had no ill feelings toward any living soul. I thought it would be just well to pass this on.

"She was a faithful woman, and one who was always desirous of doing that which is right.

"We wish to thank all those who have taken part in any way, those who have given kind words and flowers, and for the help that was rendered during her sickness.

"The remains are going to the Smithfield Cemetery, and all those who can go down, who have a way to go, we would like to have do so. We would like to have just as many go as possibly can.

"We wish to thank those who sang the songs that Sister Owens loved so well.

"The Choir will sing "Farewell All Earthly Honors, I bid You all Adieu", after which we will ask Brother W. H. Paskins, from Treasureton, Idaho, to dismiss these services."

As the casket was being wheeled from the Church, Sister Eunice Perry played softly the melody of the song "Lay My Head Beneath a Rose".

Brother Joshua Rallison dedicated the spot in the Smithfield Cemetery which is the resting place of Sister Owens.

It was a most beautiful, peaceful day throughout.

RESOLUTIONS OF RESPECT AND SYMPATHY.

WHEREAS, the Angel of Death has called home one of our beloved members, Elizabeth Roberts Owens, thus depriving us of one whom we loved and revered, one who gladly gave freely of her rich store of information and experiences valuable to our organization, and who, by her example and precept, has ever been worthy of emulation by everyone who knew her, and by the members of our organization in particular, and,

WHEREAS, we shall miss her greatly, and realize that those to whom she was near and dear, particularly Daughter Mary Pratt, with whom she made her home, will miss her infinitely more, yet we feel to praise God that He has allowed this wonderful life of ninety-four years to shine as an example before us so long, and we know that He has a greater work for her to do.

THEREFORE, we can only say "God's will be done."

BE IT RESOLVED, that a copy of this resolution be read at our next regular meeting, and that it be spread upon the minutes; also, that a copy of this resolution be sent to Daughter Pratt.

(Signed) SYRINGA CAMP,

DAUGHTERS OF THE PIONEERS,

By EDNA DAY

Corresponding Secretary.

A TRIBUTE TO

ELIZABETH "BETSY" ROBERTS OWENS

By Laura Pratt Gamble.

In reading the Hugh Roberts Family History I see that the last topic mentioned in grandmother's biography tells of her quitting her tea and coffee. I have asked her several times if it ever tempted her when she saw others drinking tea because she had used it for so many years, and she would always say, "If you have a habit and wish to overcome it you must first make up your mind firm and strong and have a determination within yourself and then ask your heavenly father for assistance and you can overcome anything, or accomplish anything." Those who were best acquainted with her can testify that she always practiced this.

She said she never regretted leaving her native home for the gospel's sake altho she had many, many chances to gain worldly wealth if she would denounce her faith, but she said that meant nothing to her compared with eternal gain. One man who was among the notables offered her a home and said he would educate her on any line she wished to follow and promised that she could have all the nice clothes and things that are so desirable to a young girl if she would only denounce her religion. But this she would not do; her mind was made up and she had a strong conviction that this, then very unpopular religion, was true and she was determined to embrace it.

She was always very independent and active even in her old age. She had to be doing something or she could not be contented. When she reached her declining years she spent most of her time piecing quilts and took a great deal of pride in making nice quilts, and they were made good and done right. Every piece was sewed together by hand and in quilting her stitches were as even as if they had been measured one by one. You never got your feet tangled in the stitches in grandmother's quilts.

During the world war she felt like she wanted to do her bit, so she knit many pairs of sox for the soldiers. She also knit little booties for her grandchildren and great grandchildren, and I can feel the comfort of them now when I think of those nice wool knit stockings we had to wear every winter when we were small children.

Grandmother was a strong believer in the old saying "Whatever you do, do with your might, things done by halves are never done right". I believe she was champion bread-maker the world over, and I will always remember grandmother's good bread and butter. They were real thin slices of bread and butter, not thick, but all over them. I will never forget her setting by the table and teaching us girls each in our turn to mix bread. We would have to knead bread, it seemed, forever, but we could not quit until it formed air bubbles.

She was a great lover of music. There was nothing she enjoyed more, in the evening, than for us to gather around the piano and sing, especially if we would sing the old songs that she loved so well. She would always mark time and join in with us, it mattered not how she felt. If we would start to sing "My Mother's dear home was in Wales", she could almost sing and cry together. This song was close to her heart, and even when she lay on her death bed she would sing for us and ask us to join in with her. Many, many times during the nine weeks she was in bed she would sing "Count Your Blessings" altho at the last being very weak still she could get the words and tune almost perfect. She sang the song for us about noon and passed away in the afternoon about 4 o'clock.

It was always her aim to do the things that were a benefit to others and do them the most good instead of being selfish.

About 1856 or 57, maybe later (not sure of date but it was soon after she came here), she, being very industrious, raised a good garden, doing all the work herself, such as spading, planting, weeding, etc. Some of the California gold seekers going thru Salt Lake City would trade some of their goods for food supplies. Grandmother traded some of her garden vegetables for a very fine piece of linen. This she kept

and made into temple clothes, sewing every stitch by hand. They have been used and worn by us all to do work for hundreds of our dead and they are still in use and will be for many years to come. This was one of her fine traits to always do things worth while, and not for worldly gain.

No one knows how we miss dear old grandmother. She was always there with her warm welcome; anxious to see us and always so interesting to converse with. We could always learn something by talking with grandmother, it was never idle gossip. She was well informed on all our church books, was acquainted with so many of our leaders and could tell us interesting things about them that we cannot get out of books. Altho she had but little schooling she was a self-educated woman, and she had the Book of Mormon, Bible, Doctrine & Covenants, and others of the church books in the large print and could read and understand as quickly as any good scholar.

When she took to her bed she never suffered pain but her nerves would seem to get the best of her at times. The doctor gave her a thorough examination and said that there was not a thing wrong with her but she was like a piece of worn-out machinery. Her heart was exceptionally strong and would perhaps hold her here a long time if nothing else set in, and this was the case. She was bedfast nine weeks altho she did not suffer bodily pain. Mother did all in her power to give grandmother the very best of care. Aunt Lizzie Hendrickson came from LaGrande, Oregon, the only other living child of grandmothers to assist in caring for her. Grandmother was very patient and good during her sickness as she was before and as before stated everything was done for her that was in our power to do. She passed away June 3rd, 1929, at 4 o'clock in the afternoon at the ripe old age of 94 years and 3 months. At the time of her death she was the oldest woman in Franklin County, Idaho, and some did say they thought she was the oldest woman in Cache Valley, but I haven't proof of this. She was buried June 5, 1929. Funeral services were held in the Preston First Ward Chapel and burial took place in the Smithfield Cometary by the side of her three children, John, Hannah and Charlotte.

Many people came to mother after her burial and regretted very much that they did not know of her death or funeral servies. Some had gone to Salt Lake City to the M. I. A. Conference and knew nothing of her death until they returned. However the funeral was well attended by many friends and neighbors.

HANNAH R. KELLER

FAMILY HISTORIAN

By Vernon Gamble

VERNON GAMBLE. During the year 1929 I was chosen to be chairman of the activities, which had good success for about a year. I was then chosen 2nd Counselor in the Y. M. M. I. A. and was still retained as chairman of activities. During this time the ward won many achievements. I was chosen President of the Y. M. M. I. A. in 1931, and our ward has been one of the leading ones in the stake.

During 1931 we moved into our present home; 1½ miles southeast of Preston. Being a farmer we all have plenty to do. Our crops consist of peas, beets and hay.

During the winter of 1934-35 my wife and I were called to fill a three months mission to the Logan Temple. While there I spent all my spare time searching for names on the Gamble line and succeeded in securing 500 names. Some of these had their Temple work done but the rest have their names on Temple sheets ready for baptismal and endowment work. I am the genealogist of the Gamble family organization.

LAURA P. GAMBLE. My wife's health is good and she is enjoying life real well. In the spring of 1929 she was sustained as ward chorister. A few months later our new ward chapel was dedicated by President Heber J. Grant. Laura and the organist worked very hard to make their part of the program a success. They undertook to learn the "Hosannah chorus" for the rendition of which they received many compliments. This was quite an honor after so much effort. This took a lot of hard work and lots of time but there was a lot of satisfaction and pleasure also. We were the only ward in the stake that would even try to sing, "Hail To Our President, Hail," also "The Challenge." We thought that all the wards in the stake were learning these songs but when they asked for a report at the Stake Officers' meeting, we were the only ward that had learned them, so we had to go up to the Stake. These two songs were Y. L. M. I. A. songs and Laura was the chorister of the organization. This is not spoken of boastfully but to show that our Father in Heaven will always come to our assistance in all righteous undertakings.

On November 11, 1934, about 3½ miles south of Brigham City, we were in a car accident. Laura was thrown through the windshield. Her chin was about torn off. The muscles under the chin were torn until it took 5 stitches to sew them together. Then it took 24 stitches to sew the skin together. After that it took 18 stitches to sew up a gash in her forehead and one in her arm. She was on the operating table in the Cooley hospital in Brigham City for one and a half hours and all this had to be done without the aid of ether as her chest was crushed and some ribs broken, and not being able to tell how serious the chest injury was the doctors were afraid to use ether. Her leg was injured in some way that it still bothers her. I received some shock and scratches and Aletha and Phyllis, who were in the back seat were bruised bad enough but nothing serious.

SHELDON MORONI GAMBLE, was ordained a Deacon, October 6, 1929, by Elder Eugene Beckstead. He was secretary of this quorum. He was ordained a teacher, April 3rd, 1932, by Elder Vernon Gamble, his father. He was also secretary of this quorum. He was also Troop Leader in Troop 34 of the Cache Valley Council. He is now secretary of the Y. M. M. I. A. He is a graduate of the Preston High School. Graduated from Seminary in 1934. He is eligible for graduation from the special teachers training class given by the seminary teacher. He is a member of the High School band and the orchestra. He plays a clarinet and is also a member of the Glee Club.

ALETHA GAMBLE, is just completing her sophomore year in High School. She has graduated from Junior Seminary and is now taking Senior Seminary along with her regular high school work. She began taking piano lessons in 1934 from Mr. Dean, and has progressed very rapidly. In the spring of 1934 she got her violin and has made rapid progress, as she is now one of the five violins in the school orchestra. This orchestra won first place in the music contest this spring. She is organist of the Y. L. M. I. A.

PHYLLIS GAMBLE. She is making progress and is enjoying good health. She began taking piano lessons in 1934. Her instructor says she is very good in music. All three of the children make rapid strides in music so it must be an inheritance. She is now completing the 6th grade. She goes to school in Preston. She was baptized July 2nd, 1931, by her father, Vernon Gamble and was confirmed July 5, 1931, by her father. She is now completing her Primary work and just beginning her Bee Hive Work.

Approved June 1935 by

G ILAND PASSEY, Recorder-Historian,
Hugh Roberts Family Association.

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#15 CHRISTOPHER ROBERTS

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BIOGRAPHIES
OF
CHRISTOPHER AND CATHERINE ROBERTS ROBERTS AND THEIR FAMILY

CHRISTOPHER ROBERTS.

By-Hannah Roberts Keller.

Christopher Roberts, son of John and Ann Pool Roberts, was born March 9th-1836, at Serin, Flintshire, North Wales. He joined the church in his native land, was baptized in Kello, County of Durham, England, in January, 1857 by his brother, Peter Roberts, and confirmed by William Jones.

My father, Christopher Roberts and his eldest brother, Peter Roberts were the only ones of their family to join the church. They remained true and faithful Latter Day Saints to the end of their days.

My father was left without a mother at a very early age. My grandfather was a poor man and when my father was but nine years of age, he started out to earn himself a livelihood. My father has told me many times of the hard life he had, when he started out so young to make his own way in the world. Some of his task masters were hard and cruel to him, and expected more of him than a small boy of his age was able to do.

He finally drifted over into England. There he heard the Gospel of Jesus Christ and was convinced that it was the gospel spoken of by the Apostle John, in the 14th Chapter of Revelations. He continued to work in England until he had saved money enough to take him to Zion. Before he left for America, he had a great desire to visit his father in Wales. He also had a sister Jane and two brothers John and Nicholas. He had a desire that they too, should hear the gospel.

He went to his old home arriving there early on a Sunday morning. It was a custom of his father's to read a chapter from the Bible on Sunday morning, then leave the Bible open at the chapter he had just read, while he offered up a prayer.

When my father came to the door very quietly, he hesitated and listened. He could hear his father reading from the Bible. He waited until the reading ceased and the prayer was ended, then he knocked timidly on the door. His father came to the door; when he saw who was there he said, "Be gone with you, I have been informed that you have joined those despised Mormons. I want nothing to do with you." My father felt very sorrowful. He lingered around the neighborhood that day. He was on one side of the street and saw his father and sister go up the other side to church and return. That was the last he ever saw of his family in Wales. He left that evening and in a few days set sail for America.

He sailed from Liverpool early in December 1863 touching at New York on December 24-1863 and landing at Philadelphia, Pa., Jan. 1-1864 where he labored on a farm until about the month of June 1864. He then proceeded to the frontiers. He drove six mules in a freight train across the plains and landed in Salt Lake City, October 1, 1864. On this journey he met and traveled with the family of his future wife. His marriage to Catherine Roberts, daughter of Hugh and Mary Owens Roberts occurred in August 1865. They had their endowments and were sealed in the endowment house in Salt Lake City, May 24, 1869.

In the fall of 1865, they moved to Smithfield, Utah. Five children were born to them, namely; Mary Ann, Hannah, Jane, Catherine and one still born baby girl. At the

birth of little Catherine, the beloved wife and mother Catherine Roberts Roberts passed away. This occurred on August 5, 1874.

On November 9, 1875, my father was married to Katherine Kunz in the endowment house at Salt Lake City, Utah. One child, Rachel, was the issue of that union.

In the winter of 1869, while coming down the Smithfield canyon with a load of wood, the load tipped over on him and he lay pinned underneath until he was almost frozen to death. While in this position, and in terrible agony, he breathed a prayer for deliverance, and through the miracle of a vision he saw a searching party organized and coming to his aid. The party that rescued him from being crushed and frozen to death, consisted of; David Heaps and Nathan Smith. At this time his feet were badly frozen and for a time it looked as though they would have to be amputated. But by the help of the Lord and my mothers skillful treatment only three toes had to be amputated.

My father had the gift of healing. While he lived in Smithfield, he was sent for from one end of the town to the other, to administer to the sick. He was always kind and sympathetic - always much concerned for those in distress.

He continued to live in Smithfield, Utah, with only an interval of a few years when he tried dairying in Bear Lake County. He assisted in building the Salt Lake and Logan Temples and the Logan Tabernacle. His ordinations to the priesthood were as follows: Ordained an Elder, May 16, 1868 by Robert Meikle at Smithfield and an High Priest October 27, 1895, by Bishop George L. Farrell at Smithfield. He received a patriarchal blessing from Patriarch, C. W. Hyde, June 2, 1867, in which, he received remarkable promises.

Christopher Roberts died March 26, 1909 at the age of seventy three years. His second wife Catherine Kunz Roberts had preceeded him in death, having died July 7, 1907.

His life was characterized by public service, good habits, faithfulness, to his family, his God and his religion. He was blessed with the qualities that make a consistent Latter Day Saint, a good neighbor, and a good citizen.

CATHERINE ROBERTS ROBERTS

By Hannah Roberts Keller.

Catherine Roberts was born April 12, 1839, in Eglwysbach, Denbighshire, North Wales. She was the daughter of Hugh and Mary Owens Roberts. Her father was a shoemaker and when he joined the church his customers all deserted him. This left his family in poor circumstances and Catherine did not have opportunity for an education. She was baptized into the Church July 14-1849.

Near the family home in Eglwysbach was a spring used by the entire village for water for household use. Each day when Catherine went to the spring for water, the minister of the church having learned that she and her family had joined the Mormons, would meet her at the spring. He made all kinds of wonderful offers to the girl, to induce her to forsake her religion. He offered a fine education, beautiful clothes, and a good home. But she stood the test and remained true to the cause she had espoused. She worked at odd jobs until her parents were able to emigrate to Zion.

The family left their native village, when they migrated in the night time because of the persecution there, fearing violence. They left Liverpool for America about 5 o'clock in the afternoon of May 21, 1864, sailing on the sailing ship "McClellan;" after having endured much persecution for the gospel's sake, in their native land. It was with feelings of mingled joy and sorrow that they took a last look at the British Isles, as the shadows of night closed about them on May 21st, 1864. After a stormy voyage they landed on the shores of America, June 21, 1864 and proceeded on to St. Joseph, Missouri. They witnessed great fires and other evidences of the Civil war, which was then drawing to a close.

My mother crossed the great plains with her family. It was during this long and tedious journey that she met her future husband, Christopher Roberts. He was driving a six mule team and many a ride on the back of the wagon was given by him to the charming Welsh girl. Mother and her family arrived in Henefer, Utah, Oct., 4, 1864

In August, 1865 she married Christopher Roberts, and they received their endowments in the Salt Lake endowment house, May 24, 1869. Five children were born to them.

Catherine was very quiet and reserved, therefore, rather backward at making friends. She seldom visited outside of her family. After her marriage she lived in a little home beside her mother. Together they spent many happy hours visiting and working. She was a very industrious woman and she spent her time in the interests of her family. She was very adept with her needle. Her children were always well clothed, neat and clean. She was very desirous that her children learn the Welsh language. At the time of her death, the English language was an almost unknown tongue to them.

She was a lover of nature. Her flower garden was a delight to her and to all who beheld it. There could be found all the garden flowers common to that day, especially did she love the hollyhock. This flower grew in her garden profusely, in every color, both double and single varieties. Everything good and beautiful was dear to her heart.

To recognize her industry, one need but look in her chest. It was filled with clothes - ready made, others cut and basted, and after her death, were finished for her children.

Following the birth of her fifth child, baby Catherine, she died in Smithfield, Utah, August 5, -1874. She was beloved by all who knew her, a noble character and a splendid wife and mother. She was buried in the Smithfield cemetery. The babe Catherine died and was buried beside her mother on August 15, 1874.

Catherine Roberts.

By Hannah Roberts Keller.

Baby Cathrine was the daughter of Christopher and Cathrine Roberts Roberts, born at Smithfield, Utah, July 15, 1874, and died August 9, 1874. She was buried at Smithfield, Utah, by the side of her mother.

Baby Cathrine was blessed by her grandfather Hugh Roberts before her death.

WILLIAM KUNZ

By Helen May Kunz.

William Kunz, son of John and Rosina Knutti Kunz, was born in Dintegon Canton, Bern, Switzerland, December 5, 1860.

He in connection with his parents embraced the gospel in their native land, and on July 2, 1870 they started for North America. They arrived in Salt Lake City, Utah on August 5, 1870. He had been baptized May 12, 1869, so upon arriving in Utah, he, together with the rest of the family, was called by President Brigham Young to settle in Bear Lake valley, Idaho. Here they entered the dairying industry.

He was an unusually bright boy, and had a great deal of selfconfidence. When there was any work requiring skill, William was always the one to do it; and he usually received praise for what he did; perhaps this developed in him a touch of reckless confidence.

When he was eighteen years old he made a great effort to go to school at Provo, Utah; but lack of finance and duties at home caused him to have to give up this dream of youth, that might have meant so much to him. He was a clean honest boy, and was liked by everyone.

In the dairying work, he delighted in breaking horses, and in riding the range. The horse was his favorite animal. He was kind to human beings as well as animals. And his parents found him obedient and true.

Had more opportunity been his, he would have been a leader among men, because of his talent and personality. He was very studious. Whenever he saw a book or a paper he wanted to read it, and what he read he did not forget very readily. His command of language was excellent, so he was a splendid conversationalist. He always had friends wherever he went, and his home was ever open to the hungry and tired. His mind was of the inventive type; and he was a splendid worker around machinery of any kind.

He married Eliza Eschler, May 2-1883. One year later, both she and her infant son died. This was a severe blow to the young boy; but he went to live at his brother David's home, where he cared for his brother's property while David filled a mission.

December 18, 1888 he married Mary Ann Roberts in the Logan Temple. From this marriage twelve children were born. There were four sons and eight daughters. He died at Pocatello, Idaho, November 12, 1905, and was buried at Bern, Idaho.

William Kunz was baptized May 20, 1870 by John Kunz Jr., and was confirmed by Elder Karl G. Maeser. He was ordained an elder on April 13, 1882 by John U. Stucki. He was an excellent tithe payer and an ardent worker in the M. I. A.

MARY ANN ROBERTS KUNZ

By Helen May Kunz.

Mary Ann Roberts Kunz was born October 15, 1866, at Smithfield, Utah. She is the eldest child of Christopher and Cathrine Roberts Roberts. She was blessed by her grandfather Hugh Roberts. On July 18, 1875 she was baptized by Selvester Low, and confirmed on the same day by George Barber.

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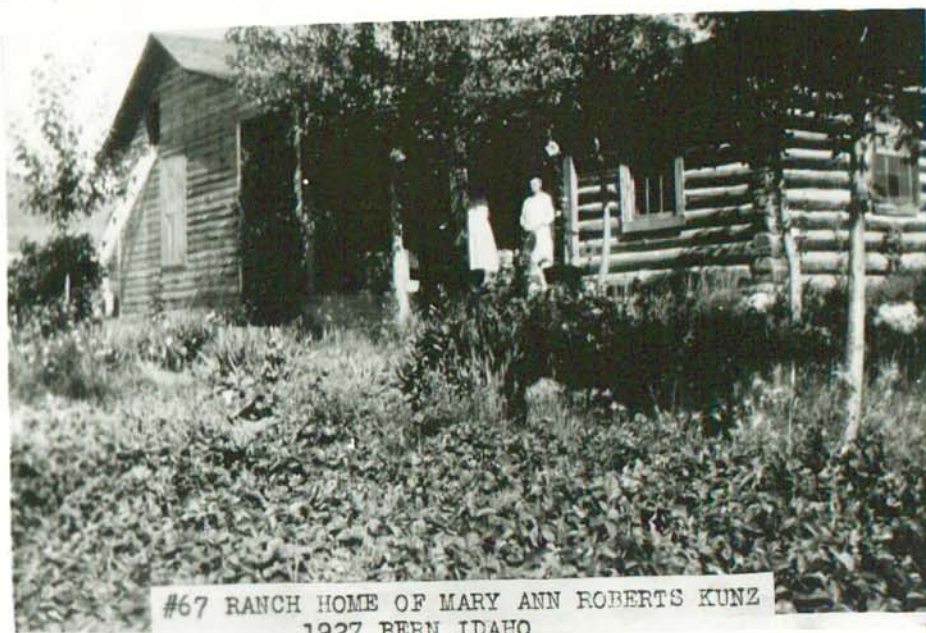
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#26 MARY A.R. KUNZ BERN IDAHO 1928



#67 RANCH HOME OF MARY ANN ROBERTS KUNZ
1927 BERN IDAHO

Her youthful days were spent in Smithfield, Utah, where she attended school and obtained the best education that the schools of the time and her opportunities afforded.

When she was seven years old she was left without a mother; so she went to live with her mother's mother. It was there that she spent her girlhood days. She was very obedient and sensitive as a child; and those in trouble found her very sympathetic.

When the Logan Temple was being constructed she spun yarn, and together she and her grandmother made many pairs of knitted Sox, and donated them to the men at work on the Temple. Later on she did the work and cared for the home so that her grandmother could go and do Temple work. She also nursed her grandmother through two winters of sickness caused by rheumatism.

When she was eighteen years old she went to Bear Lake County, Idaho and there she spent the two following summers helping in homes where she had relatives. It was while there, that she became acquainted with William Kunz, whom she married in the Logan Temple, on December 18, 1885. After her marriage she moved to Bear Lake County, Idaho, where she passed her married life and where she resides at present, (1927), (Georgetown).

From her marriage eleven children were born, seven daughters and four sons. Her pathway was very difficult at times. The first child, a girl, was still born and the next three were buried in their youth. This was a severe trial to the young mother, but being of great faith she journeyed to the Logan Temple for comfort. There she was given a blessing and a promise that she should yet rear a family. So she returned home and shortly after her fifth child, a son, was born. Then came another daughter and later a son who lived to be four years old and then he died. But she was able to rear a family of two sons and four daughters. For a time she was without the support and protection of her husband; but she was ever loyal and true to him, and to her children, and to her God.

On November 12, 1905, she was left a widow by the death of her husband. March 8, 1906 following the death of her husband, she gave birth to their youngest child.

The years immediately following this experience were filled with struggles and hardships which left very little room for the joys of life. But it only strengthened her and gave to her a truer appreciation of life. She proved up on a homestead, besides giving her six children high school educations, and teaching them in the ways of God.

She received two patriarchial Blessings. One was given by John Smith, and the other, by Samuel Kunz, which, the latter one was given June 15, 1917. Among her sisters in the Relief Society she is a faithful teacher, and she has assisted in various ways in other auxiliary organizations of the church. She has also spent some time in doing Temple work for the dead.

She has endeared herself to her children and friends by her patience and love. When she has been wronged she is always ready to forgive and to return good for evil. The world would be a far happier place were there more like her.

Baby girl Kunz (not named), born, January 1886, on the Taylor Ranch, near Paris, Idaho. She is the daughter of William Kunz and Mary Ann Roberts Kunz. She was buried at Ovid, Idaho.

MARY ANN KUNZ.

By- Helen May Kunz.

Mary Ann Kunz was born December 1, 1887, at Wardboro, Idaho. She is the daughter of William Kunz and Mary Ann Roberts Kunz. She had a very gentle disposition and when on September 26, 1889, her spirit left this earth, all sorrowing relatives and friends felt that they had been made better by her short existence here. She was buried in Montpelier, Idaho.

CATHERINE JANE KUNZ.

By-Helen May Kunz.

Catherine Jane Kunz was born August 16, 1889, at Montpelier, Idaho. She is the daughter of William Kunz and Mary Ann Roberts Kunz. She was blessed October 8, 1889, by John Kunz; and died December 20, 1889. She was buried at Montpelier, Idaho.

CHRISTOPHER ELMER KUNZ.

By- Helen May Kunz.

Christopher Elmer Kunz was born October 20, 1890, at Smithfield, Utah. He was the son of William Kunz and Mary Ann Roberts Kunz. He was blessed by Gotlieb Dubach on November 3, 1890; and he died July 9, 1891. He was buried at Montpelier, Idaho.

REUEL VICTOR KUNZ.

By- Helen May Kunz.

Reuel Victor Kunz, the second son and fifth child of Wm. Kunz and Mary Ann Roberts, was born June 23, 1892 at Wardbero, Idaho. On August 4th of the same year he was blessed by Charles Keetch Sr. His infancy and early childhood were spent in the vicinity of Wardbero. He was baptized on his eighth birthday by John Bischoff Jr., and confirmed on the same date by David Kunz. He became a member of the Bern Ward, Idaho.

The office of a deacon in the Aaronic Priesthood was conferred upon him Dec. 12, 1906 by Robert Kunz. Four years later he was ordained a Teacher by the same brother and on December 23, 1912 Bishop John Kunz ordained him a Priest at Bern, Idaho.

He attended the elementary schools in Bern, Idaho and went from there to the Fielding Academy, from the latter institution he graduated in 1915 and he was valedictorian of his class; Since graduation he has engaged in school teaching. This occupation has taken him to various parts of the state. On June 4, 1924, he was married to Miss Irene Humphreys in the Salt Lake Temple. Their first child Ila M. was born March 10, 1925.

The office of an Elder in Higher Priesthood was conferred upon him Feb. 24, 1917 by John U. Stucki. Various ward labors were assigned to him, he being Mutual President and also Ward Clerk for several years in the Bern Ward.

IRENE HUMPHERYS KUNZ

By- Helen May Kunz.

Irene Humpherys Kunz, the wife of Reuel Victor Kunz, was born in Dingle, Idaho. May 19, 1899. She was baptized May 18, 1907 by her father Bishop Samuel Humpherys, was confirmed a member of the Church on her eighth Birthday by her father. Her life was spent in Dingle. She was married to Reuel V. Kunz June 4, 1924, in the Salt Lake Temple by Elder George F. Richards. Irene Humphreys Kunz is the daughter of Samuel Humphreys and Martha Hannah Clifton.

ILA M. KUNZ.

Ila M. Kunz daughter of Reuel V. Kunz and Irene Humpherys was born March 10, 1925 at Idaho Falls, Idaho and was blessed on April 5th, 1925 by Reuel V. Kunz, at Idaho Falls, Idaho.

THOMAS GERVIN KUNZ.

Thomas Gervin Kunz son of Reuel V. Kunz and Irene Humphrey Kunz, born at Bern, Idaho, July 2, 1927 and blessed by Reuel V. Kunz at Bern, Idaho, July 3, 1927.

LORETTA BLANCHE KUNZ.

By- Helen May Kunz.

Loretta Blanche Kunz was born October 16, 1894, at Wardboro, Idaho and is the daughter of William and Mary Ann Roberts Kunz. She was blessed November 28, 1894, by Charles Keetch. She was baptized October 19, 1902 by Christian Kunz and was confirmed October 20, 1902 by David Kunz.

During her childhood she lived with her parents on a farm at Bern, Idaho. As neighbors in those days were scarce she did not have many play mates, but she loved the great out-doors. She found companionship among the birds, wild flowers and running brooks. She made friends with the domestic animals. To catch and ride a horse was always a source of great delight to her. Because of her friendship with the animals she was often of great assistance to her father. The horses would allow her to pet and catch them when others failed to get near them. She found companionship in all of God's creatures. They spoke to her of faithfulness and true nobility.

At the death of her father she felt that she had lost a real friend and companion. She has always been a strong support to her widowed mother, and while living with her, she was graduated from the district school. She attended the Fielding Academy at Paris, Idaho. During her first year at high school, she won a gold medal at an oratorical contest. She was also a member of the Fielding debating team. Shortly after her graduation from the Fielding Academy in 1919 she received a call to till a mission in California. Accordingly on September 15, 1919 she left her home for Salt Lake where on September 16 she was set apart as a missionary by Elder James E. Talmadge. On Sept. 17, she departed for her field of labor. After nearly twenty five months of faithful service she was honorably released, Oct. 4, 1921, to return to her home.

After returning from the mission field she was called to the presidency of the Y.L.M.I.A. in the Bern Ward. After serving in that capacity for one year she was released when called to the position of Second Counselor on the Stake Board of the Y.L.M.I.A. of the Montpelier Stake. Besides being a strenuous church worker, she teaches school. She is ever willing to assist the sick and afflicted, and has often ministered at the bed side of the suffering. She has also done Temple work for the dead.

DANIEL KUNZ.

By- Helen May Kunz.

Daniel Kunz was born August 23, 1896 at Bern, Idaho, and is the son of William and Mary Ann Roberts Kunz. He was blessed August 30, 1896 by John Kunz.

His gentle and sunny disposition won the love of all who knew him, and when on January 8, 1901 his spirit took flight to another world all sorrowing friends and relatives felt that during his short stay on earth he had given cheer to the world and had lived the full measure and purpose of his creation. He was burried at Bern, Idaho.

ANDY JAMES JENSEN.

By-Florence Mildred Kunz Jensen.

Andy James Jensen was born May 27th, 1900 at Fort Herriman, Utah. He is the son of Andrew Jensen and Mary Crane. He was blessed by his grandfather Andrew Jensen at the 17th Ward in Salt Lake City, Utah., August 1, 1900.

During his childhood he suffered from ill health, but through his faith in God he was healed. He was baptized by Joseph H. Crump at Herriman, July 13, 1908 and confirmed a member of the church by Thomas Butterfield, July 19, 1908.

His schooling commenced at the district school in Herriman. At the age of fifteen he graduated from there. He attended to his duties on Sundays so he had the privilege of being ordained a deacon December 9th, 1912 by George Miller. Faithfully performing these duties he was advanced and was ordained a teacher April 3, 1916 by Thomas Freeman and a Priest January 28, 1918 by John M. Bowen. He also received a patriarchal blessing from William M. D. Kuhre which has been a comfort to him in many ways.

He attended the Jordan High School for three years, but his mother being a widow and circumstances at home were such that he had to quit school and go to work for his uncles. His work was with the sheep most of the time and he gained more health and vigor being in the open air.

On June 8, 1924 he was ordained an elder by Edward C. Rich at Montpelier, Idaho and on June 18, 1924 was married to Florence Mildred Kunz of Bern, Idaho in the Logan Temple. The first year of his married life was spent in the mountains looking after his uncle's sheep. The next year he and his wife moved to a ranch near Bennington, Idaho where on October 14, 1925 a baby girl was born to them. He has been looking after the interests of the ranch ever since.

FLORENCE MILDRED KUNZ.

By- Helen May Kunz.

Florence Mildred Kunz was born February 17, 1900 at Bern, Idaho. She is the daughter of William and Mary Ann (Roberts) Kunz. She was blessed March 14, 1900, by Bishop John Kunz.

During her childhood she was a sufferer from rheumatism but through the administration of the Elders with the manifestation of great faith, she was healed from this affliction. She was baptized June 15, 1908, by David J. Kunz and confirmed on the same date by Robert Kunz.

At the age of sixteen she graduated from the district school and entered the Fielding Academy at Paris, Idaho graduating from that institution with the class of 1920. The following summer she attended summer school at Pocatello, Idaho, and taught school at Georgetown, Idaho for four winters after this. She has performed faithful service as a counselor in the presidency for the U.L.M.I.A. of the Bern Ward. She assisted in supporting her sister, Loretta Blanch through a mission in California and has been a great comfort to her mother.

On June 18, 1924 she was married to Andy J. Jensen of Fort Herriman, Utah, in the Logan Temple. The following winter she resided in Montpelier, Idaho with her mother while her husband was away working. There she again assisted in the Mutual work at the Third Ward acting as teacher of the Junior girls. When spring came her husband returned and they moved to a ranch near Bennington, Idaho where on October 14, 1925 a baby girl was born to them. Since then she has been performing the duties of mother and housewife.

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MARY WYVONNE JENSEN.

By Florence M. K. Jensen.

Mary Wyvonne Jensen was born October 14, 1925 at Benington, Idaho. She is the daughter of Andy James and Florence Mildred (Kunz) Jensen. She was blessed by Heber S. Crane, November 1-1925 at Bennington, Idaho.

DELORES ANDY JENSEN.

By Florence M. K. Jensen.

Delores Andy Jensen, son of Andy J. Jensen and Florence Mildred Kunz Jensen, born at Bennington, Idaho, June 11, 1927 and blessed by Bishop Frank T. Crane, June 28, 1927.

ISAAC KOEVEN.

By- Rachel Hannah K. Koeven.

Isaac Koeven was born November 11, 1891 at Montpelier, Bear Lake Co., Idaho, and is the son of Svante Johan and Johanna Louvisa Hilquist Koeven. Both parents were born near Stockholm, Sweden.

Isaac was blessed November 19, 1891 by his father. He was baptized when he was eight years old by E. L. Burgoyne, and was confirmed by him, on the same date.

When he was twelve years old he was ordained a Deacon and served as President of the 2nd Quorum of Deacons of Montpelier, Idaho Ward for one year, and later was president of the 1st quorum of deacons for two years in the Montpelier Ward. He was ordained a teacher when he was sixteen years old, and was ordained an Elder on October 24, 1913, by Bishop D. J. Sutton.

He attended the district school at Montpelier, Idaho, and later the Links business College at Idaho Falls, where he completed the prescribed course in bookkeeping. He also attended Henager's Business College at Salt Lake City, Utah, where he took a course in Shorthand. In the summer of 1913 he received a call to fulfill a mission, and on October 28, 1913 he left Salt Lake for the Central States mission - Headquarters at Independence, Missouri. He received his endowments the day before leaving Salt Lake City for his mission. He labored in the East Kansas conference and was present at the dedication of the first L. D. S. Church in Jackson County, Missouri, on November 23, 1914. Nearly one hundred Missionaries were present. The Dedicatory prayer was offered by President Joseph F. Smith. He labored faithfully and fulfilled an honorable mission. He returned home on April 10, 1916.

On June 7, 1916 he was married to Emma V. Tippetts of Georgetown, Idaho. During the years of 1916 and 17 he worked in the Sunday School Superintendency at Montpelier Idaho, and at the same time filed on a homestead near Georgetown, Idaho, where he moved in the summer of 1917. After a few short but happy years together, his wife and three small sons left this life, on May, 24, 1924. A baby boy had also died April 19, 1922. One girl, Emma Bernice Koeven survives this Union. She was born May 18, 1923.

He was ordained a Seventy in March, 1922, by Levi Edgar Young of the Counsel of Seventies. On June 4, 1925 he married Rachel Kunz of Bern, Idaho and on June 5, 1926 a baby girl was born to them. He has been a faithful worker in the church organizations and also in the Ward.

At the present time he is president of the Young Men's Mutual Improvement Association of Georgetown Ward and is also Chairman of the Board of Trustees of the Georgetown school district.

RACHEL HANNAH KUNZ.

By- Helen May Kunz.

Rachel Hannah Kunz was born July 7, 1902, at Bern, Idaho, and is the daughter of William and Mary Ann Roberts Kunz. She was blessed August 17, 1902, by David Kunz. She was baptized September 18, 1910 by Seth N. Kunz and was confirmed on the same date by David Kunz.

Her childhood days were spent on a farm, where she grew to love the great "outdoors". She attended district school at Bern, Idaho, and later the Fielding Academy from which she graduated with the class of 1922. While attending school she worked in the Mutual Improvement Association at Bern, Idaho, as Bee Keeper for one year. Following her graduation she attended summer school at Pocatello, Idaho, and later secured a position as teacher in a school near St. Anthony, Idaho, where she taught for two school terms. While teaching school she worked in several different organizations of the church in the ward where she taught school. She was a teacher in the Sunday School, and also Bee Keeper in the Mutual. After leaving St. Anthony, she went to Pocatello to summer school again, and secured a position as teacher in the Primary grades at Georgetown, Idaho where she taught one winter and worked in the Mutual there also.

On June 4, 1925 she married Isaac Koeven of Georgetown, Idaho. During part of the following winter she taught school at Georgetown again. On June 5, 1926 a baby girl was born to them. Since then she has worked in the Relief Society as class leader and, has been a teacher in the Primary organization of the Georgetown, Idaho ward.

KATHLEEN KOEVEN.

By- Rachel H. K. Koeven.

Kathleen Koeven was born June 5, 1926, and is the daughter of Isaac and Rachel Kunz Koeven. She was blessed July 4, 1926 by her father, Isaac Koeven.

AMOS ISAAC KOEVEN.

By Florence M. K. Koeven.

Amos Isaac Koeven, son of Isaac and Rachel H. Kunz Koeven was born July 20, 1927 at Georgetown, Idaho, and was blessed Sept. 4, 1927 by his father Isaac Koeven at Georgetown, Idaho.

HELEN MAY KUNZ.

By L. Blanche Kunz.

Helen May Kunz was born June 3, 1904, at Bern, Idaho. She is the daughter of William Kunz and Mary Ann Roberts Kunz. She was blessed July 17, 1904, by John T. Rigby. She was baptized June 3, 1912, by William Bischoff, and confirmed on the same day by Christian Kunz. She received a Patriarchal blessing from Patriarch Samuel Kunz, June 15, 1917,; and another one from Henry H. Hoff in 1923.

Her youth was spent with her mother, to whom she has ever been a cheer and a comfort. She graduated from district school in 1920. Then she attended the Fielding Academy at Paris, Idaho for two years. From there she went to Montpelier where she graduated, in 1924, from High School. Then she attended summer school at the Idaho Tech at Pocatello, Idaho. Since then she has taught school at Georgetown, Idaho for three years including the present year (1927).

She has assisted in Mutual work; One year as the Junior girls leader and at present as the Bee Keeper in the Georgetown ward.

N17

H/8

WALLACE WILLIAM KUNZ.

By Helen May Kunz.

Wallace William Kunz was born March 8, 1906, at Bern, Idaho. He is the son of William Kunz and Mary Ann Roberts Kunz. He did not have the privilege of seeing his father in mortality, his father having died November 12, 1905. Wallace was blessed May 20, 1906, by David Kunz; was baptized May 31, 1914, by John T. Rigby, and was confirmed on the same day by John T. Rigby. He received a Patriarchal Blessing from Patriarch Samuel Kunz, June 15, 1917.

On March 11, 1918, he was ordained a Deacon by George Alleman Jr. He was ordained a Teacher December 6, 1920, by Robert Kunz, and he was ordained a Priest December 26, 1922, by Matthew Alleman. He graduated from the Bern district school in 1921. Then he attended school at Paris, Idaho for one winter, after which he went to Montpelier, Idaho; where he completed his High School course, and was graduated in May 1925.

He spent his childhood days with his mother and sisters, and he has always been a comfort and a source of happiness to them. Since his graduation he has been engaged as a rancher. For a few months, however, he has practiced the photographers business, then returned to ranching. He has a testimony of the gospel; and has always been willing to grant any requests made of him by those in authority.

A MIRACULOUS HEALING.

By-Wallace Wm. Kunz.

On the 6th of June, 1927, I met with a very serious accident, in which, I nearly lost my right limb as well as my life. I was working on my brother-in-law's ranch about nine miles north of Georgetown, Idaho. On this particular morning I was asked to go in to Georgetown on an errand. I was to go in the car. I had a strange presentiment, when I started out, that something was going to happen, but feeling that it was my duty to go, as I was in the employ of someone else I started out.

I had gone about three miles when suddenly and without warning a large automobile shot past me from the rear, and on the wrong side of the road. It was going at a terrific rate of speed. After it passed me it turned into the road directly in front of me and slowed down in such a manner that I was forced to either run into the car or go over the embankment. I chose the latter thinking it might be less disastrous to the man in front of me. The result was that my car, in going over the embankment, tipped and turned over with me twice. As it did so I was caught in the right thigh by the brace which holds the windshield. My right leg was almost severed from my body. The man who was responsible for the accident did not stop to see what damage had been done, but left me as it seemed to my fate.

After the shock had passed sufficiently and I began to realize where I was, I crawled from under the car, and then realizing that I was seriously hurt and was a long way from any place I dragged myself up onto the highway. My wound was bleeding profusely and I was suffering intense pain. I had not been on the road very long before I was picked up by a passing motorist and hurried to the hospital at Montpelier, where I was given every attention possible. My family was notified of the accident and they came immediately to the hospital, where they found me in a serious condition. Two doctors and a trained nurse declared that there was little, if any, hope for my recovery. The shock to my nervous system had been great and I had suffered a great loss of blood. The wound also was of such a nature, as the doctors had removed broken glass, pieces of clothing, and particles of dirt, as well as torn pieces of flesh from from it, that it seemed as if I could not live.

President Edward C. Rich of the Montpelier Stake and other Elders were called in to administer to me. I felt strengthened each time that the ordinance was performed for me. One evening while I was suffering intense pain the Elders came, as they had done each evening since the accident. Bishop Robert Schmid of the Bern Ward, of which I was a member, while sealing the anointing promised me a complete recovery. This was a source of great comfort and inspiration to me, and I had faith in the promise

as well as in all previous blessings that had been pronounced upon me. All through my suffering I felt an assurance that I would recover. I did not feel to complain for I felt that there was a purpose in it all, and that the hand of the Lord was over me. The wound was of such a nature that the doctors were afraid of infection, which would, undoubtedly, have meant the loss of my limb and probably my life.

From my infancy I had been taught the Word of Wisdom, and had always tried, to the best of my ability, to observe it. I did not use tobacco, and due to the fact that my blood was free from impurities, the infection which had been feared, did not set in. My recovery was so remarkable that in five weeks I was permitted to leave the hospital, and in a very short time I was able to discard my crutches and walk around with the aid of a cane, and feel that I shall soon be able to discard even that.

EMANUEL MICHAEL (AMOS) KELLER.

By- Hannah Roberts Keller.

Emanuel M. (Amos) Keller, only living son of James Morgan and Sophia Maria Christensen Keller, was born March 27, 1866, in Mantua (Geneva Post office) Box Elder County, Utah. His mother died on October 18, 1867, leaving (Amos) to the care of his grandmother, Johanna M. Christensen and a maiden aunt, Julina Carolina Christensen. He was well taken care of by his grandparents and Aunt and lived with them until he was fourteen years of age. He attended the schools in Mantua.

The month of June 1877 was the first time he went to Mink Creek, Idaho. He did not stay long there but returned to his grand parents in Mantua. In the year 1880 he made his second trip to Mink Creek and this time he remained in Mink Creek. He was baptized in Mantua, Utah, by Lars A. Larsen in the year 1874, and confirmed by Peter O. Hansen. His ordinations to the Priesthood were as follows: A Deacon, when twelve years of age, and an Elder, February 15, 1885 by T. H. Wilde, a Seventy, October 25, 1910, by Charles H. Hart.

He helped to pioneer Mink Creek - helped build roads, bridges and make the ditches to get the water on the land. He has seen the time when snow was so deep that a road would have to be broken in order to get to church. His childhood days were spent in Mantua with his grandparents, where he remembers how the people were called on week days to assemble in their churches to pray and also fast that the Lord would open up a way that they could rid their fields of the grasshoppers and save their crops. He with others went for days driving the grasshoppers, with a stick in each hand and a red rag fastened to the stick. By waving this red flag, they kept the pest moving and they would drive them into ditches filled with water or into trenches of straw which would be set on fire and the pest destroyed. He watched the white winged birds for days come and devour the grasshoppers, in answer to their prayers. He also remembers the troubles the people had with the Indians. On one occasion his grandparents came home from church and found Indians in their home, some eating, some lying on the beds. The Indians did almost as they pleased.

When he was nine years of age his grandfather and he took a trip down to Deseret, Millard County, Utah in search of a new home. They arrived there in the month of April, 1875. The Country was covered with grease wood which had to be grubbed before the land could be plowed. The grease wood was four and five feet high. His grandfather went to work to clear some land. He succeeded in clearing about three acres, which he plowed and seeded with wheat. The water for irrigation was taken from the Sevier river.

In the latter part of June his grandfather decided to return home. There were no railroads, so they made their trip by team. It took two weeks to make the trip home. His grandfather never went back to harvest the crop but remained in Mantua.

In 1880 Amos decided to make his home in Mink Creek. Here he has taken part in all the activities of the ward. He has been ward clerk. Assistant in the Sunday School Superintendency, also Sunday School Superintendent. He has acted as school trustee, and as a road over seer.

H 21



#23 EMANUEL M. "AMOS" KELLER.



24 HANNAH ROBERTS KELLER.



#70 "AMOS" AND HANNAH ROBERTS KELLER
IN THEIR ORCHARD MINK CREEK IDAHO 1918



#68 HOME OF "AMOS" AND HANNAH ROBERTS KELLER
MINK CREEK IDAHO 1919



#69 BARNYARD OF "AMOS" AND HANNAH ROBERTS KELLER
MINK CREEK IDAHO 1919

On October 21, 1884 he married Hannah Roberts, and they were endowed and sealed February 18, 1885 in the Logan Temple. Five children, one son and four daughters, have blessed this union. On March 12, 1912 he left his home in Mink Creek in answer to a call to labor as a missionary in the Western States, with headquarters at Denver, Colorado. He labored in Denver and vicinity and the west Colorado conference including Montrose, Somerset, Delta, Ridgway, Placerville, Norwood and Salida, where he had the pleasure and privilege of explaining the gospel and made many friends. At the time of his mission in the Western states, Brother John L. Herrick was President of that mission. He labored here until the fall of 1912, when all the Elders of the western states mission were called to attend general conference in Denver. At this conference he was appointed to be President of the Son Luis Conference, with headquarters at Alamosa. Here he made many friends. He was President of this conference nine months, then he was chosen President of the Denver conference which office he held until December 21, 1913, when he was released to return home.

In the year 1921, on December 1, he left his home in Mink Creek again in answer to a call to the North-western States Mission. He labored in Vancouver, and Portland, Oregon. He was honorably released to return home, where he arrived on June 29, 1922. On January 12, 1924, he labored as a missionary in the Oneida Stake of Zion - a position which he filled with credit to himself and the church as is evidenced by his honorable release - signed: Taylor Nelson, Parley M. Condie, Hyrum D. Jensen - Oneida Stake Presidency.

He is now a member of the Oneida Stake Genealogical Committee. He has a fine home in Mink Creek and is enjoying life on his farm. He is full of faith and good works and is laboring earnestly for the Salvation of the living and the redemption of the dead. He is now a member of the 189 Quorum of Seventies. He has also been President of the Elders quorum, and has been associated in other church and civic activities which he filled with much credit.

BIOGRAPHY OF HANNAH ROBERTS KELLER.

By Pearl Keller Lee.

Hannah Roberts Keller, daughter of Christopher and Catherine Roberts Roberts, was born February 13, 1869 at Smithfield, Utah. She was blessed by her grandfather Hugh Roberts a few days after birth. She was baptized at Smithfield, Utah, in the latter part of July 1877 by George Barber and confirmed by Seth A. Langton. Her mother died when she was about four and a half years of age, which is a sorrowful event to a little child, as well as an unfortunate one.

Her grandmother Mary Owens Roberts took her to be baptized, she no doubt kept record of it in her family record which was destroyed after her grandmother's death.

Extracts from dear mother's memory are as follows - "After the death of my dear mother, August 5, 1874, father was called to work on the Salt Lake Temple, which was then being built. He also worked on the Logan Temple. We remained at Smithfield during his absence and my sisters Mary Ann, Janie and I, had several homes, first one place then another, our baby sister Catherine having died about six weeks after mother's death. Father came home about every four months to see how we were. I well remember how we children went running down the street to meet him and how like children we had so much to tell him, and how he wept and how we cried when he would have to leave us to go back to work." "In due time father was married to Kathrine Kunz, then sister Jane and I went to live at father's home again."

Other devoted expressions of dear mother's are - "My grandmother Mary Owens Roberts was indeed one of Gods noblest daughters, as was my grandfather Hugh one of Gods noblest sons. They were kind and good to me as my mother had left me early. They did all they could to make my life pleasant. Grandmother was indeed a mother to me, yes, all that a mother could be.

As a child and as I grew up, whenever I was discouraged, blue, or in trouble as it were - I could go to her and tell her and she listened, but never did she chide me in any way. She would soothe me like a mother and give me council and advice, and oh!

it was the best a child or girl could ask for, and has been a guide and comfort to me all the days of my life. She would see that I had clothes, and also many other things that are so dear to a child.

I have met many people that knew my grandmother while she lived in Smithfield, that have said to me, if you are as good as your old grandmother, you are alright. Anytime I was given permission to go play with my playmates I would go and visit with my grandmother as I enjoyed her society very much. On Saturday she always did her baking, and last of all she made three turnovers, one each for my two sisters and me. If something happened so we could not get there on Saturday, we knew they would be there when we could come. These are some of my childhood experiences so you see my childhood days were often happy ones; although I was young, I well remember the night my mother died, we had been carried over to grandmothers in our sleep, when we awoke in the morning and found we were not home, we, that is my sister Maryann and I knew something was wrong - my sister Janie was too young to realize. The baby Catherine was also at grandmothers so Maryann and I thought we would go over home to see. We hurriedly dressed and went. Our home was just over the fence. When we came to the house the door was locked. Maryann looked through the window and said to me - "There is no bed, but two chairs with something on them covered with a sheet - I'm afraid its mother." I was so small my sister had to lift me up so I could see through the window." This dear reader is a very sorrowful event and is just as vivid in my mother's mind today as it was then and I have seen many a tear shed by her and have been touched even as I write and ponder, thus we see that at an early age children feel the loss of their mothers.

Though dear mother's pathway was at times difficult, she was a lover of nature and would roam the hills in springtime in quest of flowers. She knew where the birds nested each year, and would keep them in mind and when opportunity afforded, she took crumbs to feed them. They learned not to fear, but would wait her coming.

Later and after her father's marriage again, he moved to Bern, Idaho, with his family where he engaged in dairying. He would journey to Utah at times and upon doing so, he passed through Mink Creek, Idaho, stopping at the home of James M. Keller. With him were his daughters and it was at a social in honor of their return through Mink creek, that mother met her life's companion - Emanuel (Amos) M. Keller. After a pleasant courtship they were married Oct. 21, 1884, at Mink creek, Idaho. They received their endowments in the Logan Temple Feb. 18, 1885. They made their home at Mink creek, later at Bear Lake, but again returned to Mink creek, where they have since resided, having made a comfortable home to which countless numbers have been welcomed and enjoyed their hospitality and the pleasant influence manifested there. Their union was blessed by five children, one son and four daughters, also another little baby boy was born, at which time my mother's health seemed to fail and she suffered confinement to her bed at intervals, and never enjoyed health after that for years, but she was always faithful and true, holding a firm hope for renewed health, that she would live to a good old age, and in fulfillment of a blessing given her at the age of fourteen years, that she would administer relief to those afflicted giving comfort to those in need, which has been and is being fulfilled at the present time.

A true expression of mother's life can be found in the following song - "I'll go where you want me to go dear Lord, I'll be what you want me to be." During father's mission to the Western States, mother suffered considerable but never faltered, still working for his support while in the service of the Lord. She never complained nor let him know of her condition to hinder his labors, but called in the Elders to administer to her, during his absence, and she continued to suffer after his return and finally submitted to an operation May 10, 1913, by Dr. D. C. Budge and assistants, at Logan, Utah. The doctors stated that it was the most extensive operation that a woman was heir to. Great suffering was realized by our beloved mother. She was in a semi-conscious state for three days almost losing hold of her faith, but as she regained strength, she held on steadily, that she would get better. With her unwavering hope, which is typical of her good cheerful character through all, and with our faith and prayers, she came back home - only to suffer a temporary relapse and had to return for nine month's treatment. With renewed hope and her faith, she was saved to fulfill her purpose on earth.

Though means and conditions for gaining an education in mother's day was difficult, she succeeded in taking advantage of every opportunity. She would hire out and attend school at the same time when only eleven years of age. Another difficulty was that after five years of age she also had to learn the English language, having spoken the Welsh language until she reached that age. She has since learned to speak fluently the two previously mentioned as well as the German, Swedish, and Danish. She well remembers her first school. A widow lady named Adelaide Brown took about fifteen students, in her own home, in Smithfield, to teach. Of this mother says, "We were seated on a box, slab or any place we could find."

The next school she attended was also at the home of a widow. Her name was Christann Ainscough. It was customary in those days to give each child one or two years at a small school and then send them to the district school. All schools in those days were conducted by a system of paying tuition fees. Mother has much self-learned knowledge, being quick at mathematics and many other subjects of the day. She always loved to keep informed on subjects of the hour and can always be found ready to discuss them in an able manner. Her ability enabled her to instruct a body of students when she reached young womanhood. She has always been an active church worker, even during the time she suffered ill health, having been counselor, then President of the Primary Association of the Mink creek ward, Sunday School and Religion Class teacher and instructor in the Y.L.M.I.A., of the Mink Creek ward. She has always been an honest tithe payer and willing to assist in every good cause financially, whether religious or civic.

Her life has been modest and humble, being a good home maker and companion. As a parent she cannot be excelled, having always been kind, though firm, teaching obedience. She also remembers the early day troubles with the Indians and had some close experiences with them, and felt the childlike fear of them.

Dear mother has always been ambitious, even beyond her strength and has assisted, in many ways her grandchildren, which at present number twenty one living. Her grandchildren who are not privileged to be with her daily association bless the memory of her, from visit to visit.

Mother says, "When the Hugh Roberts Family Association was organized I was chosen second vice President. I was chosen by cousin D. R. Roberts to represent my mother's family and I have labored in that capacity to the best of my ability. I have sometimes felt that others could do better than I, on account of my limited education, but the Lord being my helper, I will continue to do all I can."

"I have done some Temple work for the relatives of the Hugh Roberts Family who have passed away without having a chance to do their work themselves." I hope to be able to do much more." Mother has been requested to relate a narrative which happened about the later part of February 1898, during the Spanish American war. She relates - "I was taken suddenly very ill and suffered much. Was reduced to almost a skeleton, but I had great faith and would ask to be administered to every day. On one occasion I know positively that my spirit left my body, as I could look down at my body and seemed to be able to understand, that the body that I could see on the bed was my body, and that it had suffered much. While I stood in the air at the foot of my bed, looking at my body, I saw distinctly many persons from the unseen world. Some familiar and friendly, others not friendly who were coming and going, I saw my little children and my spirit seemed to want to return and reenter my body, and I was given permission to do so and to remain." "When I came to, for I had apparently been unconscious, I opened my eyes, recognizing some of those who were in the room. Sister Zink said to me, sister Keller you have been awfully sick and you are still very low. But I would always remember that I had been promised in my Patriarchal Blessing - "That I should live to a good old age, and my children should grow up around me." "That has been a great comfort to me all my life. Other similar ones have strengthened my testimony." "This is the first time in my life that I have ever spoken of it to anyone, as I felt that it was an incident in my life that was sacred to me. And I sometimes thought perhaps some would not believe such, though I knew that it was true."

Aside from our beloved mother's own words are the sentiments of her husband and children of their truth. Only a little has been said of what could be said, and we

dedicate it to her as an act of love and appreciation.

Praying that we shall have her with us many, many years for comfort and advice. There is no one who can take her place.

EMANUEL CHRISTOPHER KELLER.

By Hannah R. Keller.

Emanuel Christopher Keller is the only son and eldest child of Emanuel M. (Amos) and Hannah Roberts Keller. He was born May 28, 1887 at Ovid, Bear Lake County, Idaho, and was blessed June 2, 1887 by Peter Jensen at Ovid, Idaho. He was baptized May 28, 1895, at Mink Creek, Idaho, by Andrew A. Larsen and confirmed June 6, 1895, by John Olsen.

Emanuel received his education in the schools of Mink Creek. He was ordained a deacon when he became old enough, but no record could be found of his ordination. He was president of the deacons quorum, but the record of this could not be found in the ward. He assisted at home with farm work until he was married to Mildred Bennet of Perry, Idaho, on October 6, 1909, at Perry, Idaho. Nine children have been born to this couple: Six boys and three girls, viz: Vonda, Wells E., Ferrin, Curtis, Buelah, Parmer B., Aletha, Hugh and Dallas.

When Emanuel was first married he lived in Mink Creek. He then bought a home in the Glencoe ward where he lived for a number of years. He finally sold his home in Glencoe and moved back to Mink Creek in the fall of 1925. He was ordained to the office of an Elder on November 26, 1927 by President Taylor Nelson at Mink Creek. He has been engaged in farming and stock raising and is the care taker of the large canal, the head of the canal being on his farm. This canal (the Twin Lakes Canal) irrigates many thousand acres, that would otherwise be arid land. For the taking care of this canal, he gets a good salary.

Emanuel has not taken a very active part in religious affairs, but is always willing to donate when ever a call is made. He is progressive and always interested in the welfare of the community and takes a leading part in all civic activities. He is sober, industrious and is a good honorable citizen. He is trying to instill into the minds of his children the virtue of honesty and integrity in all things. Emanuel is a keen observer and understands people very readily. He is a good financier. Everything he touches seems to prosper and move ahead.

MILDRED BENNETT KELLER.

By- Hannah R. Keller.

Mildred Bennett Keller was born at Perry, Idaho, and is the daughter of Hyrum J. and Sarah Wright Bennett. She was born August 4, 1891. Her education was obtained in the public schools at Perry, Idaho. She always stayed at home and assisted with the work until the time of her marriage on October 6, 1909 to Emanuel C. Keller.

She is a good wife and mother. Although she has not until recently been a member of the church, she was always willing that her children should be blessed by the Elders of the L. D. S. Church and attend to their church duties. Her family is large but each new infant receives a warm welcome. Her life is devoted to her husband and her family. She was baptized at Mink Creek, June 5-1927 by Willard Nelson and confirmed the same day by Emanuel M. (Amos) Keller.

VONDA KELLER.

By- Hannah R. Keller.

Vonda Keller is the eldest child of Emanuel C. and Mildred Bennett Keller, and was born October 19, 1910 at Perry, Idaho. She was blessed January 11, 1911, at Mink Creek, Idaho, by Erick M. Larsen Jr. Her baptism took place November 3-1918. Her grandfather Keller, officiated. She was confirmed November 17-1918 by George F. Egley. Both baptism and confirmation took place at Glencoe, Idaho.

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EMANUEL C. KELLER



SARAH C. K. NELSON

N/28



#27
WELLS KELLER
1928

Wells Keller
1928

Vonda has always taken an active part in the ward. She was a teacher in the Glencoe ward Primary Association. Vonda is in High School and has prospects of developing into a fine woman. She has graduated from the Bee Hive work at Mink Creek and is in the Mink Creek Ward and a worker in the Mutual Improvement Association.

WELLS EMANUEL KELLER.

By-Hannah R. Keller.

Wells Emanuel Keller is the second child of Emanuel C. and Mildred Bennett Keller. He was born February 5, 1913, and blessed April 6, 1913 by William E. Crane in the Mink Creek ward. He was baptized June 4, 1921, by Albert A. Wilde, and confirmed June 5, 1921 by his grandfather, Emanuel M. (Amos) Keller. He was ordained a deacon March 1, 1925, by Julius Jeppsen, in the Glencoe Ward.

In the summer of 1917, Wells began to feel a lameness in his left leg. This lameness continued and his right leg became afflicted in the same manner. It was thought to be rheumatism, and he was taken to the warm springs and given treatment for rheumatism. However, this did not help. A doctor was called in and he pronounced infantile paralysis. His family were not satisfied with this diagnosis, and another Doctor was called. He also pronounced it infantile paralysis. This Doctor stated that should Wells recover, he would be a hopeless cripple. Well's grandmother Keller took the boy to her home to care for him. The disease had so completely taken possession of Wells, that even his speech left him. His Aunt Pearl Keller was a Missionary in the field at that time. His grandmother Keller, feeling that none were so humble and full of faith as the missionaries, wrote and asked his aunt Pearl to call a special fasting and prayer among her companions. This was done and word sent home, naming the day that the missionaries would fast and pray for the boy. The boy's grandparents observed this day also, and prayers were offered at home as well as in the mission field.

The Lord in His mercy heard the prayers of faith. Slowly the little chap began to show signs of recovery. He is now sound in every limb and is the picture of health. Considerable time has elapsed since the time of this remarkable healing. He has graduated in the eighth grade at school in Mink Creek and has a promising future before him. He was ordained to the office of a teacher on Dec. 5, 1927 by Bishop Wm. E. Crane.

FERRIN BENNETT KELLER.

By- Hannah R. Keller.

Ferrin Bennett Keller, the third child of Emanuel C. and Mildred Bennett Keller, was born Jan. 23, 1915, and blessed April 4, 1915, by Elder William E. Crane, in the Mink Creek ward. He was baptized in the Glencoe ward, June 29, 1923, by George F. Egley, and confirmed July 1, 1923 by his grandfather Keller.

Ferrin takes an active part in the ward Sunday School. His teachers report that he is a real gentleman. He is in the Sixth Grade at school. He was ordained a deacon December 5, 1926, by his grandfather Emanuel M. (Amos) Keller, in the Mink Creek Ward.

CURTIS KELLER

By Hannah R. Keller.

Curtis Keller is the fourth child of Emanuel C. and Mildred Bennett Keller. He was born in Glencoe, Idaho, January 22, 1917. He was blessed April 1, 1917, by his grandfather Keller. He is a bright little boy and attends school in Mink Creek. He was baptized Sept. 26, 1925, by Geo. F. Egley. Confirmed Oct. 11, 1925, by Bishop Chas. Westerberg at Glencoe, Idaho.

BEULAH KELLER.

By Hannah R. Keller.

Beulah Keller is the fifth child of Emanuel C. and Mildred Bennett Keller. She was born December 31, 1918 at Glencoe, Idaho. She was blessed April 6, 1919 by Lewis E. Erickson, at Glencoe, Idaho. She was baptized June 5-1927 at Mink Creek, Idaho, by Willard Nelson and confirmed the same day by Alvin Peterson.

PARMER BENNETT KELLER.

By Hannah R. Keller.

Parmer Bennett Keller is the sixth child of Emanuel C. and Mildred Bennett Keller. He was born January 19, 1921, at Glencoe, Idaho, and blessed April 8, 1921, by Albert A. Wilde, at the same place.

ALETHA KELLER.

By Hannah R. Keller.

Aletha Keller is the seventh child of Emanuel C. and Mildred Bennett Keller. She was born at Glencoe, Idaho, Jan. 27, 1923, and blessed July 1, 1923, by Bishop Chas. A. Westerberg, at Glencoe, Idaho.

HUGH BENNETT KELLER.

By Hannah R. Keller.

Hugh Bennett Keller is the eighth child of Emanuel C. and Mildred Bennett Keller. He was born at Glencoe, Idaho, September 13, 1924, and blessed December 18, 1924, by Julius Jeppsen at the same place.

DALLAS KELLER.

By Hannah R. Keller.

Dallas Keller is the ninth child of Emanuel C. and Mildred Bennett Keller. He was born February 1, 1927, at Mink Creek Idaho and was blessed March 6, 1927, by his grandfather Keller, in the Mink Creek ward.

RICHARD THOMAS OLIVERSON.

By Hannah R. Keller.

Richard Thomas Oliverson, son of James Oliverson and Caroline Roberts, born at Franklin, Idaho, March 31, 1875, was baptized at Franklin, Idaho, May 1, 1884, by James Herd. He was ordained an Elder at Mink Creek, Idaho, April 26, 1908, by Hans Rasmussen. He labored as a Ward Teacher for ten years and has been a member of the Ward Choir for four years. He is Second Councillor to the President of the Fifth Quorum of Elders and has been since 1922. He is by occupation a farmer and stock raiser. He is a good husband, a kind and loving father and a consistent Latter Day Saint. He married Ada Jane Keller, April 2, 1906.

ADA JANE KELLER OLIVERSON

By Hannah R. Keller.

Ada Jane Keller, the first daughter of Emanuel M. (Amos) Keller and Hannah Roberts Keller, was born in Mink Creek, Idaho, May 8, 1889. She was blessed June 6, 1889, by her grandfather James M. Keller, was baptized May 8, 1897, by Andrew A. Larson and confirmed June 6, 1897, by Nels Graham. She was married April 2, 1906, to Richard Thomas Oliverson, being sealed October 13, 1909, in the Logan Temple. She labored in the Mink Creek Ward as Chorister in the Primary Association for four years. She was a member of the Ward Choir at the age of eleven years and is still a member. She has been a Relief Society Teacher two years and still holds the same position. She was chosen (1925) Bee Keeper for the Y.L. M.I.A. and has been very successful, in this. She was also chosen as teacher for the Kindergarden Dept. in Sunday school where she has labored with success.

HUGHGEAN OLIVERSON.

By- Hannah R. Keller.

Hughgean Oliverson, the first son, was born April 17, 1907. He was baptized April 17, 1915, by Emanuel M. (Amos) Keller his grandfather, confirmed June 18, 1915 also by his grandfather Keller.

N/31

N/32

He was ordained a Deacon January 12, 1920, by his grandfather Keller, a Teacher February 4, 1923, by Torval Keller and was President of the Mink Creek Ward Teachers Quorum. He was at one time Second Counsellor to the President in the Deacons Quorum. He was ordained a Priest Nov. 7-1926 by Bishop Wm. E. Crane at Mink Creek, Idaho. He is now in Second year of High School. He was ordained to office of an Elder July 23, 1923 by President Taylor Nelson and was married in Logan Temple August 4th, 1927 to Anona Larsen.

ANONA LARSON

By- Hannah R. Keller.

Anona Larson was born Nov. 1-1910 at Mink Creek, Idaho, daughter of Elmer and Klua Keller Larson, was blessed December 11-1910 by James M. Keller. She was baptized by Elmer Larsen Nov. 1-1918, confirmed by W. E. Crane, March 6, 1919. Anona has spent her life at Mink Creek and attended the District and High School. She has held offices in the Mink Creek ward as follows - Secretary of Religion classes for one year. Primary Organist 3 years. She was married to Hughgean Oliver-son August 4, 1927 in the Logan Temple.

WILLIS RICHARD OLIVERSON.

By- Hannah R. Keller

Willis Richard Oliver-son, the second son, was born December 16, 1908, at Mink Creek, Idaho, was blessed February 7, 1909, by Eskel Eskelsen, was baptized December 22, 1916, by Emanuel M. (Amos) Keller and confirmed February 4, 1917, by Norman J. Larsen. He was ordained a Deacon February 28, 1921, by George L. Glade, and a Teacher March 9, 1924, by Angus Keller and a Priest Dec. 5, 1926 by Emanuel M. (Amos) Keller at Mink Creek, Idaho. He is now (1927) in his third year of High School.

JAMES KELLEY OLIVERSON.

By-Hannah R. Keller.

James Kelley Oliver-son, fourth son, born December 6, 1916, at Mink Creek, Idaho. Was blessed April 1, 1916, by Guy H. Nelson. He was baptized January 24, 1925, by George Burch and confirmed February 1, 1925, by Norman J. Larsen. He is now ten years of age. He is in the Fifth Grade at school. He has a splendid voice and is usually on the program in any school musical programs, also on other celebrations such as; Christmas, Independence Day and the Twenty Fourth of July. He sings comedy songs very good.

He takes keen interest in his Sunday School and Primary. He tells the writer that he has read the story of Nephi and his father, Mother, Sisters, and Brothers how the Lord blessed Nephi and how the Lord put a curse on Laman and Lemuel, because of their disobedience. Kelly is now reading the story of Moses and he says it is very interesting. He has also read the story of Joseph who was sold into Egypt and tells how interesting it was.

NEWEL LELAND OLIVERSON.

By- Hannah R. Keller.

Newel Leland Oliver-son, third child of Richard Thomas and Ada Jane Keller Oliver-son, was born June 29, 1910; blessed July 11, 1910 by Emanuel M. (Amos) Keller, at Mink Creek, Idaho. Died July 12, 1910 and was burried July 13, 1910 in the Mink Creek Cemetry.

ANNA AMERICA LOFTIS OLIVERSON.

By. Hannah R. Keller.

Anna America Loftis Oliver-son, adopted daughter of Richard T. and Ada Jane Keller Oliver-son, was born Nov. 2-1914 at Preston, Idaho. She was baptized Jan. 24, 1925, by George Burch and confirmed Feb. 1-1925 by J. Hyrum Bell at Mink Creek, Idaho. She attends school at Mink Creek, Idaho.

ORSEN NEILSON.

By Hannah R. Keller.

Orsen Neilson, third son of Hans and Annie Larsen Neilson, was born January 14, 1891 at Mink Creek, Idaho. He was blessed March 6, 1891 by R. Rassmussen, baptized

January 21, 1899 by A. A. Larsen, and confirmed Feb. 5, 1899 by H. H. Hansen at Mink Creek, Idaho. He was ordained a deacon, December 15, 1903, by E. A. Jensen, a teacher, December 9, 1907 by C. G. Christensen, a Priest December 20, 1908, by Thorvald Keller, and an Elder September 1, 1912 by James M. Keller at Mink Creek, Idaho.

His childhood days were spent in Mink Creek helping his father on the farm. He received his education in the public schools of Mink Creek. In the year 1911, he was called to take a missionary course at the B. Y. C. at Logan, Utah, where he attended for one term. Orsen was of a quiet, disposition. He is industrious and works hard.

On September 4, 1912 he was married to Sarah Cathrine Keller, in the Logan temple. He and his wife resided in Mink Creek for a time, where their first son Joseph, was born. In April 1915, they moved to Glendale, Idaho. Here Orsen, acted as a ward teacher and as second counselor to the Superintendent of the Sunday School. His occupation was farming. Their second child, Utahna, was born at Glendale, Idaho.

In the spring of 1917 they moved to the Blackfoot, Idaho first ward, where their sons Dee and Veril were born. At this time Orsen engaged in farming, hawling beets and other labor. In 1919, they moved to the Groveland ward, in Blackfoot Stake, where he also engaged in farming. In this ward he acted as first assistant to the Superintendent of North Groveland Sunday School for two years. Then in the spring of 1923, he with his family moved to the Blackfoot first ward. He acted as a Ward Teacher while here.

In the spring of 1925 he and his family moved back to Mink Creek, Idaho, where they now reside. Orsen is now engaged in farming and stock raising. His family has a comfortable home.

SARAH CATHRINE KELLER.

By-Hannah R. Keller.

Sarah Cathrine Keller was born July 17, 1891 at Mink Creek, Idaho. She is the daughter of Emanuel M. (Amos) and Hannah Roberts Keller. She was blessed September 3, 1891 by T. H. Wilde. She was baptized July 17, 1899, by A. A. Larsen, and confirmed Aug. 6, 1899 by H. C. Hansen at Mink Creek, Idaho.

Her childhood days were spent at Mink Creek, where she gained her education in the Public schools. She attended school at Mantua for one season. At an early age she showed a love for music. When eleven years old, she became organist of the Mink Creek Sunday School. At the age of twelve, she was set apart as Ward Organist, which position she held until she reached the age of twenty two. She was also M. I. A. Organist at the same time. She has a fine musical voice, and while she was a girl, hardly was there a musical program rendered that she did not have some musical part. She was also dramatically inclined - Her part was that of comedy to which she was well adapted.

Sarah assisted at home to help her parents earn a livelihood. She was obedient and willing to listen to the advice of her parents. On September 4, 1912, she was married to Orsen Neilson, in the Logan Temple. When in 1915 she moved with her husband to the Glendale ward, she served as Ward Organist, also Relief Society Organist, and Chorister of the Sunday School. During her stay in Blackfoot First Ward, she held the office of a primary teacher. In 1919 when she became a member of the Groveland Ward, she was chorister in the Sunday School and the Relief Society, also a member of the Blackfoot Stake Choir. She was a member of this organization for four years. On her return to Blackfoot First Ward, she held the office of Ward Organist. In the spring of 1925 she and her family returned to Mink Creek, Idaho, where they now reside.

Sarah has had her prayers answered and many times has seen the sick healed by the laying on of hands. She was married to Orson Nielson, Sept. 4-1912 in the Logan Temple. The children born to Orsen and Sarah Catherine Keller Neilson are as follows: Joseph Keller, Utahna Keller, Dee Keller and Viril Orsen Neilson.

N/35

N/36

JOSEPH KELLER NEILSON.

By- Hennah R. Keller.

Joseph Keller Neilson is the eldest son of Orsen and Sarah Cathrine Keller Neilson. He was born April 21, 1913, at Mink Creek, Idaho. He was blessed June 1, 1913 at Mink Creek, by Elder Louis Keller. He was baptized April 21, 1921 in the Groveland ward of Blackfoot Stake, by Aroet C. Hale, and confirmed May 1, 1921 by Bishop John S. Bowker at Groveland, Idaho. He was ordained a Deacon in the Mink Creek ward Oneida Stake of Zion, May 3, 1925, by his grandfather, Emanuel M. (Amos) Keller. He was ordained to the office of a Teacher on the 5th day of Dec. 1927, by Orsen Neilson, his father.

Joseph is now thirteen years of age, has always been called "Little Joe" on account of being small. He has graduated in the eighth grade at school.

UTAHNA KELLER NEILSON.

By Hannah R. Keller.

Utahna Keller Neilson was the second child of Orsen and Sarah Cathrine Keller Neilson. She was born July 21, 1916 at Glendale, Idaho, Oneida Stake, was blessed September 10, 1916 by N. B. Porter at Glendale, Idaho. She contracted pneumonia and died September 26, 1916, at Glendale, Idaho. The funeral services were held in the Glendale ward on Sept. 28. The body was then taken to the Mink Creek, Idaho, Cemetery for burial.

DEE KELLER NEILSON.

By- Hannah R. Keller.

Dee Keller Neilson the third child and second son of Orsen and Sarah Cathrine Keller Neilson. He was born Aug. 14, 1917 at Blackfoot, Idaho, was blessed October 7, 1917 at Blackfoot, Idaho, by Elder Philip R. Moore. He was baptized at Mink Creek, Idaho Aug. 14, 1925, by Elder Willard Nelson, and confirmed Sept. 6, 1925, by Elder Horace L. Baird. Dee Keller Neilson is now nine years of age, is in the fourth grade at school and is an exceptionally bright boy. At present he is student body president of his school and received a prize this year (1927) for good work and high marks in school work.

VERIL KELLER NEILSON.

By Hannah R. Keller.

Veril Keller Neilson is the fourth child and third son of Orsen and Sarah Cathrine Keller Neilson. He was born October 19, 1919, at Groveland, Idaho Ward in Blackfoot Stake. He was blessed December 7, 1919 at Groveland, Idaho, by Jonathan H. Hale. He is now seven years old and is in the Second grade "B" at school in Mink Creek, Idaho. He was baptized Oct. 19, 1927, by L. Willard Nelson and confirmed Nov. 6, 1927, by Elder Emanuel M. Amos Keller at Mink Creek Ward.

LEONARD NIELSON

By Hannah R. Keller.

Leonard Nielson, Born February 3, 1893, at Mink Creek, Idaho, is the son of Hans C. and Annie Hansen Nielson, was blessed March 25, 1893 by R. Rasmussen, baptized March 2, 1901 by Elder Louis Keller, confirmed March 3, 1901 by P. S. Olsen, was ordained a deacon December 19, 1905, by Denmark Jensen, a teacher December, 20, 1908 by Torval Keller, a priest February 5, 1912, by James M. Keller, and an Elder, December 7, 1914, by P. N. Christensen.

He acted as secretary of the teachers quorum for a number of years. He received his education in Mink Creek. On June 25, 1913, he married Julia Olive Keller also of Mink Creek and was endowed December 20, 1916 in the Logan Temple. They lived in the Glencoe Ward for a few years. His occupation is farming. They have been blessed with three children, two girls and one boy. Leonard now lives in the Mink Creek ward in the home where his father lived. Here he has acted as a Ward Teacher. He is also a member of the ball park committee. He is willing to do his best when called on to assist in anything in the ward.

JULIA OLIVE KELLER NIELSON.

By Hannah R. Keller.

Julia Olive Keller Nielson is the daughter of Emanuel M. (Amos) Keller and Hannah Roberts Keller. She was born May 6, 1894, at Mink Creek, Idaho, was blessed September 6, 1894 by Thomas H. Wilde, was baptized May 6, 1902 by Andrew C. Larsen and confirmed June 1, 1902 by Emanuel M. (Amos) Keller.

Her childhood days were spent in Mink Creek, and she received her education at Mink Creek also. She has always had a pleasant disposition, kind and obedient to her father, mother, sisters and brothers. She remained at home and assisted her parents. At an early age, she showed a love for music. At the age of twelve, she became assistant organist and later, Ward Organist. This position she held for years. She was also Primary teacher and Religion Class instructor. On June 25, 1913, she was married to Leonard Nielson also of Mink Creek. They received their endowments December 20, 1916 in the Logan Temple. Three children have blessed this union, a boy and two girls, namely: Venice, Douglas Leonard and Delna Pearl Nielson.

In 1922 she was appointed organist in the Primary. When the Sea Gull Class was organized she became the sea gull advisor. She worked in this organization for two years, and was then released and set apart as organist for the Y. L. M. I. A. For several years her health had been failing, but still she continued to attend to her duties in the ward. Her health had been failing for eight years and finally she decided to submit to an operation. She had been treated for several months by Dr. Cutler, and by myself - her mother. On April 5, she went to the Budge Memorial Hospital and on April 6, underwent quite an extensive operation. Through her faith and prayers, as well as those of her family the operation was successful, and she returned to her home again, much improved in health.

At the present time she is a teacher in the kindergarten class in the Sunday School. She is very successful in this and the little children love her.

VENICE NIELSON.

By Hannah R. Keller.

Venice Nielson is the daughter of Leonard and Julia Olive Keller Neilson. She was born at Mink Creek, Idaho May 24, 1914 and was blessed July 5, 1914, by her grandfather Hans C. Nielson. She was baptized May 24, 1922, by L. Willard Nielson, and confirmed June 4, 1922 by L. Willard Nielson.

She began school at the age of six, and has gone through a grade each year. She has good talent for singing. She was promoted to the Sea Gull Class in Primary on May 1, 1926, and likes this work very much. She has the promise of a bright career.

DOUGLAS LEONARD NIELSON.

By Hannah R. Keller.

Douglas Leonard Nielson, is the son of Leonard and Julia Olive Keller Nielson. He was born at Mink Creek, Idaho, November 5, 1915, blessed January 2, 1916, by his grandfather, Emanuel M. (Amos) Keller, baptized, November 5, 1923, by L. Willard Neilson, and confirmed December 2, 1923, by Emanuel M. (Amos) Keller.

He entered school at the age of six and has been a good active student. In the year 1924 he won the prize for the best story or theme. Douglas has won rewards for excellent scholarship at school. He is the only son and is good to help his parents with the farm work. He sings in choruses and alone and enjoys working in the ward organizations.

DELNA PEARL NIELSON.

By Hannah R. Keller.

Delna Pearl Nielson, is the daughter of Leonard and Julia Olive Keller Nielson. She was born August 12, 1917 and blessed October 7, 1917, by Elder Gustave Olsen.

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N 40

She was baptized August 14, 1925, by L. Willard Nielson, and was confirmed a member of the church of Jesus Christ of Latter Day Saints, September 6, 1925, by Elder Ezra Larsen. At the time of Delna's birth her Aunt Pearl Keller was laboring in the Central States mission, so Delna was given the name Delna Pearl Nielson in honor of one of Aunt Pearl's companions who filled an honorable mission. At the age of seven she entered school and has advanced very fast. She is a very bright girl and at the close of the 1927 school year won a ring as a reward of excellent scholarship. Each year she has been on the honor roll and is taken by her teacher for an example of cleanliness and good habits. She gives promise of a brilliant career.

JOSEPH WILMER LEE.

By Hannah R. Keller.

Joseph Wilmer Lee was born May 18-1896, at Farr West, Weber County, Utah. He is the son of Joseph and Rosella Thomas Lee. He was blessed Aug. - 1896 at Farr West, Utah, by Jacob Thomas; baptized Sept 2-1905 at Ammon Ward, Idaho by Joseph Anderson, and confirmed Sept. 3-1905 at the same place by Joseph Lee (his father). He was ordained to the Priesthood as follows: A Deacon Dec. 7-1908 by John J. Field; A Teacher Dec. 11-1911 by Joseph Lee; a Priest Dec. 28, 1914 by Horace I. Grow; an Elder, Oct. 2-1916 by Joseph Lee.

In September, 1916, he received a call to go on a Mission and pursuant thereto was set apart by Geo. Albert Smith, October 8, 1916. He departed for the Mission Field going immediately to Independence, Missouri, the headquarters of the Central State Mission, arriving there on October 10, 1916. He was assigned to labor in the South Texas Conference, where he spent twenty three months. He was then transferred to the Independence Conference where he labored until he was released on Dec. 5-1918.

He has been engaged in considerable church activity including the following: Ward Organist in Ammon Ward, Idaho, Sunday School Teacher, Ward Teacher, and a member of the Betterment League, being one of its Committee. He is engaged in farming near Idaho Falls, Idaho.

PEARL SCOFIA KELLER LEE

By Hannah R. Keller.

Pearl Sofia Keller is the fourth and youngest daughter of Emanuel M. (Amos) and Hannah Roberts Keller. She was born June 15, 1896 at Mink Creek Idaho, blessed August 6, 1896, by R. Rasmussen. She was baptized June 15, 1904, by Andrew A. Larsen, and confirmed July 3, 1904 by Andrew A. Larsen.

Her childhood days were spent in Mink Creek. Pearl was very devoted to me, her mother, from her infancy. She loved me and I loved her. Pearl has told me that she remembers when but a child, how she could hardly leave the house to go out to play with the other children, for fear I would be gone when she came back in the house. She often ran back to the house to see if I was there. I can not remember a single time in Pearl's life when she was disobedient to her father or to me.

At one time when Pearl was about seven years of age I had gone to Franklin, Idaho to do some trading, a few days before the fourth of July. While on this trip to Franklin, which was taken in a light wagon without a cover, I became affected by heat prostration the sun being so hot. For a week or more I was very ill. When the Fourth of July came, I was still in bed and quite sick. I urged Pearl to go out to the celebration with the other children. Pearl like all children had looked forward to this, and I felt she should not miss it. Pearl said she would rather stay home and take care of me during the day. When we were alone I said to Pearl that I would have to buy her something nice because of the sacrifice she had made. Pearl asked if she might choose what it should be. I said she might, then Pearl said, "I do not want you to buy anything for me, but promise me you will take me everywhere you go." The promise was given, but I had to be reminded of it very often. This incident is included in Pearl's biography that the reader may understand her character and her great love for me, her mother. Many similar incidents could be related.

When Pearl was a child she showed a very religious nature. She and her sister Olive would sit for hours and listen to the stories of early church history, and the persecutions of the Saints as told by ma. When Pearl heard these stories, she always expressed a desire to go on a mission when she grew to womanhood. The place she always wished to go was to Jackson County, Missouri, and later in life this desire was fulfilled.

When Pearl attended school she always hunted the poor and unfortunate children and made friends of them in her kind sweet way. She won for herself many dear friends among children and their parents. Pearl was very unselfish and always felt that "It is more blessed to give than to receive." Her faith is great. She is patient, kind and is a deep thinker. She has good judgement and many come to her for advice. All who know her love her and wherever she goes, she readily makes friends. She is especially kind to the aged and poor. Pearl attended the schools at Mink Creek and also the Wydell Tailoring College at Logan. While at the Tailoring College she received a call to fill a mission in the Central States, which she gladly accepted. She was set apart by Apostle Heber J. Grant, on June 6, 1917, at Salt Lake City. She reached her field of labor on June 9, 1917, and labored in the Independence and Kansas City, Missouri Conferences. She labored in Kansas City, Missouri, for one year. She went from there to the Topeka Kansas conference and labored there for eleven months. She was transferred to Kansas City, Kansas and from there she received her release on August 2, 1919. While in the field she assisted in nursing those afflicted with influenza, also doing Red Cross work.

In July 1919 her mother visited her and they spent July 24, 1919 together in Fairmount Park, Kansas City, Missouri. They were taken by Mission President S. O. Bennion, in his car, on a sight seeing trip to places of interest. Pearl performed a splendid mission and reflected credit to her family. The impression made upon her by this experience is best expressed in her own language as follows: "My mission was indeed inspiring and while there I witnessed the power of the spirit of God on many occasions I am truly grateful for the faith of our dear grandparents and for the struggle which they made in coming to Zion, and establishing themselves as honorable citizens in this great land of ours, and that they were true to God and his work.

May this work which has been begun never fail. It will give the privilege of its blessings to all their children and they will become familiar with the things relating to salvation and the splendid characters and lives of our grandparents in embracing it. This is the sincere wish of one who is appreciative."

She has held various offices in the church. In the Mink Creek Ward: Secretary of Sunday School, and also a teacher therein, Religion Class Instructor and member of the Ward Choir. Upon her return from the mission field and until her departure from the Mink Creek Ward, she served in the ward Presidency of the Y.L.M.I.A.

In the Ammon, Idaho Ward, she was a member of the Ammon Ward Choir, Sunday School teacher, (Theological class), Leader in the Relief Society, Vice President of the betterment league and acted as secretary in U.L.M.I.A. At the present time she is a member of the Y.L.M.I.A. stake board of the Bingham Stake of Zion. She was married to Joseph Wilmer Lee, in the Salt Lake Temple on December 17, 1919.

The children of this union are: Arden Keller and Ruth Lee.

ARDEN KELLER LEE.

By Hannah R. Keller.

Arden Keller Lee, born January 23, 1921, at Ammon, Idaho, and blessed May 1, 1921, by his grandfather Joseph Lee.

RUTH LEE.

By Hannah R. Keller.

Ruth Lee, born November 2, 1922, at Mink Creek, Idaho, was blessed March 4, 1923, at the Second Ward Meeting House, Idaho Falls, Idaho, by Heber C. Austin.

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AUTOBIOGRAPHY
OF

EZRA JAMES PHELPS.

I am the fourth child of Joseph ~~Morris~~ and Eliza Jerusha Clift Phelps. I was born on the bank of Clover Creek, Idaho, in a wagon box, where now stands the city of Montpelier, Idaho, on the 13th day of July, 1867.

My parents having been called to help colonize Bear Lake County, in company with Apostle Charles C. Rich, they located on the east side of Bear Lake County in 1864. Chances for an education in those days were very scant. I went to school in the winter from about the holidays to the first of March, then I would have to leave and go on the ranch and stay the entire season until winter again. Here I spent the larger part of my time in the saddle looking after horses and cattle. But in my young manhood, I gathered enough money together and went to the B. Y. College at Logan for one year.

I became accustomed to frontier life as we lived right on the Old Oregon Trail along Bear River where thousands of head of Texas cattle were driven across the plains to market. Father having three wives I had to live away from home most of the time. In school in the winter time I sat on a slab bench and obtained what education I could. When I was nineteen years old my father was accidentally killed with a shot gun. Therefore, it fell to my lot to help support three families.

On the 25th day of August, 1889, I met Jane Roberts and kept company with her until Oct. 13-1892 when we were united in marriage in the Logan Temple. From that union there are seven children, five boys and two girls, namely, Ezra Vere (diseased), Homer Stull, Naomi, Reed Roberts, Hugh Morris, Hawley Rex and Genevieve Phelps (diseased).

Nothing of very great importance took place until the Spring of 1909, when on the 15th day of March, I was called to preform a mission to the Eastern States. I was all ready to leave Salt Lake at the April Conference. I labored in Pennsylvania, in South West Virginia, in Canada and in Maine where I made many good substantial friends and some converts. Since returning home I have tried to be an active member of the Priesthood by taking part in many auxiliary organizations of the Church. I was superintendent of the Sunday School for two years and labored in other capacities. At the present writing I am a member of the Home Missionary list, this being the second time I have served.

Three times during my life through faith and by the grace of God, I was made whole after I had been given up to die by prominent physicians. This may increase your faith, dear reader, showing the power of God made manifest in man's behalf. When but a small boy we lived on the North Eden Ranch. Late in the fall I contracted Typhoid Fever, (known then as mountain fever). My father was in Salt Lake City. Having no medicine, and my mother not knowing what to do, nor what was the nature of my sickness, sent for the elders to come and administer to me. I got well but my hair and my finger and toe nails all come off. I had twenty-one boils on my body at one time and it was nothing more than the exercise of faith and the power of God that saved my life.

On the 16th of April, 1896, I was stricken with an abscess in my left side and I lay on my back until in the month of July. It being customary when the apostles came up from Salt Lake to speak at conference in Paris, they would come to Montpelier and hold meeting in the evening and take the midnight train to Salt Lake. While lying on my back in bed I desired very much to be administered to by those brethren. I sent for them to come up to the house. Bishop Clark, Seymour B. Young and Brother John Sharp and others came. They moved my bed away from the wall and formed in an order of prayer. Brother Young annointed my body with consecrated oil and Brother Sharp sealed the annointing and stated, "You shall get well and all shall be well with you."

In the following morning the abscess broke and, dear reader, you can imagine what this was like. A quart of puss escaped through my mouth and I coughed and spit until I nearly strangled. I will just state here that I called for the local elders just previous to this and one of them made the remark, "I will go but I haven't any faith in his getting well as the doctors said he would die." But, my dear reader, I

am still here through having the faith in God and in his sacred ordinance.

Just one other circumstance and I will be through. On the 25th day of August, 1922, I was carried into the hospital in Montpelier to be operated on for appendicitis. I called for the elders. Presidents Rich and Hoff and Bishop Crockett came in response to my call. After administering to me I was given an anesthetic and was dead to the world in twenty minutes as far as I knew. After making the incision, the three doctors diagnosed my case. They told my wife and others that I had a cancer larger than your double fist and that I had no possible chance of recovery. "O, he will rally from the influence of the ether and may live to leave the hospital. He will live probably six months but that will be the limit." I lingered on and commenced to get well and got fat. The cancer went away and in the spring of 1923, I went to Salt Lake to conference and went to see Dr. Rich at Ogden before coming home. He gave me a thorough examination and said, "Who told you you had a cancer?" and I replied that no one told me so and asked where he formed his opinion. He said over twenty Bear Lake people said I was doomed to die with a cancer. He said I hadn't the first symptom of a cancer and that I had an inch and a half of fat.

Dear reader, I am still here through the power of the Almighty and hope to live longer. I lost my dear wife Jane on Dec. 21st-1924, she having undergone an operation for cancer of the stomach and died three days later at the hospital at Soda Springs, Idaho. I miss her and I sure feel very weak at times under this burden of her loss.

JANE ROBERTS PHELPS.

By- Hannah R. Keller.

Jane Roberts Phelps, daughter of Christopher and Cathrine Roberts, Roberts was born March 9, 1871, at Smithfield, Utah, and was blessed by her grandfather, Hugh Roberts. She was baptised by Sylvester Lowe, March 9, 1879, and was confirmed the same day by Andrew Anderson.

Her childhood days were spent in Smithfield, Utah. At a very early age she was left without a mother - the mother having died Aug. 5, 1874. She attended the school in Smithfield and got what education the schools of those times afforded which was very meager. She grew to girlhood in Smithfield and always took part in Sunday School and Primary. She had a very sweet and pleasant disposition which she carried through her life as all who knew her could testify. She was one of those who would rather give than take, and who would rather take offense than give offense to others. She was often imposed on because she was always ready to forgive those who did her a wrong. She was charitable and kind to all. It was said in her Patriarchial Blessing which she received when very young, that her table should be spread with the bounties of life, and no one should be turned from her door hungry. And I have thought many times when I have been in her home and have seen her invite strangers in and give them something to eat, that her blessing was being fulfilled.

She continued to live in Smithfield until about 1883, when her father sold his home in Smithfield and moved to Bear Lake to engage in the dairy business. He did not stay in Bear Lake long till he moved back to Smithfield. My sister, Jane, stayed in Bear Lake most of the time, and lived at times with my sister, Mary Ann. She became acquainted with Ezra J. Phelps whom she married Oct. 13, 1892, in the Logan Temple.

Shortly after her marriage, she and her husband moved to Alton, Idaho, where they made their home and engaged in farming and dairying. During this time seven children were born to them, two daughters and five sons. Sister "Janie" was a very kind and loving mother, devoting her time to the interest of her family. She was a faithful worker in the ward at Alton. She was secretary of the Relief Society where she performed her duties for a time. She was finally released and chosen to act as First Counselor in the Primary Association. Her faithful labors were so well performed that she was released as First Counselor, and chosen to act as President of the Primary Association. She also acted as Second Counselor in the Relief Society at Wardboro, Idaho, which is connected with their branch at Alton. She worked in Sunday School as teacher of the Second Intermediate class. She was not only very capable of work in religious ways, but also worked in civic affairs; she was chosen and acted as trustee of the school district in Alton for some time.

Sister "Janie" taught her children the principles of the Gospel and they all take part in the activities of the Church. This is very commendable on the part of both her and her husband.

At the time of the birth of little Genevieve, her seventh child, Sister "Janie" had contracted a heavy cold which developed into pneumonia. She was very ill and the Doctor was called. After looking over the situation, he said there was nothing to be done for her; she was beyond earthly help. Later she was found propped up in bed, the door had been thrown wide open, and the fire had gone out. And this, was in the winter time, February - 1914. She and those around her were waiting for death to come and relieve her of her suffering, but her time had not yet come.

Sister Mary Ann Kunz was informed of her condition, and hastened to Montpelier, first asking Doctor Ashley if he had any objections to their taking a trained nurse and going over to see if they could do anything for the suffering one. He told her to go right ahead for he, himself, had done all he could. Sister Mary Ann and a nurse, Charlotte Kunz, went up where they found her in the condition I have just described. She was administered to by the Elders, and Sister Mary Ann prayed very earnestly to our Father in Heaven that her life be spared if it was His will. When they arrived the suffering one was gasping for breath. A fire was built in the stove and the room warmed up. The door was allowed to remain open to give plenty of fresh air. Both worked long and hard, wringing blankets from hot water and applying the same to the afflicted parts. Finally the sick one began to get relief from her intense suffering. At first her condition was such that she could not lie down, but this was overcome by skillful treatment and the favor of Providence and she began to secure restful sleep. Now, when the Doctor said there was no hope, the little babe, Genevieve, was given to a sister in law, Inez Phelps. Later the little one was given back, as soon as the nurse thought it was safe and the mother was out of danger. Little Genevieve grew up to be a beautiful child. The mother fully recovered and was healed by the power of God, and it was indeed a testimony to her children and to us all. Some of what I have written was told me by Sister Mary Ann, and some by Sister "Janie" herself.

On June 14, 1916, she buried her baby, little Genevieve. In Oct. 1918, the year of the deadly influenza, her eldest son, Vere, had gone to Salt Lake City to take examination for engineer and while there had contracted the flu. He was rushed to a hospital in Montpelier, and on the way called his mother over the telephone to be at the hospital when he got there. However, she was not permitted to even see him again. The death of little Genevieve, the death of her son, Vere, and the worry over her son, Homer Stull, who was then serving his country in the Great World War, caused her health to fail.

On Oct. 1, 1924, Sister Janie in company with her son, Hugh Morris, left Montpelier, Idaho, very early in the morning for Logan, Utah, where her son Hugh Morris, was to be married to Irene Kunz. On her way she stopped at my home in Mink Creek, Idaho, and had dinner, but she remained only long enough to eat. She said she wanted to get her son, Vere's temple work done immediately. On arriving at Logan, they went to the court house to secure a marriage licence. The clerk was just closing the office but was kind enough to remain and accomodate them. He asked them who was to perform the marriage ceremony. He was told that this would be taken care of at the temple next day. They were then informed that the temple would close that night for the October conference. However, he said he would call President Shephard and see what he would do. President Shephard on hearing that they had come a long distance, said: "Tell them to come right up and I will marry them to night." This procedure is not customary as night is for endowments only. However, we see the way was being opened up for the accomplishment of a great work in a short time. Yet it remained a mystery just how Vere's temple work was to be accomplished. With unshaken faith she continued, and with each step, found the way was being fully opened. At the temple she became interested watching her son Hugh in conversation with a young man who seemed very strangely a close counterpart of her departed son. Stranger still, this young man told Hugh to inform his mother that he was exceedingly desirous of helping to have Vere's work done. Sister "Janie" was overjoyed and exclaimed "My prayer has been fully answered." Thus we see how a very important work was crowded into a very short time just prior to the conference period, and that in a very remarkable way.

After completing their temple work, they went to a restaurant for refreshment. After the meal she complained of not feeling well and thought perhaps it was a case of ptomaine poisoning. She was, however, much better the next day. On their way home they again stopped at my home. I went out to meet them and was wondering how they had done for I had learned of the temple being closed before conference. On inquiry, Sister Janie gladly informed me that everything had gone well, and that Vere's work had been fully cared for. "Now," she said, "I am ready to go and I can rest in peace this winter." Thus it seemed she felt her time on earth was short. She joyfully related how all the temple work had been carried out. During the night, she again became ill and suffered severely. Next morning she told those about her not to worry as she believed she would soon be alright. However, she never fully recovered. On her return trip home, she also visited her sister, Rachel Fisher. Rachel was ill and Sister "Janie" said, "Come home with me and let me take care of you." She replied, "I have so much to do, I cannot go now." "Well," said her sister Janie, "I will come for you later."

She continued in poor health and on December 17, 1924, she decided to go to Soda Springs to undergo an operation. She died in the Soda Springs hospital, Dec. 21, 1924, in full faith of the Gospel and loved by all who knew her. Her remains were then taken to Montpelier, Idaho. The funeral services were held at the second ward meeting house, in Montpelier, on Dec. 24, 1924. It began with the choir singing "Though Deepening Trials Throng Your Way." After the opening prayer by Bishop J. W. Crockett, the choir sang "Will There Be Any Stars in My Crown." Robert Kunz spoke of a lifelong acquaintance with Sister Phelps, and pointed out some of her good qualities, as her congeniality, her patience, diligence and high integrity as a mother, as a neighbor, and as a Latter Day Saint. He said she was never given to murmur and complain in the hour of trial and tribulation. William R. Morgan also paid high tribute to her character. He gave assurance to all of her proven rights to a high place of exaltation in the Father's kingdom. He said her life should always prove an illuminating light to all that have known her. The choir sang beautifully "Nearer My God to Thee." Bishop W. W. Clark familiar with her life and her last hours of suffering, added many beautiful incidents attesting the splendid character of the departed. Bishop A. J. Berry highly commended her life so full of kind service and love for all. Sister Lottie Grosjean then rendered a beautiful solo after which President Edward Rich offered the closing prayer.

Her life was one of constant sacrifice, of self denial, of unbounded love for her fellow beings. She was one of the few in this life, who like the Son of God, was veritably a master of conditions. She emerged from each situation, triumphant and victorious. She has gone on to a higher state of activity and left all to marvel and contemplate on her wonderful course. Well can it be said of her:

"And when she passed, I think there went
A soul to yonder firmament
So white, so splendid, and so fine
It came complete to God's design."

The remains of Sister Janie was laid to rest in the Montpelier cemetery by the side of those she loved, her son Vere and little Genevieve -- there to await the newness of life that will come to her and all who die in the Lord.

It may be interesting to note in closing this biography that just before her sister, Rachel Fisher, died, (March 8-1925) while she was in full possession of every mental faculties her attention on retiring to bed one evening, became suddenly rivited on a visitant near her bed. She had just turned out the electric lights and was about to retire when she became transfixed by a new scene. There stood before her our Janie, clad in snowy white apparel, with extended arms as if to embrace. Her husband, wondering why his wife had so mysteriously become silent on her way to bed, asked her the cause. Rachel again getting her bearings, quickly got into bed exclaiming, "Oh, I saw Janie, she has come for me." A few days after, Rachel took seriously ill and died. Her sister Janie had indeed returned for her as she had promised.

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#19-JANE ROBERTS PHELPS

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In a number of manifestations later received by Sister Janie's children, she has been shown to have attained to great glory. A heavenly mansion is hers, and her figure and personality though familiar are strikingly wonderful. A number of times she has appeared in dreams to her children to admonish them and encourage them in the principles of right.

EZRA VERE PHELPS.

By- James Jensen.

Ezra Vere Phelps, eldest son of Ezra James and Jane Roberts Phelps, was born April 2, 1894, at Montpelier, Idaho, and was blessed the same day by Bishop Wilford W. Clark. At eight years of age or on July 6, 1903, he was baptised and confirmed by Elder Lorenzo Burgoyne. On May 31, 1908, he was ordained a Deacon by his father, Ezra J. Phelps. The family belonged to the Alton branch of the Wardboro ward. Here "Vere" labored and performed faithfully his duties as a deacon.

As a child, he was a deep thinker, and was frequently found experimenting and pushing forward original enterprises. The Alton school was located over two and one half miles, directly north, up the rugged, rough, sage brush, valley of Sheep Creek. And every morning of the six and seven month school period, Vere with his brothers, Homer, Reed, Hugh, Hawley, and their little sister Naomi, was compelled to face squarely the cold, icy winds of winter, and often to break a new road through the deep drifts of snow that accumulated in the uneven valley. No one knows better the hardships endured by these persevering children than myself as the teacher of this remote mountainous school district. Often they were nearly frozen to death on reaching their destination. Children to-day, fortunate in their home location, their fine warm clothing, and their beautiful finely equipped school rooms, can hardly ever know the extreme price required at the hands of the unfortunate, but equally dear children of our Father in Heaven -- all for that one thing, dear to the heart of every one, an education.

Such, briefly stated, were the hardships encountered by Vere in securing an elementary education. His hard earned, eighth-grade diploma was received with delight and was a veritable achievement. After a careful comparison of opportunities now before him, he chose the best which was a course in electrical engineering offered by the International Correspondence Schools of Scranton, Pa. As he advanced in this study, he found it difficult and highly technical owing to its completeness and thoroughness. However, undaunted, he pushed on and after completing the work, found himself in a new sphere of usefulness, with increased power in analyzing and assimilating every item in a study. Withal he enjoyed manual labor and took a keen interest in helping with the farm work. In fact, he was obliged to pay for his correspondence course, by going away from home and earning little amounts at odd times.

He was forced to leave home at an early age and shift for himself. First he worked on a farm as a laborer in order to secure clothing and a little money. At the age of eighteen, he entered the service of the Oregon Short Line Rail Road Company. For six years he was employed as a fireman. During this time he became acquainted with Miss Stella Baxter of Salt Lake City, Utah, and was married November 16, 1913. Two children were born to them, a son and a daughter. Vere and Stella were married at Pocatello, Idaho.

Vere was an attentive husband and a loving father; he was successful in creating a very comfortable home with all its necessary provisions. At his death he left a number of handsome insurance policies for both his wife and children. This money provided for everything for many years. After years of faithful service and the passing of an examination before the Oregon Short Line officials, on October 23, 1918, they gave their approval to his being promoted to locomotive engineer. On his return from Salt Lake City, where he had been to take the examination, he contracted the Influenza. On reaching Montpelier, he was rushed to the hospital and completely isolated from friends and relatives, on account of the supposed extremely contagious character of the disease. On October 28, 1918, his spirit took its flight to those mansions above where undoubtedly his progress and advancement still goes on.

ESTELLA MAY BAXTER.

By Hannah R. Keller.

Estella May Baxter, born Oct. 10-1898 at Salt Lake City, Utah, was the daughter of Thomas R. Golightty and Ada Frances Conk Baxter. She was never baptized into the Church. She married Ezra Vere Phelps on Nov. 16-1913 at Pocatello, Idaho. Two children were born of this union viz: Darius Ray and Velma Phelps.

DARIUS RAY PHELPS.

By James Jensen.

Darius Ray Phelps, son of Ezra Vere and Stell Baxter Phelps, was born Aug. 17-1914 in Pocatello, Idaho, and was blessed by Edward C. Rich. He was baptized May 15-1926 by Ezra J. Phelps his grandfather. Darius is a bright, energetic, and promising boy. He is usually found very busy helping his grandfather, Mr. Baxter in the restuarant. He is very industrious, and has already become a great support to his widowed mother. His school record is one to be proud of.

VELMA PHELPS.

By James Jensen.

Velma Phelps, daughter of Ezra Vere and Stella Baxter Phelps, was born May 29, 1916 in Montpelier, Idaho, and was blessed by Ezra J. Phelps. She was baptized April 23, 1926 by Ezra J. Phelps. She takes pride in her fine school record. She is a most excellent reader and gives every promise of scholastic attainments. She has a congenial disposition.

HOMER STULL PHELPS.

By- James Jensen.

Homer Stull Phelps, second son of Ezra J. and Jane Roberts Phelps, was born Jan. 10-1898, in Alton, Idaho, and was blessed the same day by Bishop Wilford Woodruff Clark. He was baptised July 6, 1904, by Elder Marion Perkins, and was confirmed the same day by Bishop Charles Keetch. On Feb. 24, 1918 he was ordained an elder in the Church of Jesus Christ of Latter Day Saints, by Bishop J. William Crockett.

Although he worked hard on his parents' farm, he like the other children, was obliged at an early age to fall back absolutely on his own resources both for an education and a financial start in life. He was equal to the task. Working against great odds, he secured an elementary education in the Alton school. He then spent nearly four years in obtaining a high school training. During spare time, his interest was completely centered in the study of electrical communication. Very naturally he soon became an expert in building and repairing lines and setting up electrical apparatus.

Then came the Great World War. With unusual love and devotion for his country, and an anxiousness as to its destiny in the dreadful conflict, on Feb. 28, 1918, came forward and volunteered his services. He was accepted and sent to Fort Leavenworth for training. Here he remained three months and was then sent to New York. But before being able to embark on his journey, he was detained on account of an operation for appendicitis. Before fully recovering he was included in a contingent of troops and sent to France. Once on the scene he spent his whole time aiding in the building and repairing of telephone lines, and in distributing supplies along the battle line. He was faithful in the discharge of all his duties. When right finally triumphed and the Prussian war lord was overcome, Homer was honorably discharged, June 4, 1919 to return home. On returning home, he became acquainted with Miss Mary Cole, a nurse at the Montpelier Hospital, whom he married Aug. 27-1919, the ceremony being performed by President Edward C. Rich at Montpelier, Idaho. Afterward he resumed the care of his parents' property. This continued for three years, and was a period of much effort to build up the value of the farm and ranch property at Alton.

Conditions were such that he had to abandon further effort at making a living at the old home. But other opportunities were at hand and he was soon found making good in the leasing of a neighboring ranch. Here he has resided for several years. He has built up a good congenial home, and has been blessed with the companionship of four fine robust sons.

MARY COLE.

By- James Jensen.

Mary Cole, daughter of John C. and Mary Sylvia Clark Cole was born Dec. 11-1900. As there were sixteen children in the family, both the father and the mother were obliged to work out in order to support them. When Mary was three years old, it became necessary to put her and her twin brother, John, in a children's home for safe keeping while their mother sought in vain for work. When she returned for her children, she found them gone, and apparently no one knew where. The location of the children was carefully concealed from the mother. As a matter of fact the children were taken out of the children's home and adopted by other families. Mary was raised and educated by Mr. and Mrs. Vosper of Boise City, Idaho and was brought up in an environment very antagonistic to Latter Day Saint teachings.

Mary took advantage of her opportunities and acquired a good general education. Finally she began specializing as a nurse in hopes that this work would furnish revenue with which to continue higher educational attainments. It was while working as a nurse in the Montpelier hospital in 1919 that she became acquainted with Homer Phelps. They were married Aug. 27-1919, by President Edward C. Rich, at Montpelier, Idaho. She accepted the Gospel, and on October 30-1919, she was baptised by Bishop Robert Schmid and confirmed by Elder William Parker.

Now it occurred to Mary and her brother to make a search of the records at the children's home in hopes of locating the other members of the family. They were rewarded and a little more effort disclosed the facts that the mother and the other children were still living, but the father was dead. The mother also had accepted the Gospel and it was a time of happy reunion. Mary has contributed her share of effort in the making of a home, and has proven an exceptionally good and congenial companion in all of her activities, both as a wife and as a mother.

ROYAL STULL PHELPS.

By James Jensen.

Royal Stull Phelps was born June 9, 1920, at Montpelier, Idaho and was blessed by James Jensen, January 30, 1921. He was the son of Homer Stull and Mary Cole Phelps.

HOMER ODELL PHELPS.

By- James Jensen.

Homer Odell Phelps was born April 29-1922, at Montpelier, Idaho, and was blessed by John P. Ipsen, Aug. 31, 1922. He was the son of Homer Stull and Mary Cole Phelps.

THOMAS ELVON PHELPS.

By- James Jensen.

Thomas Elvon Phelps was born May 19, 1924, at Alton, Idaho, and was blessed by John P. Ipsen Aug. 31, 1924. He was the son of Homer Stull and Mary Cole Phelps.

DAVID JUNIOR PHELPS.

By. James Jensen.

David Junior Phelps was born April 12, 1926, at Alton, Idaho, and was blessed by Albert Kunz, May 30, 1926. He was the son of Homer Stull and Mary Cole Phelps.

JAMES JENSEN

By- Hannah R. Keller.

James Jensen, son of Christian and Stena Rasmussen Jensen, was born Dec. 22, 1884, in Montpelier, Idaho; blessed by David Osborne; baptised by William Perkins, Aug. 6, 1896, and confirmed the same day by Wilford W. Clark; ordained a deacon by Charles G. Keetch; a teacher by William Banks; a priest by George C. Hillier, Feb. 5, 1906; and an elder by Lorenzo Burgoyne, Dec. 23, 1907. His ancestors on both sides were among the early, hardy pioneers of the West, and were prominent in all activities of the Latter Day Saints.

He was given a common school education. The higher schools had not yet made a local appearance, and conditions were such that he could not go away to school. Consequently he was obliged to make use of the limited means at his command. During the day he worked hard on the farm, and at night plied himself unrelentingly at study. Very soon he became a teacher in the Idaho public schools. Then by systematic study, and almost entirely by self effort, he distinguished himself by securing the highest recognition in the power of the Idaho State Board of Education to confer, namely, an Idaho State Life Diploma. To secure this standing required the passing of a high and very difficult examination. This was done so well, that in comparison with professional graduates of many universities with whom he competed, he came out ranking one of the three highest in the state of Idaho. Thus he secured access to any grade of public school, with authority to teach anywhere in the state. He taught in many of the public schools of Bear Lake County, and was very successful in the profession; his students always ranked high in scholarship, and often achieved distinction in later life. Mr. Jensen acquired a large private library and other valuable educational equipment.

On Sept. 28, 1916, he was married to Miss Naomi Phelps, the ceremony being performed by Alvin F. Smith, in the Salt Lake Temple. Her companionship was ideal; at all times she proved to be helpful, interested, and highly appreciative of the things that really count in life. He was always an active member of the church, especially in Sunday school. Here, from youth up, he had long experience both as an instructor in the higher grades, and as a superintendent. He was a member of the Montpelier Stake Sunday School Board, and head of the theological department. He did considerable missionary work both among members and non members of the church.

After following the profession of teaching for many years, he invested his savings in farm and dairy property. In this work, also, notwithstanding the hard times, he was successful, and became the owner of valuable property. He relates that when about twelve years old, he received a miraculous visitation from the unseen world. At the time he was intensely absorbed in the account of Moses. He became convinced that the mysterious forces Moses knew so well could again be searched out and made to contribute to the happiness of mankind. In order to avoid being detected and subjected to ridicule he sought a quiet place free from noise and disturbance. Then he sought God in all the earnestness of his soul. However, on concluding his prayer, no reply came, nothing unusual occurred, the same unaltered sky and earth were still about him. Then it occurred to him that he had not made full preparation, something was defective in his approach to God. On returning to the house, he read and reread the story of Moses. Instead of giving up, he became more eager and determined to investigate fully, and leave no stone unturned in making the effort.

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He began fasting and rigourously complying with all commandments known to him as a child. For three days and nights he continued. During the last night of this period he was rewarded with a reply that seemed to defy every effort at description. He strangely found himself transported to an appropriate place. Here he was shown a highly intelligent and well dressed man eagerly at work writing and altering parts in a huge and bulky book. The man extended invitation to come and read, and the offer seemed to have extraordinary appeal. But before the offer could be accepted, there appeared close at hand and immediately above the ground, a personage immediately known as Jesus Christ, and REDEEMER of the world. A kindly sympathetic face and a beckoning hand was conclusive inducement to refrain from the invitation to read and instead to follow HIM. Much more could be said concerning this visitation and the numerous others that occurred the following nights, but space will not permit.

Just how should this visitation be interpreted? As a reply, it is at once apparent that instead of following the Bible with its many corrupted passages, one should seek and follow the living head, Christ, Himself. He is the source of supreme power, the Holy One, who alone can help the individual with his problem, and leave no conjecture in its solution.

Among numerous other experiences, but one more is here given, a case of healing. When the influenza was raging, and death was stalking on every hand, James was taken ill and suffered extremely. After partial recovery, his body and strength suddenly began wasting away. The best medical attention availed nothing. Every one became certain that the grim end was fast approaching. Then one evening, when listening to that man of God, Melvin J. Ballard, he became convinced that it required but the putting forth his hand to rebuke the disease. On being fully informed, the Apostle in company with the Montpelier Stake Presidency and others, administered to him. The indescribable something that filled the room overcame all it seemed except the one who administered. Upon the head of the sick one, fell an extraordinary blessing. He experienced an immediate change. He returned to the carriage without aid and without fatigue. Soon he resumed his heavy farm activities. His physician who for more than a year previously had been noting only rapid decline, was now astonished on observing that something had suddenly checked the disease; health, hope, and a future were again apparent. And there before the doctor's eyes were the laboratory tests, undeniable evidence. In due time, according to the promise made, our brother became "strong and robust again." This case of healing attracted considerable notice and was the cause of much interesting discussion.

Late in the fall of 1926, he met with a very severe accident. While hurrying in an effort to get to Sunday School Union Meeting, his horse fell with him, breaking most of the bones in the left foot and badly crushing it. He received the best surgical treatment. Immediately after he received a blessing under the hands of Elder D. R. Roberts and was assigned a very important work. This was the preparation of the new genealogical records for the dead of the Hugh Roberts family. This work was considerable, but it was accompanied by the working of the Holy Spirit, and was soon completed.

NAOMI PHELPS JENSEN.

By James Jensen.

Naomi Phelps Jensen was born April 27, 1899, in Montpelier, Idaho. She was the third child and the only living daughter of Ezra J. and Jane Roberts Phelps. She was blessed by Wilford W. Clark, Melvin J. Ballard, and her father. She was baptised by Albert Kunz, July 7, 1907 and confirmed by Albert Kunz the same date. Her ancestors were early pioneers of the West, and prominent in all activities of a public and religious character.

She received her educational training in the Alton and Montpelier public schools where she received many recognitions on account of her superior work. During her school career and in later life she was actuated by high ideals, and was always a leader in educational activities. In church work her interest centered largely in

the Sunday School. Here she proved to be a very valuable and competent instructor.

She was married to me, Sept. 28, 1916, by Alvin F. Smith, the ceremony being properly solemnized in the Salt Lake Temple. She was a congenial partner, industrious, economical, unselfish, spiritually refined; she proved to be a wife and mother inheriting all the good traits of the families. At the time of this writing she was the mother of four fine healthy children, three sons and one daughter.

From her life, two incidents of a faith promoting character are given. Very early in life she and her mother were stricken with pneumonia in very severe form. Receiving little or no attention on account of all interest being centered in the mother's critical condition, she was miraculously saved by prayer. Notwithstanding the advanced stage of the affliction and other adverse conditions, both the mother and her daughter Naomi were speedily restored to health and strength.

Another incident illustrative of what can be accomplished by prayer and fasting is the following. Naomi's brother, Reed, had gone to California, and had not been heard from for a very long time. Great concern was manifest by the family and friends, and they were at a loss to know what to do. Naomi resorted to fasting and prayer. This was continued for three days, and on the third day, the absent one responded thus: "I know that it is in answer to prayer that I am writing this letter." The letter was the most unusual that he was ever known to write as it was not one of news but rather one on religious principles with comment.

JAMES EVERETT JENSEN

By- James Jensen.

James Everett Jensen, son of James and Naomi Phelps Jensen, was born Sept. 22, 1917, in Montpelier, Idaho, and was blessed by his father, James Jensen. Early he showed exceptional ability in the educational field, and acquired wonderful ability to read when but four years old. His school work is all of a high grade. He is especially devoted to his Sunday school work, and eager in his search for truth. He is often found reading the church books. He is alert and active, he keeps the Word of Wisdom, and looks joyfully forward to a life full of service and usefulness.

HERALD MAX JENSEN.

By-James Jensen.

Herald Max Jensen, son of James and Naomi Phelps Jensen, was born July 25, 1919, in Montpelier, Idaho, and was blessed Oct. 5, 1919, by Robert L. Robinson. Max has a congenial, very good natured disposition. He learned the use of a pencil when but a mere baby, and has acquired very unusual ability in writing, drawing, and sketching. He is a good singer, he keeps the Word of Wisdom, has wonderful faith for a child, takes keen delight in his school work, and often relates and pictures with a pencil the beautiful stories he has read and heard.

When Max was two years old, he suffered severely from stomach trouble that had been very persistent for a long time. No one seemed to know just what to do for him. Dieting and other treatment gave little relief. It had become so severe that he began crying bitterly. I then administered to him. Max immediately fell asleep and after a good rest awoke to find his affliction entirely gone, and himself happy and absolutely recovered.

RAMONA GENEVIEVE JENSEN.

By James Jensen.

Ramona Genevieve Jensen was born December 25, 1921, in Montpelier, Idaho, and was blessed by me, Jan. 22, 1922. A remarkable case of healing is connected with this child. On March 2, 1926, Ramona after suffering several weeks from a bad attack of influenza, was taken with convulsions, twelve of them and severe. A very able physician diagnosed her new affliction as spinal meningitis. After long resorting to every form of treatment, he gave up, and secretly told her Bishop to remain with the parents to comfort them for she would certainly be dead within a few hours.

Elders of the church came in and administered to her. A night of breathless suspense followed. Those sensitive to the finer influences, knew positively that it was a busy time behind the veil. Many unseen personalities, some familiar and friendly, some otherwise, could be distinctly felt coming and going. Next day came many inquiries as to the time of the funeral, and kind words of sympathy.

The doctor on calling again said that it was the greatest surprise of his life to find Ramona still alive. Not a word of encouragement, however, would he give. What a picture memory still holds. There she lay stretched out on a cot wholly unconscious of her surroundings. The loving hands of a host of friends were ever ready about her. Dismal days and nights followed. During this time the tiny spark of life, at times, seemed almost extinguished. But a continuous prayer ascended day and night. A multitude of good men and women were in all earnestness praying. Again and again, the doctor insisted that chances were against her. Finally she was so far gone that he said even if she changed for the better, she would probably not have sufficient vitality to pull her through. But lo! Ramona asserted herself and regained consciousness. The doctor later added "Little children don't recover in cases of this kind. And suppose she should recover, why in all probability she would be crippled in mind or body, possibly both, for a life time. Think of it." As a matter of fact, Ramona's condition continued to improve. Unceasing prayer continued that little Ramona's body and mind be made to function properly and that no impairment follow. The prayer was fully answered, but not until she had first withstood a severe attack of scarlet fever.

Considerable time has elapsed, and Ramona has fully regained her former health and strength. Her journey in mortality which began on Christmas day, appears to be one of great promise. Today, in many places, she is known as the "miracle girl." The doctor, who was not of the Latter Day Saint faith, summed it all up in these words: "We all stood by helpless. Give credit not to me, but to Almighty God. It was His power alone. She was snatched like a brand from the burning."

RICHARD CLYDE JENSEN.

By-James Jensen.

Richard Clyde Jensen, son of James and Naomi Phelps Jensen, was born July 17, 1924, in Montpelier, Idaho, and was blessed by his father Oct. 5, 1924. It was hoped that a girl would have put in an appearance. However, it was a boy, and he weighed 14 pounds. It was immediately decided that a boy with such a fine start, was after all, worth more than a million dream girls.

WANDA MARY JANE JENSEN.

By Hannah R. Keller.

Wanda Mary Jane Jensen, daughter of James and Naomi Phelps Jensen, born July 25, 1927 at Montpelier, Idaho, blessed Nov. 17-1927 at Montpelier, Idaho by her father James Jensen. She is a very healthy and bright babe and her parents are looking forward to a life of usefulness for her and they will, the Lord being their helper, try to raise little Wanda Mary Jane to be an instrument in the hands of our heavenly Father in doing good on the earth.

REED ROBERTS PHELPS.

By- James Jensen.

Reed Roberts Phelps, fourth child of Ezra J. and Jane Roberts Phelps, was born June 1, 1903, at Montpelier, Idaho, and was blessed Sept. 6, 1903, by Robert Kunz. He was baptised and confirmed by his father, Ezra J. Phelps, Sept. 5, 1911. He was ordained a Deacon,

Reed at an early age became interested in securing an education. When in the fourth grade he showed such aptitude in the study of history that he prepared and delivered lectures to the eighth grade students. These lectures were of superior merit

and would have done credit to even a professional teacher of history. He received his eighth grade diploma from the Alton school, and later entered the Montpelier High School. Here he continued to show unusual interest. Illustrative of his eagerness and interest in school work, the following incident is related.

At the close of school, one day, he asked the teacher of mathematics for the explanation of an algebraic principle. The teacher curtly informed him that he had no pets and that the ground had been fully covered in class. Reed was obliged, therefore, to seek help elsewhere. Late the following evening, about 11 o'clock, there came a rap at my door. Reed had tramped north from his home several miles, across the fields, through barb wire fences and through the dark spaces of a cemetery, with a typical northern blizzard testing his metal at every step. On entering my house, I asked him, "What in the world is the matter, is some one dead?" Reed replied, "I am in need of help in my algebra; my teacher refused to help me after school, and so I have come to you." Imagine if you can, what a thrill of joy, what a delight it was, to sit down with such a boy and to try to satisfy such intense hunger for knowledge. He was soon shown the way by a brief explanation and an abundance of illustrations. Finally he declared, "I never saw anything quite so easy. Before leaving he went on completing a long series of problems, hardly ever looking up during the time. Afterward, his face beaming with joy and intense gratefulness, he ventured out again into the dark, stormy, winter night, declaring he would have to go in order to be at school again early in the morning. He was asked if he could find his way. He replied "I got here all right and I certainly can make my way back. And thank you for what you have done."

He did exceptionally good work and was a source of much inspiration to other students. Finally conditions were such that he was forced to discontinue regardless of his desire to go on and complete the high school work. Fortunately, however, he was later enabled to enter the field most interesting to him, electrical engineering. He carried heavy work in the evening school maintained by the General Electric Company of Los Angeles, Cal. During the day he worked for the company and showed such an interest and ability that he was rapidly promoted to the responsible position of assistant to one of the district managers. Thus, Reed has always busied himself, and kept in line for promotion.

One time he was impressed to come home. Just what was influencing him, or how, he did not know. After his departure from Los Angeles, his folks at home sent him a telegram to come at once. His employers replied that he was on the road. When his train arrived at Soda Springs, his brother Homer told him to get off for their mother was there and had been operated on for cancer of the stomach. In fact she had been dying, suffering agony, and praying for weeks for the return of her beloved and far away boy. She was delighted to see him, and to note how her prayer had gone ahead of the telegraph, and brought him back just in the nick of time for her to place a kiss on his brow and to bless him, before passing to the great beyond. Prayer, what power, instantaneous, and immeasurably beyond man and his toys, to produce results; so easy, so simple, that even a child's fervent thought takes its course to God; its workings so immediate and close, that star visioned scientists, stumble and stubbornly exclude it from their self exalted and narrow range of thought.

Reed took a leading interest in caring for his mother after her death. He financed all things incident to her operation and funeral expenses. With the tenderest of love, he and the other children gave up what to them in their formative years, was the best expression of all that was honest, noble, and high -- their own dear mother.

HUGH MORRIS PHELPS.

By James Jensen.

Hugh Morris Phelps, the fifth child of Ezra J. and Jane Roberts Phelps, was born June 19, 1906, at Montpelier, Idaho, and was blessed by Bishop Charles G. Keetch. He was baptised Oct. 8, 1916, by Bishop John George Haddock and confirmed by his father, Ezra J. Phelps, the same day. He was ordained a Deacon, March 29, 1919, by William O. Phelps. Next he attained the degree of a teacher in the Priesthood under

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the hands of John W. Jones . Finally he was ordained an elder, Sept. 25, 1924, by President Edward C. Rich. He was married to Irene Kunz, October 1, 1924, in the Logan Temple, by William A. Noble.

He received an elementary education in the Alton School. This work was so well done that he came out second among all the students graduating from the Bear Lake County Schools. He therefore gave the valedictory address. This was an excellent piece of literary work and eloquently delivered. In numerous spelling contests, he was usually the winner and was finally declared to be the champion speller of Bear Lake County. After his marriage, he began specializing in electrical work. This was continued until he was finally able to secure a very responsible position with the General Electric Company of Los Angeles, California.

IRENE KUNZ PHELPS.

By James Jensen.

Irene Kunz, daughter of John Jacob and Emma Sutters Kunz, was born March 14, 1906, at Montpelier, Idaho. She was baptised by J. William Crockett, Nov. 2, 1917, at Montpelier, Idaho, and confirmed by George T. Smith, Nov. 2, 1917. She was married to Hugh Morris Phelps Oct. 1, 1924, in the Logan Temple, by William A. Noble.

VAUGHN HUGH PHELPS.

By James Jensen.

Vaughn Hugh Phelps, son of Hugh Morris Phelps and Irene Kunz Phelps, was born Aug. 12, 1925, at Montpelier, Idaho. He was blessed Nov. 1, 1925, by his grandfather, Ezra J. Phelps, at Montpelier, Idaho.

HAWLEY REX PHELPS.

By James Jensen.

Hawley Rex Phelps, sixth child of Ezra J. and Jane Roberts Phelps, was born Aug. 6, 1911, at Montpelier, Idaho, and was blessed Sept. 5, 1911, by John George Haddock. He was baptised Oct. 30, 1919 by Robert Schmid and confirmed Oct. 30, 1919 by W. Woodruff Clark. He was ordained a deacon Feb. 9, 1925, by Elder Herman Hoff, at Montpelier, Idaho.

His mother died when he was but twelve years of age. Then at the tender age of 13 years, his father married again, and Hawley was forced to shift for himself and to make his own way in the world. This he found difficult and at times very discouraging. He lived several years with his brother Homer and aided him in his farming. Later he spent one winter with his sister Naomi. Hawley secured his education in the Alton and Montpelier schools. He did excellent work and gave promise of an exceptionally good future.

GENEVIEVE PHELPS.

By James Jensen.

Genevieve Phelps, the seventh child of Ezra J. and Jane Roberts Phelps, was born Feb. 27, 1914, at Alton, Idaho, and was blessed March 5, 1914, by Elder Joseph Morris Phelps. She died June 13, 1916 of spinal meningitis and complications following an attack of measles.

Little Genevieve was a very beautiful as well as an exceptionally bright and gifted child. Her death was a severe shock to her mother and to the whole family. Although she was very young at the time, she could sing the songs of Zion. Often she would stand on a chair and sing in a fine clear voice while her sister, Naomi, accompanied her on the piano. Some of her favorite songs were "Come, Come Ye Saints", and "Days of Summer Glory." She possessed a very remarkable memory and gave promise of a wonderful future. All was cut short, however, by an untimely death. Sadly her remains were borne to the Montpelier cemetery and buried. Her spirit returned to the Father in all the heavenly sweetness, innocence, and purity with which it entered mortality.

The foregoing record closes with Dec. 31-1927 and any further information secured may be added by way of supplement.

D. R. Roberts.

Supplement for 1928 - Section "H"

I regret exceedingly that I have been unable to obtain the continued story of the lives of all of my mother's branch of the family to publish in this 1928 supplement. I have appealed for it, but for some reason, I have failed to secure it. I hope this will never happen again. I do earnestly pray that God will touch the hearts of our family that we will do our full duty in this record work and that we will catch the spirit of it for I am now beginning to realize the great importance of it and I rejoice in it. I see wonderful possibilities in this work, especially so, if all would heartily cooperate in it. I see joy, happiness and progress to all those who participate in this record work, in the true spirit of it, and I see a dropping out and a falling away for those who neglect it, especially for those who would treat it with contempt. What is the Bible? It is the record of Father Abraham and his family. They were commanded to keep such records. We are so commanded now. What has become of the great families and races of Abraham's day? They are gone and forgotten of course, and there is good reason to believe that most, if not all, of them have perished from the face of the earth. Nephi slew Laban to obtain the records of his forefathers for his family. He was commanded to do so and he was told "It is better that one man should perish than that a whole nation should dwindle and perish in unbelief." See Nephi 4-13. The Savior stressed record keeping. He commanded it. See III Nephi 23 - 6 to end. I also refer you to the Interlude (Section Z) of this book on this subject. As records are of importance and necessary to the whole Church so are they to the family and to the individual. Family and individual ideals are an incentive to higher and better things. They build up and encourage. It means a bigger, stronger individual and family. Let us go ahead and pull together. It is the duty of every one to write "as they are moved upon by the Holy Ghost". We must not "hide our light under a bushel." God gives to everyone something to give to others lest someone might boast. And he has commanded us "to teach one another the doctrine of the Kingdom". Doc. & Cov. Sec. 88-77 to 83. "Cultivate the gift that is within thee" is the admonition given to us. There are so many things that confirm the fact that in this record work we are on the right track, and we must continue it for so many justifiable reasons. I am thankful to be able to record what I have for my mother's branch, all of which, I believe to be good, and a worthy addition to the book and to my mother's section in particular.

Hannah R. Keller,
Branch and Family Historian

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EMANUEL MICHAEL (AMOS) KELLER

By Hannah R. Keller

Emanuel M. (Amos) Keller was ordained a High Priest, February 18, 1928 by President Parley M. Condie. "Amos" as he was familiarly called was a lover of nature he loved the canyons, the hills, the hollows, the streams, and plants. He took keen delight in observing the work of all God's creatures, especially the birds.

One bird in particular attracted his notice. This he always termed "my bird". He had observed that this beautiful songster and worker returned every spring during his residence in Mink Creek. He even knew its routes of travel, its habits, and mode of living. About a month before Amos died, he said to me "I wish the weather would warm up, so "my Bird" would come back". And it so happened that a few days before his death he came into the house and very pleasantly remarked "My bird has come." I said, "Has he, and did you see him?" He replied, "No, but I heard him."

His health had not been very good, so he had rented the farm and everything to a grandson. And when I look back over the last six months, especially, I can see

his time was not far away. Often during the spring of 1928 when he arose in the morning, he would walk out to the flower garden and there stand and gaze intently and long at the mountain scene before him just as if he were drinking deep of his loved environment for the last time in his life.

He often expressed a desire of going on a foreign mission and I would reply "Your health will not permit." He would continue by saying "There is nothing I would like better than to give my life for the gospel's sake, in fact I would like to die preaching the gospel." And we shall see that his desire was fully realized.

The latter part of April we received a call from James Jensen of Montpelier saying that his little babe had passed away, and if convenient to come to the funeral. The funeral was held Sunday April 29th. Now on Saturday he felt fine and said, "If I feel this good we will go to the funeral tomorrow; I only wish I could always feel this good." So very early Sunday morning, Amos, Sara, Orsen and I left for Montpelier. Now in all my life I don't think I ever saw him feel better. In fact he sang on the way and when we reached Soda Springs, he drank abundantly of the water and even planned to take a supply back home with him. We reached the home of James Jensen in good time. He ate a hearty dinner. The bereaved parents were more than delighted that "Uncle Amos" had come, and especially when he consented to preach the funeral sermon.

After dinner he went about the place ministering spiritually to each of several young men. To one he said "Young man, this earth life is given but once, here you must make your choice, be careful for this choice will determine the degree of happiness to be yours in a great and endless eternity." To another young man he spoke at length on the nature of the spirit world and its relation to this. He also spoke of Kolob and its astronomical and spiritual relation to its associated galaxy of stars and planets. Indeed his whole soul seemed concentrated on things across the veil rather than on things of this life. One who heard him said, "I never before sat under such inspiring eloquence as I did while listening to Uncle Amos." As the bereaved parents were leaving the house, he put his hands upon their shoulders and exclaimed, "Oh why do you mourn, I do not like this." What supreme and consummate faith in the Almighty to inspire such an expression.

During the funeral service he sat by the side of President Rich and prophetically remarked to him, "I expect to go through the same experience of death within a week".

When he arose in meeting, he immediately captured the attention of everyone and held his audience by his faith and eloquence. He spoke of the early growth of the Church in the midst of great tribulations, of the sacrifice of the Saints when they were forced to leave their hard earned homes and their friends and relatives in the east and painfully wend their way over the wild and desolate country to finally settle in the midst of the Rocky Mountains. He spoke of the great Patriotism of the Mormon Battalion, how quickly and efficiently it was organized, its great achievements in defence of a people who had so greatly wronged the Latter Day Saints. He emphasized the departure of Dimick B. Huntington on leaving with the Battalion. Huntington, he recalled, said to his wife according to a promise made to him by the Prophet Joseph Smith, "I will see you again in the flesh." At this point Amos repeated Huntington's final words so vividly that every one in the room was thrilled, "farewell, farewell, farewell!" He said quoting David Patton, "Oh! whatever else you do, don't deny the faith."

He then read from the D. & C. 76 Section. "Hear O Ye Heavens and give ear ye earth and rejoice ye inhabitants thereof, for the Lord is God and beside Him there is no Savior; great is His wisdom, marvelous are His ways and the extent of His doings none can find out." He quoted the words, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to know the glory that awaits

those who have fought the fight of righteousness and finished their work." While quoting these words a light persisted in displaying about his countenance. Many people spoke of this latter. He drew his hand across his forehead as he said "Eye hath not seen and ear hath not heard" and then stood transfixed and peering into space as though the veil had been rent and a glorious vision had dawned upon him. On finishing the quotation, he retained enough presence of mind however to go on a little further. "Oh, if you could only see beyond the veil" he remarked, "to see what is in store for the faithful." Another singular expression he made was "I have got to leave." Undoubtedly unsurpassed opportunities were thrusting themselves upon his vision. He turned to his wife, Sara, and Orsen, put out his hands and exclaimed. "God bless you in the name of Jesus Christ, Amen." He then turned and fell unconscious into the arms of his brethren on the stand and expired.

Thus we see he actually died in the act of preaching the gospel - the gospel which to him as to every true Latter Day Saint was dear indeed. His desire had been fulfilled or he had prophetically realized his end in advance.

His passing away was attributed to heart trouble. Of course life comes and goes in accordance with natural laws but there are controlling agencies beyond the veil so that we are often left helpless, compelled to endure scenes of agony before our eyes, and accept as Latter Day Saints what the good Father gives for our experience as was the case in this strangely double calamity - a man at the very height of his physical and spiritual powers collapsing, dying before an audience whom he was exhorting, pleading with even as a prophet of old, and all taking place in the sad impressive funeral service of a little child. Was there ever a more eloquent and effective sermon preached on the frailty of man and this brief span of life.

The funeral services of Amos Keller were held in Mink Creek Ward Thursday, May 3, 1928. The meeting house was crowded to its capacity and many were unable to obtain seats. It may be interesting at this point to note that beyond any doubt the lives of this vast audience were preserved during the services by the hand of Almighty God for not long after the services, the meeting house collapsed, the south side slipping out owing to excavation work that had been done for a new building. Presidents Nelson and Jensen of the Oneida Stake and President Rich of the Montpelier Stake were in attendance; also Elder John T. Rigby and Bishop Kunz of Montpelier, and Elder David R. Roberts, a cousin of the deceased of Ogden, Utah and many others of the family and friends. The meeting was conducted by Bishop Wm. E. Crane. The first song rendered was "Israel, Israel, God is Calling" by the Ward Choir. Prayer was offered by Bishop D. C. Kunz. Then came a quartet "The Teacher's Work is Done," by Junius and Ezra Larson, Geo. L. Glade and Hyrum Jepsen.

Elder Ezra Larsen commented on the wonderful character of Amos as a leader and his highly exemplary career in all walks of life. He said Amos was ordained a High Priest at the last conference and that he had addressed the audience at the funeral of Orlando Rasmussen's child and there had made the remark of how thankful we should be that we were permitted to dwell in the valleys of the mountains now, instead of when the Latter Day Saints first settled here. He quoted the 76th section of the D.&C. so dear to the heart of the deceased and which Amos was quoting immediately before his death. Another quotation Elder Larsen made was from the Book of Mormon, 2 Nephi, Chapter 13, verse 5.

Elder Rigby said Brother Keller had lived a wonderful life, he has been true to his covenants. While it is a great sorrow to his loved ones, still the thought is great that he is on the other side to prepare a place for his loved ones. "Tis better to have loved and lost (apparently) than never to have loved." Brother Keller was regarded as a king among men; the Lord sends noble spirits to earth to help guide his loved ones.

Solo, "Lay My Head Beneath A Rose", by Sister Lundquist of Smithfield. President Rich of the Montpelier Stake said he was impressed with Brother Keller's remarks at the funeral last Sunday. Brother Keller's big thought in this address was "Be Ye Ready". This big thing is service. Brother Keller gave his life in the service of his fellow men. "Tis more blessed to give than to receive." Brother Keller knew the joy of missionary work; he was always glad to impart the missionary spirit to others. I am as positive that he will be saved in the Celestial Kingdom as I am that I stand here. Sacrifice brings forth the blessings of Heaven; the things that call for sacrifice are the things that bring us joy. He kept his first estate, also his second estate and he is entitled to all things promised to the true and faithful. His loved ones can best show their love and appreciation for him by living up to the things he has taught them. He closed his life with a benediction and as he turned his eyes held a look of wistfulness.

Brother Roberts said I sorrow at the parting but I rejoice at the wonderful victory and triumph he has won. Cousin Amos was all that was said of him but he had help at all times; his good wife has encouraged and helped him through it all. "Women, you can make men of your husbands by your help and encouragement, and you can make failures of them by hindering and discouraging them. Here we have 62 years of faithfulness and development. He was chosen before the world began. Everything he did in connection with the gospel was sweet to him, he recognized its sound. We have before us an example of wonderful fortitude, wonderful strength, wonderful courage, wonderful firmness. The work is now left to Emmanuel and his mother to give example and encouragement to those who are left behind."

Duet, "The Homeland," by sister Lundquist and Cousin Richard Roskelly.

Prof. Hickman said, "I am probably a stranger to most of you but not to the man who lies before you. I was directed to his home quite by accident and I spent the night there. One of the first questions he asked me was about religion and as religion had always been sweet to my soul I responded and ere the midnight hour had arrived I realized I sat in the presence of a mighty man. There is a pure intelligence that comes direct from God and the man who lies before us possessed such intelligence. When I could induce him to talk I was silent for I knew I was in the presence of a master mind. The things you long for in the quietness are an index of the things you lived in the life before, the urge that you have. Earth is a place where seers are merged into prophets, prophets into mediators, God's laws must be obeyed or men will destroy themselves. The truths of God are as sunbeams to mankind, sometimes men's souls are so darkened with the things of this earth that only a small ray of light can enter their beclouded minds; but in this instance there was no truth that God revealed but that it found a place in Brother Keller's soul."

The Bishop made some remarks and the Choir sang, "Oh My Father", The benediction was pronounced by Brother Taylor Nelson.

The grave in the Mink Creek cemetery was dedicated by Hyrum G. Smith Jr., of Riverdale Ward, a member of High Council of the Oneida Stake.

The day was beautiful - the air was pleasant - the crowd that had gathered to do him honor dispersed - the dead at rest, and the world of the living to go on in the struggle of life. Those who knew "Amos" best, to ponder upon his achievements and to profit thereby, with new resolve and courage and with renewed hope and faith, and the rest of the world to go on as before, oblivious to things of greatest import in life.

NOTE

To those who may peruse the following remarks which are dedicated to my Father, we wish to say that this brief biography was completed all but the conclusion, before the time of his departure from this life. Due to the sting that death left, the writer was unable to complete it and send it for printing, thus it has been necessary to have it printed in the 1928 supplement, at which I feel a deep regret.

Pearl Keller Lee

A Tribute To
EMANUEL M. (AMOS) KELLER

By Pearl S. K. Lee

When a child, father lived with his grandparents as before stated, his mother having died in his early life. He was given a mother's tender care by dear grandmother Christensen. About the age of five or seven years he often stood before his grandmother and would imitate a preacher and when he was done she always caressed him saying some day he would be a great preacher, which was later evidenced by his eloquent speaking and the numerous requests made that he speak at socials, family gatherings, reunions and consoling remarks at funerals. He always used the standard Church books as his text.

He early developed love for animals and found great solace and comfort in the things about him. He related childhood memories time and again with his children clustered upon and about his knee. The evenings spent this way were many and dear to the memory of his wife and children. We always insisted until he would sing - a little song I remember so well, which words I may put here for your reading. Years ago he accompanied himself with an accordian, that still rings in our ears. The words are as follows:

The Croppy Boy

It was early, early in the spring,
When little birds whistle,
And Traitors sing
Changing notes from tree to tree
And the song they sang,
Was "Old Ireland Free" repeat last 3 lines

It was at the court house where I was tried
It was at the court house where I denied.
With courage high and with courage low,
T'was to Old Ireland, I was forced to go Repeat 3 last

As I was marching down the street,
My sister Mary, I chanced did meet,
The falsehood woman did me betray,
And for one bright guinea,
Swore my life away repeat as before

As I went by my mother's door,
My brother William stood on the floor,
My brother William stood on the floor,
Whilst my tender mother her hair she tore (repeat)

As I went over Wadsford hill
 Who else could help but cry their fill?
 I looked behind and I looked before,
 But my tender mother I could see no more (repeat)

It was at old Ireland this young man died,
 It was at old Ireland his body lies.
 And all kind friends who passes by
 Pray drop a tear for the croppy boy (repeat last 3)

Then we children would ask both father and mother to sing "Work for the Night is Coming, When Man's Work is Done", at which he would suggest we all join in song and close with family paryer and retire.

He always expressed his appreciation for our homes in the valleys of the mountains and his love of God and country. He loved everyone he has ever known and can forgive any wrong done him.

Early in life he strove diligently to earn a livelihood for his wife and children. Through hardships and trials he went steadily on, and extreme suffering being witnessed in snow waist depth to get timber to saw making lumber for sale. At this trade he gained not much financially but made a wide circle of friends. Several homes in Mink Creek, Idaho are built almost exclusively by lumber sawed by him. He was by trade a mechanic and he handled machinery with much skill. He loved to do things on a natural basis and many spots of interest are standing as a testimonial to this. Up at, or near the head of the rushing stream from which "Mink Creek" derives its name, stands the old saw-mill which he ran with water power, the water being carried by a flume around the mountain side and falling on a large wooden wheel turned as accurately as the tiny wheel of a clock. Happy were we when he would suggest to dear mother that we put up a lunch and spend the day up by his mill. A stream ran sparklin by one of his cabins and there we would sit and eat water cresses with our lunch, after which we children waded around in the old mill stream. Then he would make squirt guns out of hollow elder blossom trees, he would always try them out and accidently would turn giving us a nice shower in the face, after which he always sought our forgiveness and then the gun was ours being turned over immediately to each successive owner.

For a number of years it seemed he would never be able to accumalate enough finances to be at ease when older as horses, cows, hogs, and all either died or disappeared, but he never tired still looking ahead, hoping, trusting until he was blessed and prospered.

Father is a man with noble instincts, and loves for all about him to be on the same clean standards. Whenever he goes away from home and has to remain for any length of time he suffers from a pathetic homesickness. The writer quotes the words of a man of father's acquaintance which were - "My, but your father certainly suffered from homesickness while he labored in the Western States Mission. "One time", stated Dr. O. P. McCartney, "he came to me for medical aid and I told him to cheer up and he would get better", at which he (father) said "I guess your right". He takes great pride in owning fine cattle and can be always found arranging for the same. A fine chicken coop also has been built with an interior of keen architectural ability, where father can often be found tending his chickens. He is happy and appreciative of his only son and places the hopes of his life in him. They have been co-advisors on many business propositions. His love for his daughters is none the less and always looks with pleasure upon his numerous grandchildren. His love as a husband for his dear companion is best spoken of by his constancy to her through the years they have lived together. He has a loving heart in friendship and all little children stand waiting for the usual nod of his head, or greeting as

if they were grownups, when he passes by.

He shows good inheritance and has written a splendid chapter to be added to that of his ancestors. His health has failed to a noticeable degree since the death of his aunt and foster mother, Julia Christiansen, who cared for him after the death of his grandmother. The strain was great in her passing, because of the love he held for her, and to see her suffer pained his none too strong body. After the funeral and all was over he returned home to his loved ones there never to enjoy real health again. He and mother have done much Temple work for their kindred dead and I hope to do much more.

Often he has been and is being visited by childhood friends and associates and they recall many incidents of interest to all, but never anything only indications of a splendid character have ever been cited. He well remembers when wild deer roamed right above where our old orchard is today, and there was grass (wild) knee deep all over Mink Creek. The snow being so deep they had to go to Preston or Franklin on snowshoes for supplies in the winter. His oldest brother William Keller lived in an old log cabin upon the old Keller home the first winter. One evening Uncle William was playing his violin as he often did as a passtime and looking up saw a bear standing on its hind legs by the window. He well remembers how the U. S. Marshalls treated the Mormons who lived at that time in Plural marriage and how he watched for their coming on the top of a hill with all those childish fears. For they were brutal in treatment not only to the fathers, but wives and children were jerked and pushed to and fro, if they were unsuccessful in finding those they sought.

Father can laugh heartily over things which appeal to ones humor and has a great deal of wit himself. He always has had respect for old age and visited with the meek and lowly. He has been and is interested in the welfare of his children, assisting them in getting homes. He is and has been all that a father could be. We love him as a devoted wife and children should - "He is all the world to us."

Principal Events in the Family during 1928.

By Hannah R. Keller

The year 1928 was an eventful year for me. On February 8th I went to Idaho Falls to be with Pearl. On February 17th a fine baby girl was born to her. On March 17th I returned to my home at Mink Creek. I met Amos at Preston altho he did not know I was coming that day and I did not know he was coming to Preston. He was glad to see me home again and I was glad to be with him. Little did I realize that the end was so near. April 29th he passed from earth life. It was a hard blow to me to lose his association in life. In September I sold the old home to Wilmer and Pearl K. Lee. Amos and I had lived in it so many years. It was where our little Family had grown to manhood and womanhood. All of them were now married. It was hard to part with the old home - with it's endearing memories. Our grandson Wells Keller was, on Nov. 4th accidentally shot and killed which was a very severe trial for me for he had been partly raised in our home. The year 1928 was also very eventful for my son Emanuel and his family, which consisted of nine children, six boys and three girls. In the summer of 1928 it seemed one accident happened after another to upset us. Little Hugh was kicked in the face by a horse and had his nose almost kicked off. Then Parmer fell from a horse and broke his arm. When that was healed enough to take the bandage off he broke the same arm again only in another place. So it continued till fall.

WELLS EMANUEL KELLER

By Hannah R. Keller

To those who have read the history of Wells E. Keller's life in a previous chapter where we left him as he was ordained to the office of a teacher on Dec. 5, 1927, it will now be interesting to read the closing chapter in his short but momentous life.

During the winter of 1928 he attended his first year of highschool at Mink Creek Junior High. Through the summer he took care of the Twin Lakes Canal of which his father is official Caretaker. At the beginning of school in the fall he began on his second year of high school work.

While I was at church on Nov. 4th, 1928 word came that I was wanted as one of Emanuel's sons had been seriously injured. I went home immediately, not knowing which one had been injured or how. I met Wells mother and learned that the boys had gone down on the canal to shoot ducks, and that one of them had been shot, but due to the excitement of both of us I did not learn which one it was. I hurried on down the road to see if anything could be done when I saw a party bringing him on a stretcher and I was informed that he had passed away. I went back to Emanuel's home but did not learn that it was Wells until he was brought into the house. When I was told that it was Wells, imagine if you can, readers, my feelings, for Wells had always been very considerate of me. It was indeed a hard blow to me coming so soon after the death of my husband. It came so sudden and in such a shocking way. Wells had been accidentally shot by one of his little cousins.

My grief knew no bounds as I had become very much attached to Wells as I had nursed him in his infancy through his serious illness. He had a very kind and pleasant disposition and I thought a great deal of him, and had looked forward to see him grown up to be a great and good man.

We miss him very much but I feel sure that Wells had filled the measure of his creation and I know that he was ready to take up his work on the other side. No doubt his grandfather needed him to help preach to those ancestors who had passed away without a knowledge of the gospel and for whom I have had work done since he passed away.

I have been reading the life of Wilford Woofruff and his words struck me very forceably where he said that when he heard of his son being drowned he prayed to the Lord to know why he should be called to loose a grown son. A voice came to him saying that his son was needed to preach the gospel to his ancestors, who were in the spirit world, and that consoled him and so it was with me.

On Nov. 14, 1928 Emanuel and family, Bishop Wm. E. Crane, Leslie Keller, Adam Keller and I went to the Logan Temple where Emanuel and wife had their endowments and were sealed for life and eternity. Their children were all sealed to them, Wells included, by Elder John E. Carlyle. Wells was also ordained an elder that same day and had his endowments by Leslie Keller, acting as proxy. At the time of his death he was 5 ft. 10 inches in heighth.

The following letters of sympathy and condolence were received from the following named persons but only one of them can be printed here for lack of space.

Archie, Horace and Rebecca Baird, Rexburg, Idaho
 A. A. France, 2368 Monroe Ave., Ogden, Utah
 Sara M. Austin, Liberty, Idaho
 Employees, Utah Power & Light Co., Div 2, Logan, Utah
 Harold Glade, Salt Lake City, Utah
 Mr. & Mrs. Victor Peterson, Preston, Idaho
 M. Wm. Akeins, Preston, Idaho
 Martin P. Thompson, Afton, Wyoming

Following is a copy of Cousin Helen Kunz' letter:

Tetonia, Idaho
Nov. 14, 1928

Dear Manuel & Mildred:

Last spring, the few days spent at your home were pleasant ones which I have thought about often. And sometime, I hope I can come again. I came to know and love you and your little family. So I was deeply touched to hear of the death of Wells. Dear cousins we seldom understand God's purposes when they come to us at a time like that. But I have felt certain all was for the best.

He was of a wonderful disposition and I'm sure a choice spirit. We would never want to stand in the way of our loved ones progress, and to continue life here is only a handicap to those who are prepared for something better. I know the suddenness of it all was hard, but would it have been easier otherwise?

All is well with him, there are so many things worse than death. When I see the temptations of today, I think of what one man meant when he said, "I do not wonder that our young folks yield to temptation, but I marvel that they withstand it as they do."

How little we know compared with God and how wonderful it is to trust in him. In time out of this sorrow will grow a great testimony for you all.

You have my sympathy, and I pray God to Bless you and help you to understnad.

Best love,
Helen

Wells funeral was largely attended and was impressive and beautiful.

FUNERAL SERVICES FOR WELLS KELLER

Cut from the "Franklin County Citizen"

Funeral services were held in the Glencoe ward on November 7th, over the remains of Wells E. Keller, son of Mr. and Mrs. Emanuel Keller who was accidentally killed on Sunday, November 4.

Services were conducted by Bishop Wm. E. Crane.
Song, "God Moves In a Mysterious Way," by the Choir
Prayer by Hyrum D. Jensen
Song, "Wanted On The Other Side."

The first speaker was Hyrum Smith, who said he was acquainted with this good family as he also knew Wells, not at home alone or in the schoolroom, but in the field and on the canal bank where he lost his life and had always found him to be a very kind and good boy, industrious and willing to help, and that he had learned to love him by his associations with him.

The next speaker was D. R. Roberts of Ogden, a relative of the family, who said he was well acquainted with the boy and deemed it an honor to say afew words on this sad occasion, he also paid high tribute to the character of the departed, and wished to read from the Hugh Roberts Family History, the story of Wells life written by his grandmother, Hannah Roberts Keller. Wells was born February 5th, 1913 at Mink Creek. The speaker said by reading this particular incident in his life that it seemed to him Wells had been living on borrowed time, that there was no doubt in his mind but that his time had come and that he was prepared to take up his labors on the other side. He told how he lost his life on November 4th and of his dying words to his Brother Ferrin which were, "Be a good boy, and be good to

mother. Don't blame anyone, it couldn't be helped and don't worry nor feel bad - I'm with grandpa now." Then he said "Ferrin close my eyes," which was the last that could be clearly understood though he made a valiant effort to say more until life was extinct. The doctor was hastily summoned but he was beyond earthly assistance. His spirit took its flight to that world where there is no sorrow, thus passed a hero--one of God's noblest sons.

Miss Toolson and Richard Roskelly rendered a solo, "Come Holy Spirit"

Prof. J. E. Hickman a friend of the family spoke words of consolation to the bereaved and told of his acquaintance with the family and his esteem for them and the character of the deceased.

Pres. Taylor Nelson said he deemed an honor to say a few words on this sad^{occasion}, but felt to rejoice that one so noble has gone to take up his work on the other side. He said he did not look at the death of Wells as an accident, but it was God's plan.

Doctor Eugene Worley rendered a solo.

Bishop Wm. E. Crane then spoke a few closing remarks. Told of his visit to the family of Brother Emanuel a few nights before the sad accident. Told of Wells' devotion to the church and how Wells had labored on the new church and how proud he was to receive his receipt given him. He said he had a wonderful character and a kind disposition and that the ward also mourned in the passing of Wells.

Closing song, "Nearer, Dear Savior to Thee"

Benediction by Dr. A. R. Cutler.

Interment was had in the Mink Creek cemetery.

The floral tributes were numerous and beautiful, which testified of his high esteem.

A DREAM

By Hannah R. Keller

I wish to relate a dream I had which made a lasting impression upon me. It is just as vivid in my mind today as it was the day after I had it. This dream was in April 1898. During the Spanish-American War, I having been sick for some time and was beginning to get better and was able to sleep more, I dreamed that Amos my husband came home one day and said to me that he had decided to go away and see if he could find us a new home - a more suitable location. At that time we did not have much of a home and not much earthly possessions and we had often discussed his doing that. He told me at that time that he thought he had better start that very day and he did so. Before he went he told me that he would go till he had found a nice home and that I would not hear from him till then, and then he would send for me and the children. He bade us all good bye and went away and he was gone quite a number of years. It seemed I had almost forgotten all about him. After a long time there came a man. He had been sent by Amos to deliver a letter to me and in that letter Amos told me that he now had a nice home, and that I should come at once. He said it will be a long hard journey and I would have to travel on foot. I was told that I could not take any earthly belongings with me, except food and the clothes we wore. He said that I must put on the best clothes I and children had; that we could not carry much to eat with us and we had better take some flour along and make flapjacks enough at once to last us a day. He also told me the direction we should travel, and described the place where we should stay each night. He said the last night before the last hard climb we would stay at an old man's place; that he had a long white beard and his house, only a shack, was at the foot of this steep hill; that I and the children must retire early as that next day would be our hardest day.

We prepared for this journey as directed and followed his instructions in the letter finding everything as we went along just as he had described it. Early in the morning we started out. We had to climb that steep hill. There was no vegetation except a little bunch grass on this steep hill, but the soil was loose and we kept slipping back. Here and there was the bunch grass and I would take hold of it and try to help myself up that way, but the grass would come out of the ground and I would slip back. It seemed I was almost in despair when Olive reached the top first and called to me and said, "Mother, crawl on your hands and knees, that is the way I did to get here." I did so and soon reached the top. I sank down on the ground I was so tired and the children as they reached the top were almost tired out. I looked toward the west the direction we came from and the sun was just setting and it seemed the night air was a little chilly. As we sat on top of the high hill I heard some one call me by name and looking toward the east and down at the foot of this hill on the opposite side from which we came, we saw a man camped. He was preparing something to eat. He had a white top buggy and a team which were near and feeding on the grass, which seemed plentiful. All around was a beautiful valley all nice and green. In fact the most beautiful place I had ever seen. I said to the children (for none of them were married then, Pearl being a baby not 2 years old) "Let us go down. We can't stay here with nothing to eat." So we went down to where this man was. We were told by him that he had been sent by Amos to bring us. He said Amos had sent new clothes for us all and I was told to clean the children, as we were ragged and soiled from our long journey. I did so and when we were all ready we were given the clothes and all was white. We put them on and I began to wonder to myself if we were in the spirit world but said nothing. We were given something to eat and the man said we must hurry as night was coming on and he said we had quite a distance to travel. About midnight we stopped at a long white building. Here the man bade us good bye and said someone else would take us on in the morning. We were escorted to a room where we retired for the night. Everything was in white. In the morning we were given a nice breakfast and were told to get ready to travel. We traveled for several days, having a different driver each day and stopping at nights in beautiful white buildings. Each day the scenery was more beautiful and where we stopped at night was more grand than where we had stopped the previous night. The clothes that were given us were also more beautiful each day and all the time I was wondering if it was the spirit world. At last I got courage to ask the man if he could tell me when we would reach Amos' new home. He pointed away in the distance eastward and said, "Can you see that large white building", I said I could. He said, "That is where Amos lives." I asked what is all that white around the building for miles. The man said, "That is fields of waving grain ready to cut." When we reached the place we had to go in through a gate into a lane then drove toward the house. We got out of the buggy. (This was before the automobile had come.) I took the children and went toward the house. When we reached the steps the door opened and Amos came out of the building in his Temple robes. He came toward me with a smile on his face and said, "I am so glad you have come, you have been so long coming." He took each child by the hand and was so glad we had come. He led us toward the door of that beautiful house when I awoke and sat up in bed and I said, "Oh Pa will die first." Although I have been sick nigh unto death, I always felt that Amos should go first and so he did. I am still here and my prayers are that I and the children may live worthy lives that we may be worthy to meet him and enjoy his society when we leave this probation.

Long before the death of Amos I related this dream to my daughters but not to Amos because I feared he would be worried about it. The girls will well remember this as above related.

RICHARD AND ADA J. KELLER OLIVERSON completed an addition to their home in Mink Creek during the year. On October 23 there was born to them a baby girl the only girl they ever have had, now the first child in 12 years. They are kept busy taking care of the baby girl.

COLLEEN KELLER OLIVERSON daughter of Richard T. and Ada J. Keller Oliverson was born October 23, 1928 and was blessed December 2, 1928 by Richard T. Oliverson in the Mink Creek Ward.

JAMES KELLY OLIVERSON son of Richard and Ada J. Keller Oliverson was ordained to the office of a Deacon in the Church of Jesus Christ of Latter Day Saints on the 11th day of November, 1928 by J. Hyrum Bell.

RAMONA OLIVERSON daughter of Hughgean and Anona Larsen Oliverson born June 1, 1928, blessed by her father August 5, 1928. Little Ramona is the first great granddaughter of Emanuel M. (Amos) and Hannah Roberts Keller.

ORSEN AND SARAH C. KELLER NIELSON have bought the old home in Mink Creek formerly owned by Lenard and Olive J. Nielson and are happy and prosperous along with their three sons Joseph Dee and Vir1. Joseph has been two years at High School, Dee is in the 7th grade and Vir1 is in the 4th grade at school.

LENARD AND OLIVE J. NEILSON have purchased the Old Nielson home just north of the store where they now reside. Their three children all go to school. Venice goes to High School, Douglass is in the 8th grade, Delna Pearl in the 7th grade.

VIRGINIA LEE daughter of Joseph Wilmer and Pearl Keller Lee, born at Ammon, Idaho. February 17, 1928; blessed May 6, 1928 by Joseph Anderson, in the Ammon Ward.

JOSEPH WILMER AND PEARL S. KELLER LEE have purchased our old home and have moved from Ammon, Idaho to Mink Creek Idaho where they now reside. They now have three children, namely, ARDEN, RUTH AND VIRGINIA. Arden attended school during the year _____ one winter at Ammon and one winter at Mink Creek, Idaho.

WANDA MARY JANE JENSEN

By James Jensen

On July 25, 1927 one of God's choice loyal spirits took up its abode in mortality. Though an experienced doctor and nurse had all confidence in themselves the father James Jensen was suddenly impressed in advance of the event to rush for a serum. This serum, all afterwards agreed, proved to have been the means of aiding the mother and saving the baby's life.

During the nine months almost to a day, before the baby's birth, the father was engaged in preparing the Robert's temple records for the clearing house, also exactly nine months before the baby's arrival the father's foot was entirely crushed by a falling horse and immediatly after there came wheeling into the yard in a car Brother D. R. Roberts, his wife and Aunt Hannah Keller with a huge record of the Roberts family. The situation was just right, the injured brother accepted the work and did it up completely.

This nine months was a period of hard trials, much suffering and work for both the father and mother. The babe immediately opened its eyes with a wonderful expression of intelligence and the doctor said to the nurse, "Did you ever see a child open its eyes and begin to notice things right at birth?" The shape of the body was perfect and wonderfully proportioned. It singularly bore a very striking resemblance to its dead Grandmother, Sister Jane Roberts Phelps.

One day while sitting in deep meditation a month before the baby came, the mother received from the depths of her soul a name for her baby, "Mary Jane". It didn't seem to suit any body. But that was the singular name given and it was promptly accepted and applied without question.

Owing to an epidemic of Smallpox the baby received its blessing in its own home instead of being taken to the meeting house. As is natural for a father, he thought in advance of the many fine blessings he should like for a child of such promise. Accordingly he gave the child its name and added, "I bless you with long life." A something whispered, "It will never be." The father continued a little further when a growing rebellion and severe crying on the part of the child made it necessary to abruptly close the prayer. This was extraordinary from the fact that the child was so patient, kindly dispositioned, and cried but very little. The father felt later that instead of following his own desires for the child, he should have spoken only under the influence of the Holy Ghost.

On January 6th the babe, suffered two burns by accidentally getting in contact with a foot warmer. During the period of recovery, a heavy cold complicated matters. A high fever developed and notwithstanding the doctor's treatment the child's condition became serious. A prayer in her behalf was made in Sunday School and Sacrament meeting. The mother took note of the precise time at home, and later found that it agreed with the time of prayer in meeting. The fever entirely vanished and the babe soon recovered. The child developed rapidly but strangely a deep haunting fear was constantly entertained by the father and mother that something serious was impending. Every day the rooms were carefully aired and besides fresh air was constantly supplied to the sleeping apartments. The mother was extremely attentive to her child and unusually devoted as was also the father and children.

One day just on the verge of spring the father came into the house to find the babe and mother gleefully playing together. All joined with the babe and happiness was intense. The father looked at the babe and remarked, "Well Daddy's little girl these cold windy days will soon be to an end and our baby girl will make it now." Some strange feeling after made him wish he had not said it. One time the father looked at the child and admiring its wonderful attributes said, "If you ever reach maturity, your intelligence will be so great I shall be afraid to live in your presence."

The mother feverishly lavished her affection on her child and its fine qualities won from the mother the exquisite name of "Little Goodness." One time a voice seemed to say to the mother, "If you only knew what is coming you would go immediately and get a picture of the baby." The premonition was followed and today the mother has a beautiful picture of her five children. A little later the mother was ironing out a little white dress dotted with for-get-me-nots like her eyes. It was given the baby by Mary Headlee a dear friend of the family. A thought flashed into the mother's mind. Press it carefully, Mary Jane will be buried in it and it will be with her in the grave." The mother shuddered and looked at the well and happy babe and forced the thought from her mind.

Some time before this the mother under some persistently controlling influence read the autobiography of President Wilford Woodruff, the contents of this book eventually proved to be a preparation for the coming ordeal. In the course of the reading, she carefully read the short letter from Phoebe Woodruff to her husband then on a mission. The letter dealt with the death of the little child, Sarah Emma. On reading the letter a voice said, "You too could do the same and say like she said, The Lord giveth and the Lord taketh away blessed be the name of the Lord. Why of course you could." Again the mother's heart was pierced with agony and she thrust the thought from her. The month before the child's final illness she was entirely well and happy, had cut two little pearly front teeth and was developing rapidly. The father and mother saw the sun of her earthly life mount highest as she shouted "pa-pa pa-pa" The parents smiled repeating her exclamation, Her face glowed with light and with a realization of her increasing power to commune, her face became very tense and again she shouted the exclamation. An

unearthly heavenly light beamed in her countenance. The parents stood overcome and startled and they began to ask themselves, "What manner of a child is this?"

To behold the two little sisters, Ramona and Mary Jane playing together was to behold a glimpse of heaven its self, and their companionship in this life was looked forward to with great expectancy.

Suddenly and without warning the little one became very ill and the family physician was summoned. He acted strangely even saying, "The babe is alright, its the mother that needs treating, not the baby, stop worrying." An examination of the baby seemed to disclose no seriousness. Thus the parents were put off the track and concern for the child reduced. Next day another Doctor pronounced the case Flu-pneumonia. It was too late then although a serum was then injected and the best known treatment given by experienced women.

Exceeding faith was exercised in behalf of the child. Four times it was administered to and each time especially the last time it revived wonderfully. Finally on the evening of its mother's birthday, April 27, in affectionate contact with its mother, the spirit of the little one departed.

Uncle Amos Keller and Aunt Hannah were informed and they kindly consented to come over and attend the funeral. Uncle Amos apparently enjoyed the trip, he was in the best of spirits. On his arrival he was filled with the Holy Spirit. He gave wonderful council to the bereaved and also called into private conversation a number of young men who later testified of good wholesome advice and the wonderful appeal made to them.

Uncle Amos was asked to give the funeral sermon. The sermon was a most impressive one, leading step by step to the grandure of God's great work. Then pointing out the reward for the faithful, he stood peering into space, his face set as it were in vision, he was suddenly taken to another world and undoubtedly went with the spirit of little Mary Jane into the Paradise of God. Was there ever a more eloquent appeal for waking up and realizing the frailty of life and its eternal consequences?

Immediately after the burial of little Mary Jane, the parents diligently sought God for knowledge as to the baby's welfare and existence. One night in a deep sleep an unfamiliar personage appeared to the mother and let her feel the living throbbing presence of her little one. And a more actual and true reality was never felt in life. This same being later appeared to the father and gave him in detail the very same experience. The similarity of the vision proved to be extremely remarkable.

Thus though a mere child, the baby truly achieved a wonderful mission on earth causing the bereaved to minimize the importance of earths life, to remain forever gazing into eternity contemplating on the life to come.

(We wish to here state to any who may doubt these things here stated that they are the truth, and we bear solemn testimony that it is the truth)

O-O-O-O-O-O-O-O-O-O-

This letter to me from my niece, Naomi P. Jensen is such a testimony and reveals such a fine spirit that I deem it advisable to include it here.

Hannah R. Keller
Branch Historian

Montpelier, Idaho

July 28, 1928

Dear Aunt Hannah;

I received your card a few days ago, announcing the reunion. We would surely like to come over again but we are so busy haying that it is impossible now.

I hope you are well and getting along alright. We have been a long time getting little Mary Jane's biography ready but here it is at last. You please look it over and if you see any changes that should be made, or any thing which should be left out or added, you go ahead, we leave that to you.

I am feeling a little differently about things now than I did. I fasted four days after coming from Logan and this is the feeling which came to me. That if I am a latter Day Saint at all I will trust in the Lord completely. If he had wanted the baby to lived he would have raised her up and made her well regardless of my own or the Doctors blunderings.

He fully realized our love for our little one and sent all those premonitions as a preparation for us. The memory of them and Uncle Amos death clearly show some higher power was at work at that time.

One thing I know we are so completely dependent on God for all we have, light, life, knowledge and all. We of ourselves are nothing and without God's guidance could never achieve one good thing. I send my love and devotion to you Aunt Hannah and also Uncle Amos altho dead.

Your Niece,
Naomi

STELLA MASON PHELPS born January 25, 1908 at Idaho. She is a twin with her sister, Thelma Mason, daughters of John Lee and Stella Melissa Wright Mason. Stella comes of a large family and is a clean, moral girl. She was baptized in 1916 at Ivans, Idaho by Bishop Banks and was confirmed at Alexander, Idaho by Bishop Banks. She was married May 6, 1927 at McCammon, Idaho to Reed Roberts Phelps, and is a good congenial, loyal companion. At present Reed and Stella are making their home at Iwanpah, California and are happy and contented though out on the desert. (This record is incomplete as the Mason family records have been lost)

RAY EUGENE PHELPS son of Hugh Roberts and Stella Mason Phelps was born June 6, 1928 at 927½ South Alma Street, Los Angeles, California and was blessed November 15, 1928 at McCammon, Idaho by Elder Hale and Bishop Howell.

SUPPLEMENT OF 1929.

SOME OF THE "AMOS" KELLER BRANCH

By Hannah R. Keller.

CARL HERMAN RASMUSSEN son of Lars and Anna Anderson Rasmussen was born April 22, 1909, at Lago Bannock Co., Idaho. He was blessed June 6, 1909 by James Hubbard in the Lago Ward; baptized by Michael Michelson May 5, 1917, and confirmed on the 6th of May, 1917, by Wm. H. Mendenhall. He was ordained to the office of Deacon May 19, 1921, by Andrew A. Ruud; ordained to the office of Priest January 13, 1924, by George W. Hulse. Carl performed his duties as a Deacon with credit going once a month from house to house gathering fast offerings and doing what was required of him as a Deacon. Then when he was old enough he was advanced to the office of a Priest and then became the Secretary of that organization. He also acted as secretary and treasurer of the I.M.H.I.A. of the Lago Ward.

At the age of 14 years Carl's father died leaving his mother a widow with 12 children, Carl being the fifth child. Carl's father was born at Mink Creek on Dec. 1, 1880. When only four months old his parents left Mink Creek going to Lago, Idaho, where the mother still resides. Carl's mother was born in Denmark and at the age of three years his mother, together with her parents, left their native land for the gospel's sake and landed at Willard, Utah. Moving from there to Bench, Idaho, where she became acquainted with Carl's father and they were married. Carl knows what it is to lose a father and he also knows what it is to have a widowed mother, and has a great deal of sympathy for his mother and realizes that the life of a widow with so large a family is not always the most pleasant. Carl has 6 sisters and 5 brothers.

In the year 1927 Carl secured a position with the Government as a trapper which he still holds. This position brought him to Mink Creek where he became acquainted with Miss Vonda Keller, daughter of Emanuel C. and Mildred Bennett Keller. This was in the fall of 1928. In the fall of 1929 (Oct. 3rd) Carl and Vonda Keller were married. They now live in Mink Creek.

Carl obtained his education in the District Schools of Lago and in the Central High School.

CURTIS KELLER was ordained to the office of a Deacon December 22, 1929, by Elder Torval Keller.

HERMAN BENNETT KELLER was ordained to the office of a Teacher December 22, 1929, by Elder Torval Keller.

PARMER BENNETT KELLER was baptised December 28, 1929, by Elder Wm. D. Baird, Sr. Confirmed December 28, 1929.

ARDEN KELLER LEE was baptised January 5, 1930, in the Ammon, Idaho Ward by Williard Harris and confirmed the same day by Nelo Lee.

O-O-O-O-O-O-O-O

THE JAMES JENSEN BRANCH

By James Jensen.

JAMES EVERETT JENSEN and HERALD MAX JENSEN were baptised March 4th, 1928, in the baptismal font of the Montpelier 2nd Ward, by Herman Ochsenbein. James Everett was ordained a Deacon in the Church of Jesus Christ of Latter Day Saints, by his father, Jan. 5, 1930. Both boys are taking an active part in the church, especially in the Sunday School.

WANITA NAOMI, sixth child of Naomi Phelps Jensen and James Jensen, was born April 9, 1929, near Montpelier, Idaho. She was blessed by her father, July 7th, 1929. This child was shown to its mother by its deceased grandmother, Jane Roberts Phelps, in a very distinct and beautiful vision which came shortly after the death of the previous child. When presenting the child, the grandmother said: "No, it is not Mary Jane who died, but this is another, a stronger child which is to be a sister and companion for Ramona." In due time, about nine months after, a child was born. Just before the event, Doctor King approached the bed, saying, "Well, Mrs. Jensen, I am going to bring you a boy." "NO, YOU ARE NOT" was the reply, "I HAVE THE PROMISE OF A GIRL." "Well, I'd hate to disappoint you," said the doctor. A few minutes later the doctor presented the child to the mother, saying, "All right, here's your girl." The mother's face beamed with joy and recognition. The tone of the mother's voice, her tensely wrought attitude, as she exclaimed "That's the baby," will remain a testimony that shall endure to the end of time. The mother was then seen carefully to note the color of the hair, the weight of the child, its proportions, and the contour of its body and face. And many times since she has been heard to exclaim, "Ah, that's the baby."

O MINK CREEK WE LOVE THEE

(Written by Hannah R. Keller. Tune, National Welsh Anthem. Rendered by a double mixed quartet at the Home coming Party given by the Mink Creek Ward, Feb. 14, 1930, in honor of the completion of the new house of worship.)

O Mink Creek, we love thee,
The place of our birth,
Where we've spent many an hour
In gladness and mirth.
Thy pleasant location, none dare to despise
And poets have uttered their praise.

CHORUS: Raise, raise the standard of Mink Creek high.
My native home, thou art dear to me;
In Mink Creek there is unity.

O Mink Creek, we love thee;
Thy rocks and thy rills,
Thy dells and Thy fountains,
Thy valleys and hills,
Thy creeks and thy meadows, thy mountains and trees.
Yes, Mink Creek, we love thee for these.

O how we enjoy here,
The pure mountain breeze,
Our statesmen and poets,
Our minstrels and glees,
With all the priesthood and sacred decrees.
Yes, Mink Creek, we love thee for these.

H 83

Since this is the time
Of our grand jubilee,
We'll show to our neighbors
And others you see
That our people are loyal and willing to work;
Our motto is: Don't ever shirk.

So we welcome you all
To our grand jubilee.
We hope you'll be happy
And all feel free
To visit and chat and all come again.
We hope you can all say--Amen.

HANNAH R. KELLER

FAMILY HISTORIAN

SUPPLEMENT TO SECTION H FOR 1930

HANNAH R. KELLER The year just past has been uneventful with me. I have been actively engaged, however, in various pursuits. I am still the Historian of the Hugh Roberts Family and also of the Catherine Roberts Branch. The time has again rolled round to add the story of another year to the Hugh Roberts Family Record. It is the third supplement.

I am happy in the thought that I have been able to assist with money and time in its accomplishment. The importance of it is growing upon me as time comes and passes on. I rejoice in it and am proud of it. I am convinced that in this activity that the family is on the right road. We could improve it very much if every branch would do its full duty by building it bigger, better and more complete. We have a splendid foundation and let us build a fine structure on it.

What a fine help our book is just now to the boys in the family who hold the Lesser Priesthood in the making of their "Books of Remembrance" as required in their Priesthood work. From our record they can get dates, ideas, stories and much useful help. Some of our leaders are continually referring to it as a unique and wonderful record, and are referring other families to it.

When I read our book and think of its many features, especially just now of the Interlude or Section "Z" and Bro. A. F. Bennett's letter which is recorded on page N 11. I wonder if our book did not have something to do with bringing about the move now made in the church to require those "Books of Remembrance" of the Lesser Priesthood. Almost every feature of our Record is used in those "Books of Remembrance" with several other new features added. It is quite probable.

President Taylor Nelson of the Oneida Stake said recently in the Mink Creek Ward Conference, "I beg of you - I urge you to keep your genealogies and write a history of your lives, so that in years to come your families will know you and what you did".

As a family, we are much in the lead in this coming great movement of the church. Let us keep that lead. It can be done if we will do our duty. It is up to you cousins. It means work. Our leaders write to us encouragingly - approvingly. May God help us.

Following are some of the happenings in the family of
Emanuel M. "Amos" Keller.

HANNAH R. KELLER appointed class leader in the Mink Creek Ward Relief Society, December 31, 1929, which position I still hold.

ADA J. KELLER OLIVERSON was set apart as Second Councilor to Sister Christina Rasmussen of the Mink Creek Ward Primary Association, March 2, 1930, by Elder Harry Jensen.

WILLIS OLIVERSON was chosen Second Councilor in the Y. M. M. I. A. of the Mink Creek Ward, September 7, 1930.

MILDRED B. KELLER was set apart as teacher in the Mink Creek Ward Primary, July 6, 1930, by Elder Torval Keller.

CARL JUNIOR RASMUSSEN son of Carl Herman and Vonda Keller Rasmussen was born July 26, 1930, at Mink Creek, Idaho, and blessed September 7, 1930, by Elder Torval Keller.

ELMER EUGENE OLIVERSON son of Hughean and Anona Larson Oliverson was born October 14, 1930, at Mink Creek, Idaho, and was blessed December 7, 1930, by his father.

RUTH LEE daughter of Joseph Wilmer and Pearl S. Keller Lee was baptized November 2, 1930, by Bishop Lyle M. Anderson and confirmed November 2, 1930, by Elder John Empey at Ammon Ward, Bingham Stake, Idaho.

ALETHA KELLER daughter of Emanuel C. and Mildred B. Keller, was baptized February 28, 1931, by Elder Harry Jensen and was confirmed by Elder J. Hyrum Bell at Mink Creek Ward, Idaho.

DOUGLASS L. NIELSEN was ordained a teacher January 4, 1931, by Norman J. Larsen at Mink Creek Ward.

JOSEPH NIELSEN was ordained a priest February 1, 1931, by Selestress Keller at Mink Creek Ward.

HAWLEY REX PHELPS was operated on at the Montpelier, Idaho, Hospital in February 1931 for a severe case of appendicitis.

HANNAH R. KELLER

FAMILY AND BRANCH HISTORIAN.

By Hannah R. Keller

Some of the happenings in the Emanuel M. (Amos) and Hannah Roberts Keller branch of the Hugh Roberts Family Association. Many and varied have been my experiences. Seems we have had sickness, death, operations and what not. We have had five operations and four deaths in our little family. The deaths were Sarah, Vonda, Anna and her little baby.

Sept 19 1933
Sept 19, 1933
SARAH C. NELSON.—Wife of Orson Nelson of Mink Creek passed away Tuesday morning following a major operation. She was born at Mink Creek, July 17, 1891, a daughter of E. M. (Amos) and Hannah Roberts Keller. She was one of the leading Mink Creek L. D. S. Ward musicians, having served as ward organist since she was 12 years of age, except for about 11 years when she was away from the ward. She had a beautiful soprano voice and was much in demand for different functions. She also was Sunday School and Primary organist. While living in Blackfoot, she was a member of the Blackfoot Stake choir and chorister of the North Groveland Ward Sunday School.

Besides her husband and widowed mother she is survived by three sons Joseph, Dee and Verl, of Mink Creek. A brother, Emanuel Keller, of Mink Creek; a sister, Pearl Lee of Idaho Falls and two sisters, Olive Nelson and Ada Oliverson of Mink Creek.

Funeral services will be held Friday at 1 p. m. in Mink Creek L. D. S. chapel.

—“Franklin County Citizen”

Funeral services for Sarah K. Nelson were held in Mink Creek Chapel at 1 p. m. September 22nd, 1933. Bishop W. E. Crane presiding.

Singing by the choir, “Sister Thou Wast Mild And Lovely.”

Prayer by Elder W. D. Baird.

Solo, Sister Lillie Neilson, “God Shall Wipe Away All Tears.”

Elder Rulon Keller, President of the Elders Quorum spoke of the exemplary life of Sister Sarah.

Elder Marinus Hansen told of the enjoyable times he had had with Sister Sarah and husband.

Elder D. R. Roberts gave many good instructions and many comforting remarks to the bereaved family, along with references on Repentance and Resurrection.

Solo, Sister Annie Swenson, “O Lord, My God, Teach Me To Pray.”

Elder Hyrum D. Jensen, recently released as President of the Norwegian Mission, told of the love and esteem he had for Sister Sarah and of the fact that death was only a temporary separation of the body and spirit.

Bishop W. E. Crane spoke of his love and appreciation of Sister Sarah and the family as members of the Ward.

Singing by the choir, “O, My Father.”

Benediction, W. R. Morgan, Patriarch of Bear Lake Stake.

The remains of Sister Sarah C. (Keller) Nelson were laid to rest in the Mink Creek cemetery by the side of her little daughter, who had preceded her in death several years ago, there to await that newness of life that will come to her and all who die in the Lord, to come forth in the morning of the first resurrection clothed with immortality.

The grave was dedicated by Elder John Balfour of Brighton Ward, Salt Lake City, Utah.

PAULINE M. (SMITH) NEILSON—daughter of Paul K. and Elizabeth Russel Smith was born August 21st, 1914, at Ogden, Utah. She lived at Ogden until 9 years of age, when the family moved to Preston, Idaho. Here Pauline attended school, graduating from Seminary and High School with the class of 1932. She was active in Sunday School and M. I. A. while in Preston. She married Joseph Keller Neilson, June 21st, 1933, at Preston, Bishop Crane officiating. She was baptized December 2, 1933, by Elder Frank G. Jensen and confirmed by Bishop W. E. Crane.

HUGH BENNETT KELLER—was baptized March 4, 1933, by Elder Willard Nelson and confirmed March 5, 1933 by Elder Torval Keller.

DALLAS KELLER—was baptized Feb. 2, 1935 by Elder Harris A. Stevenson, Jr., and confirmed the same day by Elder Paul B. Murdock.

VONDA KELLER RASMUSSEN—died at General Memorial Hospital, Jan. 29th, 1934, following an operation for appendicitis. She was 23 years of age. She was born in Perry, Idaho, and was the eldest daughter of Emanuel and Mildred Bennett Keller. Vonda was married to Carl H. Rasmussen October 3, 1929, at Logan, Utah.

Besides her husband she is survived by two children, Carl Junior and Florence, her father and mother, two sisters and seven brothers and her grandmother, Mrs. Amos Keller. Vonda also had a host of other relatives and friends that will mourn her passing. At her bedside when she passed away was her husband, her father and mother and her grandmother. All that could possibly be done by the doctors, nurses and otherwise was done but to no avail. The angel of death came and released her from her suffering and her spirit fled to that world where there is no suffering or sorrow.

Funeral services will be held Wednesday at 1 p.m. in the Mink Creek Ward Chapel and burial will be in Mink Creek cemetery. —“Franklin County Citizen.”

The funeral services of Vonda Keller Rasmussen held in Mink Creek Ward was presided over by Bishop John Roghaar of Grace Ward.

Singing by choir, “I Need Thee Every Hour.”

Prayer by Elder Torval Keller.

Duet by Hyrum W. and Eliza Jeppson, “Tenderly Wipe The Bitter Tears.”

Dr. Allen R. Cutler of Preston, Idaho, was the first speaker. He told of his appreciation of what brother and Sister Emanuel Keller had done for him and his family, of the purpose of life and the reason for death in such a case as the present one, of the esteemable character of Vonda and the manliness of her husband Carl Rasmussen.

Elder Alma E. Hubbard, of Grace Ward, spoke of the sad experience of the passing of a young mother, of his love for Carl Rasmussen, of the admiration and esteem he had for Vonda the short time that he had known her, of the life beyond and the hope we have of meeting our loved ones on the other side, of the dependability of the Scandinavian people also the sacrifices that our parents made and the necessity of complying with all the requirements of the Gospel.

Solo by Sister Annie Swenson, accompanied by Junius Larson on the violin and Edith Bell on the piano.

Elder Martinus Larson next spoke of the sad passing of this young mother, of his love for all mothers both young and old, of the comfort and joy derived from the gospel of Jesus Christ and of his appreciation of Vonda and her parents as neighbors. He said that he hoped Brother Carl would do his Temple Work.

Solo Leonard Sorenson, “Lay My Head Beneath A Rose.”

Elder L. E. Erickson of Glencoe Ward spoke of his appreciation of having Sister Vonda and her parents for neighbors and of the work for Brother Carl to do to have his family sealed to him. He endorsed the words of the former speakers and spoke of his admiration of the strong character of Vonda's mother.

Remarks by Bishop W. E. Crane consisted of a short biography of Vonda's life. He said: “Occasions of this kind make us think and ponder over the obligations of life. We should be thankful for the testimonies of our grandparents who are responsible for us being here.” He also spoke of the resurrection and said: “May God help us to appreciate our neighbors and association with them.”

In closing Bishop Roghaar said we have had many cases of this kind lately and we are at a loss to understand the meaning, but the Lord understands and he doeth all things well. He encouraged Brother Carl and all young people to prepare themselves and do their Temple work as soon as possible. Life is what we make it and it is beautiful if we do our part.

Song by choir, “Sometime, We'll Understand.”

Benediction by Elder Reuben D. Egbert of Grace Ward.

The grave was dedicated by Elder Hyrum Smith.

WILLIS T. OLIVERSON—ordained an Elder April 23rd, 1933 by President David G. Eames.

JAMES KELLEY OLIVERSON—ordained a Teacher June 5th, 1932 by Bishop W. E. Crane.

PARMER B. KELLER—Ordained a Deacon July 3rd., 1932, by Elder Marinus W. Hansen.

VERL KELLER NELSON—ordained a Deacon February 7th, 1932, by Elder Orson Nelson.

ARDEN KELLER LEE—ordained a Deacon June 11th, 1933, by Elder T. Ervin King.

DEE KELLER NELSON—ordained a Teacher June 5th, 1932 by Elder Orson Nelson.

FLORENCE K. RASMUSSEN—Daughter of Carl H. and Vonda Keller Rasmussen, born July 14, 1931, at Mink Creek, Idaho. Blessed September 6, 1931, by Elder Torval Keller at Mink Creek, Idaho.

AMOS DELOY KELLER—son of Emanuel C. and Mildred Bennett Keller, born June 9, 1932 at Mink Creek, Idaho. Blessed September 4th, 1932, by Elder Torval Keller at Mink Creek, Idaho.

VERNON CARACE KELLER—son of Emanuel C. and Mildred Bennett Keller born November 12th, 1933, at Mink Creek, Idaho. Blessed February 4th, 1934, by Elder Norman J. Larsen, at Mink Creek, Idaho.

JENEANE OLIVERSON NESTER—daughter of Lawrence C. and Anna L. Oliverson Nester. Born July 3rd, 1933, at Mink Creek, Idaho. Blessed September 3rd, 1933, by Elder J. Hyrum Bell at Mink Creek, Idaho. Died December 1st, 1933.

SARAH MERIDETH NELSON—daughter of Joseph K. and Pauline M. Smith Nelson, born March 12th, 1934, at Preston, Idaho. Blessed May 6th, 1934, by Elder Martinus Larsen, at Mink Creek, Idaho.

Funeral Services for Anna L. O. Nester were held in Mink Creek Chapel October 17, 1934, at 1 p. m. 1st Counselor L. Willard Nelson, presiding.

Song by choir, "Though Deepening Trials."

Prayer by Elder W. D. Baird.

Song by choir, "I Know That My Redeemer Lives."

The first speaker was Elder Martinus Larsen. He spoke of the love and unity between this young wife and her husband. She was a true helpmeet. He urged Brother Lawrence to go to the Temple and have his family sealed to him.

Elder Martinus Hansen next told of her faith in the gospel, of her offering her life that another life may be brought into this world and for so doing will receive a sure reward. He gave praise to her mother, by adoption, for having cared for a motherless child.

Solo by Annie Swenson, "Lay My Head Beneath A Rose."

Elder Norman Larsen spoke of the resurrection and the joy there will be at that time.

Duet by Tyra Wilson and Carma Larsen

Elder J. Hyrum Bell endorsed the remarks of the former speakers and again urged Brother Lawrence to get his Temple work done.

In closing Elder L. Willard Nelson read a letter of sympathy from Bishop Roghaar of the Grace Ward. He also praised Sister Ada Oliverson for her kindness to Anna.

Song by choir, "Shall We Meet Beyond The River."

Benediction by Elder Torval Keller.

The grave was dedicated by Elder Adam Keller.

LAWRENCE CLAY NESTER—son of Larry C. and Elizabeth L. Snyder Nester, born December 17th, 1910, at Idaho Falls, Idaho. Blessed January 21st, 1911, by Elder Tamas Walton. Baptized June 7th, 1919 by Elder J. W. King. Confirmed June 8th, 1919, by Elder John W. Lloyd.

He was ordained to the office of Deacon, Jan. 21, 1923, by Elder Donald Clegg. Ordained a Priest Jan. 7, 1934 by Elder Selestrus Keller, at Mink Creek, Idaho. He attended Sunday School, Primary and Religion Class, and has completed 8 years of school.

He married Anna A. L. Oliverson at Grace, Idaho, October 14th, 1932, Bishop John Roghaar performing the ceremony. After they were married they moved to Mink Creek where Anna passed away October 14th, 1934, after a week's illness of "Flu-pneumonia."

Approved June 1935 by:

G. ILAND PASSEY, Recorder-Historian,
Hugh Roberts Family Association.

EMANUEL M. (AMOS) KELLER. When the record was first compiled and printed all of the important data relating to his life was not available. The following are some of the events that were omitted and which should be recorded.

Amos Keller was appointed ward clerk of the Mink Creek Ward, August 4th, 1901. Released on August 7, 1904. He was released as floor manager for dances January 18, 1903. He was also sustained as teacher in Junior Class in Y. M. M. I. A. September 10, 1905. Also sustained as Ward Teacher July 22, 1906. He was sustained Superintendent of Mink Creek Sunday School, October 20 1907.

HANNAH R. KELLER. Some of the sorrows and joys and happenings in the Hannah Roberts Keller branch of the Hugh Roberts Family book.

It has now been five years since I have written a supplement for the Catherine Roberts Branch of the Hugh Roberts book. Many things have happened since my last writing. Since the death of Emanuel's father, Emanuel (Amos) Keller, I have relied so much on Emanuel for everything, and no one knows what he has meant to me and I miss him since he has gone. I miss his companionship and good advise, and when I wanted to go anywhere he was ready at any time to take me. I sometimes feel that I can hardly stand it, but I know that I must carry on. I still feel that I have much to be thankful for and my daily prayer is that I may prove worthy to associate with those of my loved ones who have gone, when I am called to go, may God grant.

Some additional events in my life not before recorded are as follows: I was released as religion class leader, March 2, 1902, in the Mink Creek Ward. I was sustained teacher of Senior Class of Y. L. M. I. A., February 3, 1907. Also sustained as teacher in the First Intermediate class in Mink Creek Sunday School, October 20, 1907. I was sustained as President of the Primary December 20, 1908, and was released from that position in 1911.

I was endowed for Vonda Keller Rasmussen, January 2, 1936, in the Logan Temple.

EMANUEL CHRISTOPHER KELLER: Additional events in his life not heretofore noted are as follows: In the fall of 1887, we moved from Ovid, Idaho, to Mink Creek. Here Emanuel grew, and when old enough, he attended the Mink Creek Schools. His father did a lot of canyon work, so Emanuel, although a very small boy stayed at home and helped his mother do the farming. Many times his father has sent word to him to come to the sawmill at the end of the week, and bring down a load of lumber. Early on Saturday mornings he would get up and prepare the horses to go to the canyon. He enjoyed being around horses, and especially our team (old Ned and Mess). When he reached the sawmill he helped his father load the lumber, when they were finished Emanuel would then return toward home with the load, a boy of 9 or 10 years. The horses were kind and could be trusted and Emanuel always reached home safely.

When Emanuel was old enough to become a Deacon he was ordained and took a great interest in his organization. He at one time acted as President and enjoyed his work very much. Emanuel enjoyed being with people older than himself, as well as with his friends. Brother Rasmus Peterson, whom he thought was an ideal man, would take Emanuel with him to trap and poison squirrels.

Emanuel made friends in the ward, and took an active part in Sunday School and Primary, and as he grew older he sang in the Mink Creek Glee Club.

Prior to his marriage he went to Grace, Idaho, for a load of grain for his father, while he was returning home it began to rain and snow very hard. Emanuel took a very bad cold and then rheumatism developed. He was confined to his bed for three months and the rheumatism left him with a weak heart.

Although Emanuel was not termed a religious man he never missed an opportunity to defend the Gospel. I will relate an incident: While the construction of the Oneida Station Dam was going on in 1916, Emanuel made a visit there as he was very interested in the work. He made many friends among whom was a German and his wife (Mr. and Mrs. Snyder). In one conversation Emanuel told them of the Gospel and told them what we as Latter-day Saints believed. He told them of the Word of Wisdom, and explained it as he understood it, but he was not quite satisfied and when he came home he asked his father if he would go over to the camp and explain it more fully to this man and his wife. His father and I went to the camp, when we got there Mrs. Snyder said her husband was working in the day time and would not be home until late. We talked with her and she told us her husband thought much of our religion but the Word of Wisdom he did not understand and she said that she did not think that her husband could get along without his bottle. After talking our religion over we spoke of the war, that Germany might face. Mrs. Snyder told us that her husband thought that Germany was too highly educated to go to war. She told us of their son, 12 years old, who was still in Germany with his grandmother. She did not want war because she said, my husband is a soldier in the German army and he would have to go back. My husband left some literature and Mrs. Snyder asked that we come back again so that her husband would have time to read the literature before we came. My husband went back but war had broken out and they had left for Germany.

Many other incidents could be recited but for lack of space this one will suffice.

Emanuel was married to Mildred Bennett, October 6th, 1909, at Perry, Idaho. Eleven children were born of this union, 3 daughters and 8 sons. Emanuel was devoted to his family and his parents. His father and mother were proud of him. His father often times said, I am proud of him for I know he is honest and true and I can trust him anywhere and that is more than many fathers can say. He was tender and kind hearted.

After the death of his father his oldest son, Wells, passed away. From that time on he never enjoyed good health, but did all that he could to help make a living for his family and he was never idle.

On November 14, 1928, Emanuel and all his family went to the Temple. Bishop W. E. Crane and Leslie Keller went with them. Emanuel and wife had their endowments the same day as he was sealed for time and all eternity and all of their children were sealed to them, Wells included. Wells also was ordained an elder, and had his endowments the same day as he was sealed to his parents, with Sylvester Keller as proxy. Emanuel and family returned home and from that time seemed more happy than before. Emanuel was a deep thinker and he could look at a stranger & tell just what they were. After his father's death he helped his mother in every way and they were real pals. When she wanted to go on a trip he accompanied her, he was a good sport and his mother enjoyed his company. He held many civic positions as well as religious positions. He was a member of the building committee for the new Mink Creek Church house. He took a keen interest in the same. Emanuel and his son Wells turned the first sod for the new building. He devoted much of his time to seeing that the work moved along. For many years he was caretaker for the Twin Lakes Canal Co. He also was on the committee to get electricity in to this community. He lived for six years in South Canyon and in Mink Creek for one year. He then lived in Glencoe for nine years. After that, he came back to Mink Creek and bought the Mahonri Larsen place, which he has since made his home. While he was in Glencoe he was counselor in the Y. M. M. I. A. with Richard Peterson as President.

At the time of his death he was a member of the Federal Farm and Land Board and in March 1939, he attended a conference of that organization in Twin Falls. While there he took a cold which developed into pneumonia, this cleared up but left his heart none too strong, even weaker than before. He was at this time carrying the mail from Dayton to Preston and from Preston to Mink Creek. He was desirous of getting well and resume his work but this was not to be. He had a heart attack on May 4th, fell over and expired. He was 51 years, 11 months old at this time.

FUNERAL SERVICES OF EMANUEL KELLER

Funeral services for Emanuel Keller was held May 7th, 1939 in the Mink Creek Ward Chapel. Bishop L. Willard Nelson presided, also conducted the services. Opening song by the Mink Creek ward choir, "Though Deepening Trials." Prayer was by Brother Peter Nelson of Ovid Ward. Duet by Brothers Hyrum Jeppson and George L. Glade, "Beautiful Isle of Somewhere."

The first speaker was Brother David R. Roberts. He said, we have met to do honor to a friend and neighbor. He had many fine qualities and abilities. He married a very splendid young woman, Mildred Bennett, of Mound Valley ward. They have had eleven children nine are still living. There have been quite a number of the family passing on since Grandpa Keller passed away. He related incidents of Brother Emanuel's life. He plowed the first furrow when the new church was built. Read verses in the Book of Mormon. We will be our own judge in the hereafter, we will need no one else to judge us. If we have been repentant we can stand before our master unashamed. "Except ye become like a little child ye can no wise enter the Kingdom of Heaven."

Next speaker, Brother Hyrum Smith of Riverdale ward—I have worked for the same company as Emanuel for some time and knew him very well. He was honest and hard to discourage.

Song by the choir, "My Jesus As Thou Wilt."

Next speaker, Peter Whitehead of Franklin Ward. Hoped he may say things that will be a benefit to those that mourn. He told of him and Emanuel attending a convention together and they became very well acquainted. Emanuel told him that if he was alive when he died he wanted him to speak at his funeral. Also told him to speak the truth. He told how Emanuel appreciated what his mother was doing along the genealogical line. He was very proud of this and wanted everyone to know about it. None of us are perfect and most of us step aside occasionally.

Next speaker was Bishop Roskelly of Smithfield, a cousin of Emanuel, he said, I do not know Emanuel very well, but I don't know anything but good about him. When one has done wrong most of us are prone to enlarge upon it instead of giving an encouraging word to help.

Duet by Brother and Sister William Shumway, of Preston. They sang "Sunset," they were accompanied by Sister Vella Woodward at the piano.

Bishop W. E. Crane was the next speaker, he is a member of the High Council and was formerly a Bishop of the Mink Creek ward for twenty years. He said Emanuel had hauled mail, collected for the doctors and for life insurance companies. He had sold chickens and cattle and done all kinds of work he could possibly stand to do. They have had a large family, thank God. We will be judged by just what we are. May we live worthily, that we may be worthy of the blessings that come from right living. What man knows the hour he will be called away?

The next speaker was President David G. Eames of the Stake Presidency. He told of experiences with Emanuel while working with his company. "It's not all life to live, not all death to die."

Bishop Willard Nelson, read a letter from the Farm and Loan Co. Gave a few remarks in regard to the fact that Emanuel was so widely known, that the large crowd and beautiful flowers bespoke the love held for him. He thanked all who had helped in any way.

The closing song, "I Need The Every Hour," was sung by the Choir.

Benediction by Bishop Daniel McGregor of Mound Valley ward.

The grave was dedicated by Brother J. Hyrum Bell.

Interment was in the Mink Creek Cemetery.

The following poem was sent to me after Emanuel's death. It is comforting that I will insert it here.

THE ANSWER

By Rey L. Pratt

Grieve not for your son, for time shall be
 When death shall be no more.
 Thy loved one I'll return to thee,
 To cherish evermore.
 'Twas in the plan that man should die,
 And slumber in the grave,
 But rise again, as even I,
 For this my life I gave.

For mortal life is but a part
 Of God's Eternity,
 In which the souls of men embark
 To find felicity.
 What men call death is just a step
 From low to higher plane,
 And all who in the dust have slept,
 Through me shall live again.

Then grieve not for the one that's gone,
 Let not your heart despair;
 For God in wisdom called your son,
 To work for Him up there;
 The prison gates to open wide
 For those who died in sin,
 And through repentance them to guide
 Again to worship Him.

Let this then be your answer, why,
 And let your heart rejoice,
 For unto God they do not die,
 Who answer to His voice;
 But walk with Him in realms of love,
 Where all the righteous be.
 Be comforted, for there above,
 Thy boy will welcome thee.

MILDRED KELLER—Sustained as 2nd Counselor to Mahalia Jensen in the Mink Creek Relief Society on Sept. 24, 1939.

CARL HERMAN RASMUSSEN had his endowments March 30, 1938, and had Vonda Keller Rasmussen sealed to him, also the two children, Carl Junior and Florence. This was in the Logan Temple.

CARL JUNIOR RASMUSSEN—Son of Carl H. Rasmussen and Vonda Keller was baptized August 5th, 1939 by Fred Burton of Grace, Idaho. He was confirmed August 6th, 1939, by Austin Whitehead in Williams Ward, Bannock Stake.

FLORENCE K. RASMUSSEN—Daughter of Carl H. Rasmussen and Vonda Keller was baptized August 5th, 1939 by Fred Burton, of Grace, Idaho. She was confirmed August 6th, 1939, by Wesley W. Hubbard, in the Williams Ward, Bannock Stake.

ELENE McDERMOTT—Born at Clifton, Idaho, August 25, 1917. Blessed by Wm. P. McDermott November 4th, 1917 at Clifton, Idaho. She was baptized November 27, 1926, by George Bench at Preston, Idaho. She was confirmed December 4, 1926 by Bertie Winward. She was married November 2nd, 1935, to Fairen Keller, at Logan, Utah.

ARLENE KELLER—Daughter of Fairen Keller and Elene McDermott, was born September 20th, 1936, at Mink Creek, Idaho. Blessed February 17, 1937, by Lawrance McDermott, in the Clifton ward.

FAIREN BRUCE KELLER—Son of Fairen Keller and Elene McDermott, was born at Preston, Idaho, November 7, 1940. Blessed December 1st, 1940, by Lawrence McDermott, in the Clifton ward, Oneida Stake.

CURTIS KELLER—Son of Emanuel C. Keller and Mildred Bennett, was ordained an Elder, September 17, 1939, by Theo J. Bell, at Preston, Idaho. He was sustained as counselor in the Y. M. M. I. A. August 18, 1940.

HUGH KELLER—Son of Emanuel C. Keller and Mildred Bennett, was ordained a Deacon December 5, 1937, by Elder Theo J. Bell, at Mink Creek, Idaho.

AMOS DELOY KELLER—Baptized January 4, 1941, by Herbert Wagstaff, and was confirmed on January 5, 1941, by Ezra J. Larsen.

DALLAS KELLER—Son of Emanuel C. Keller and Mildred Bennett, was ordained a Deacon April 2nd, 1939, by Leslie Keller, in the Mink Creek ward.

CLIFFORD GORDON BECKSTEAD—Son of Robert Beckstead and Sarah Ellen Tippet was born September 25, 1913. He was blessed November 28, 1913 by H. J. Bodily in the Preston First ward. He was baptized February 16th 1924 by Charles A. Nuffer in the Preston 1st ward. He was confirmed February 16, 1924 by A. H. Handy. He was ordained a Deacon May 6, 1928 by Ralph Perry in Preston First ward. He was ordained a Teacher, January 21, 1930 by W. H. Palmer in Preston First ward. He was ordained an Elder, February 14, 1937, by Bernice R. Parkinson, in Preston 1st ward. On June 23rd, 1937, at the Logan Temple he married Beulah Keller, President Joseph Quinney Jr., officiating. Clifford was a member of the Primary of Preston 1st ward and was also a member of the Sunday School of the same ward. He was born in Glendale, Idaho. He is a member of the First Ward Choir; Men's Glee Club, Choruses and Quartetts. He is a graduate of Preston High School and has had one year in business in College at Boise, Idaho. He was a member of the C.C.C. camp at Alexander Flats, at Boise, Idaho, and and C.C.C. headquarters at Boise, Idaho, for 3 years.

RICHARD T. OLIVERSON—was unanimously received as a member of Mink Creek ward on August 4th, 1907. He was ordained a High Priest, February 27, 1938, by Thomas C. Palmer, at Preston, Idaho.

Funeral services of Richard T. Olverson. Taken from the Franklin County Citizen:

"Impressive funeral service were held in the Mink Creek ward chapel Friday, September 9th, for Richard Thomas Oliverson who died at his home, Monday, September 5th, after a lingering illness. Bishop L. Willard Larsen officiated at the service. The ward choir, under the direction of Junius Larsen, sang the first two numbers, with Mrs. Eliza Jeppson as accompanist, Mr. George Glade sang the solo part in the hymn, "Oh My Father." Opening prayer was offered by Theo Bell. Special musical numbers were vocal solo, "Lay My Head Beneath The Rose," by Bishop Earl Oliverson of Burley, Idaho, and a vocal trio, "Vacation In Heaven" Reed Stockdale, Douglas Oliverson, and Cyril Lowe, of Franklin; with Mrs. Oliverson as accompanist. Speakers were Bishop W. E. Crane, Norman Larsen, President Taylor Nelson and Peter Whitehead. All spoke of his fine character, his charitable disposition, and of the loving service rendered to his neighbors and friends. The large crowd attending the services and the profusion of flowers evidenced the love and esteem in which the departed and his family were held. Closing remarks were made by Bishop Nelson. The choir sang the closing song and the benediction was offered by Ivan Rasmussen. The grave in Mink Creek cemetery was dedicated by Torvel Keller. Funeral arrangements were in charge of the Hendricks Mortuary.

RAMONA OLIVERSON—Daughter of Hugh Jean and Anona Larsen Oliverson was baptized, June 1, 1936, at Mink Creek, Idaho, by Norman Larsen and confirmed June 7, 1936, at Preston, by John McQueen, Jr.

ELMER EUGENE OLIVERSON—Son of Hugh Jean Oliverson and Anona Larsen Oliverson, was baptized Nov. 5, 1938, at Mink Creek, by Norman Larsen, and confirmed on Nov. 6, 1938, at Preston, Idaho, by Reese J. Davis, in Preston Fourth Ward.

BERTHA ALBERTINA KELLER—Daughter of Louis Keller and Albertina Peterson Keller was born August 4, 1908, at Mink Creek, Franklin County, Idaho. Blessed September 13, 1908, by Elder William D. Baird. She was baptized August 4, 1916, by Elder Louis Keller and confirmed August 1, 1916, by Elder Louis Keller. Bertha's schooling was in the Mink Creek School, with one year in the Logan High School and one year in the Oneida Stake Academy. She has held positions in the Sunday School, Primary and M. I. A. She has always been willing to do whatever she has been called upon to do. She was married January 6, 1934, to Willis Oliverson. They were endowed and sealed June 20, 1935, in the Logan Temple, William A. Noble officiating at the sealing.

GARY R. L. OLIVERSON—Son of Willis R. Oliverson and Bertha A. Keller Oliverson, was born December 23, 1936, at Preston Memorial Hospital and blessed March 1st, 1936, in the Mink Creek Ward, by his father Willis R. Oliverson.

SHARI JANE OLIVERSON—Daughter of Willis R. Oliverson and Bertha Keller Oliverson was born November 18, 1939, at Preston Memorial Hospital. She was blessed January 7, 1940, at Mink Creek Ward, by her father Willis R. Oliverson.

JAMES KELLY OLIVERSON—Son of Richard T. Oliverson and Ada Jane Keller Oliverson was ordained a Priest February 1, 1938, at Mink Creek Ward by John C. Christensen. He was ordained an Elder February 27, 1939, at Riverdale ward, by Hyrum Smith of Riverdale ward.

HATTIE ELIZABETH EGLEY, daughter of George F. Egley and Mary Hansine Hansen was born May 5th, 1917, was blessed June 10 1917 by Louis E. Ericksen, baptized September 26, 1925 by Geo. F. Egley and confirmed Oct. 11, 1925 by Geo. F. Egley. She attended the grade schools in Glencoe, and the first two years of high school in Mink Creek. She then attended the last two years of high school in Preston. She attended one year of college at the A. C. at Logan Utah. She has taught in Primary and the Bluebirds in Y. L. M. I. A. She was also secretary of M. I. A. She was married to James K. Oliverson, June 22, 1937, endowed May 4, 1938 in Logan temple and sealed the same day.

MARY KAYE DAWN OLIVERSON, daughter of James K. Oliverson and Hattie E. Egley was born July 29, 1939, at Preston Memorial Hospital, she was blessed Sept. 3, 1939, by James K. Oliverson at Mink Creek, Idaho.

COLLEEN KELLER OLIVERSON, daughter of Richard T. Oliverson and Ada Jane Keller Oliverson was baptized October 31, 1936, by Jens C. Christensen and confirmed Nov. 1, 1936, by Theo J. Ball at Mink Creek, Idaho.

SARAH C. KELLER, was sustained as organist of Mink Creek ward February 3, 1907, also sustained as organist of Mink Creek Sunday School, October 20, 1907. She was sustained as organist of the Y. L. M. I. A. of Mink Creek ward April 26, 1908 and sustained as organist of the Primary Dec. 20, 1908. She continued in these activities as long as she was in the Mink Creek ward.

VERLE K. NELSON, son of Orson Nelson and Sarah C. Keller Nelson, was ordained a Teacher on February 8, 1938, by J. Hyrum Bell in the Mink Creek Ward. He enlisted in the U. S. Marine Service and left home on Wednesday, September 4, 1940, enlisting for four years, and was stationed at 295177 F. M. F. Camp Elliott, San Diego, California.

SARAH MERIDITH NELSON, daughter of Joseph K. Nelson and Pauline M. Smith Nelson was born March 12, 1934, at Preston, Idaho, and was blessed May 6, 1934, by Martinus Larsen.

BART and BRUCE NELSON, twin sons of Joseph K. Nelson and Pauline M. Smith Nelson were born May 5, 1938 at Preston, Idaho. They were blessed at their home in Preston. Bart was blessed by James B. McQueen and Bruce was blessed by W. Paul Merrill.

OLIVE K. NELSON, was sustained as President of Y.L.M.I.A. of Mink Creek ward in December, 1937. She was released from Sunday School work, after many years of service in that organization, on August 20, 1939.

DELBERT LEROY KELLER, son of Louis Keller and Albertina Peterson, born June 14, 1914, at Mink Creek, Franklin county, Idaho, was blessed August 3, 1918, by Elder William B. Baird. He was baptized June 14, 1921, by Elder Louis Keller at Mink Creek, and confirmed July 10, 1921 by Elder Louis Keller. He was ordained a Deacon Nov. 9, 1925 by Louis Keller; a Teacher Dec. 4, 1927 by Elder Adam Keller; a Priest April 2, 1933 by Wm. E. Crane; an Elder July 23, 1933, by George E. Burgi. He was married to Venice Nelson Oct. 27, 1932, endowed December 13, 1933 and sealed the same day by William A. Noble in the Logan Temple. He was set apart as 2nd Counselor in the Elders Quorum, May 14, 1937.

MARLENE DEYAN KELLER, daughter of Delbert LeRoy Keller and Venice Nelson Keller was born March 9, 1935, at Mink Creek, Idaho, and was blessed April 14, 1935, by Delbert LeRoy Keller.

SONDRA KELLER, daughter of Delbert LeRoy Keller and Venice Nelson Keller was born August 5, 1939, at Mink Creek, Idaho, and was blessed September 3, 1939, by her father Delbert LeRoy Keller.

DELBERT HALE JENSEN, son of Hans Anderson Jensen and Dale Bernice Hale Jensen, was born at Preston, Idaho, August 27, 1915. He was married to Delna Pearl Nelson November 28, 1934 by R. J. Hale, at McCammon, Idaho. Later they were divorced.

OLLIE GEAN JENSEN, daughter of Delbert Hale and Delna Pearl Nelson Jensen was born Easter Sunday, April 12, 1936, at Preston, Idaho. She was blessed by Bishop P. Egley of Preston Third Ward.

EDNA BROWN, was born in Rigby, Idaho, February 25, 1917, she was blessed April 1, 1917, at Grant Ward, Rigby Stake, by Josaph B. Taylor. She was baptized in Pocatello, March 1925, by Leo Kilian, a Priest, and confirmed March 1, 1925, by J. N. Brown. She is the daughter of Norman Brown and Oriol Briant Taylor. She attended grade school and high school at Rigby, Idaho, and attended the Ricks Academy at Rexburg, Idaho, for one year. She worked as drama director on the Stake M. I. A. Board in Weiser Stake and also helped with Gleaner Work in the Weiser ward as activity leader. After attending Ricks College for a year she moved to Boise to take a position in the Internal Revenue Office. After two years in Boise she moved to Weiser, Idaho, in 1938, to work as Secretary to the Director of the new Regional Vocational School at Weiser, under the National Youth Administration. She was married on December 26th, 1939, to Douglas L. Nelson at his home in Mink Creek, Idaho, by Bishop Wm. E. Crane.

BETTY Jo NELSON, daughter of Douglas L. and Edna Brown Nelson, was born Dec. 3, 1940, at Boise, Idaho. She was blessed Feb. 3, 1941 at Mink Creek, Idaho, by her grandfather, Leonard Nelson.

ARDEN KELLER LEE, was ordained a Priest on March 10, 1940, by Reuben C. Anderson, in the Ammon Ward, Idaho.

VIRGINIA LEE, daughter of Joseph W. Lee and Pearl Keller Lee, was baptized June 21, 1936, by Henry Rosen, and confirmed June 21, 1936, by Elder Reed Blotter, in the Ammon Ward.

Approved March 1, 1941, by G. Iland Passey, Family Historian.

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#16 EVAN SAMUEL MORGAN

BIOGRAPHIES OF EVAN S. AND MARGARET ROBERTS MORGAN AND FAMILY.

EVAN SAMUEL MORGAN

By- Sara M. Austin.

Evan Samuel Morgan, my father, was the son of William and Sarah Davis Morgan and was born Nov. 29, 1833, on a small farm called Ynys Ymond", Parish of Cadaxton, Glamorganshire, Wales which is about seven miles from the seaport of Swansea.

After a few years in school he commenced working in a mine at the age of eleven. When about fourteen years of age, he met with an accident which seriously injured his leg and incapacitated him for five months.

When sixteen years of age, a boy friend gave him some Latter Day Saints literature which father read with great joy as he believed it to be true. Later his brother William, who had previously joined the church gave him a Book of Mormon in English. He read it through and believed it to be the truth. Shortly after this he attended a street meeting and heard Elder Evan A. Williams explain some of the new doctrines. This was the first gospel sermon he had ever heard. Father says, "It was the sweetest thing I had ever heard." He attended several open air meetings after this time and was baptized into the Church of Jesus Christ. Oct. 18, 1851 by Elder James J. Davis and confirmed on Oct. 23, 1851 by the same Elder. He was ordained a Deacon Oct. 27, 1851 by Elder William Lewis; A Priest, Jan. 1, 1854 by Elder William Lewis. After this he began to preach the gospel in his home town. He was ordained an Elder, Nov. 6, 1854 by Thomas E. Jeremy; An High Priest, Sept. 8, 1883 by George Osmond. Father still continued to work in the coal mines.

In August 1854, he answered a call for volunteers to travel and preach the gospel. He was appointed to labor in Carmarthenshire and shortly after was appointed as President. This position he held until Feb. 4, 1855 when he was released to return to his home in Glamorganshire.

When he returned home he found it very difficult to obtain work unless he would renounce his religion. This he would not do. He therefore had to seek employment some miles from home. For two years he continued to preach the gospel and was called to preside over different branches and also to preside over a conference.

March 22, 1857 he left Swansea for Liverpool on his way to America. He arrived at this destination March 23 at 6 A.M. and March 28 he boarded the sailing vessel George Washington and started for America. The sea was quite rough and father suffered some from seasickness but was able to assist in caring for others. He reached Boston, Monday, April 20 with just enough money to buy one meal. A Stranger in a strange land. But the Lord prepared the way before him. Sister loaned him \$5.00 to pay his railroad fare from Boston to Iowa. This he paid back shortly after arriving in the valley. Sister Ann Roberts who was rather sickly, and who had paid her hand cart fare in Liverpool, became discouraged about crossing the plains and allowed him to go in her place.

May 21st, he started on his journey across the Plains, pulling a handcart all of the way to Salt Lake and arriving there the 11th of September. He endured the hardships incident to crossing the Plains but father said, that on the whole, he enjoyed the journey.

On his arrival in Salt Lake City, he was met by his brother William's wife who took him with her out to Shambip, Tooele County. Here he found employment digging potatoes, hauling fire wood for which he received very small wages. At the time of the entrance of Johnson's Army father took care of Brother Bates' cattle at the point of the mountain. When the soldiers moved to Camp Floyd he worked there for some time and received good wages.

In the spring of 1851 he was sent to Florence to meet the emigrants. He returned to Salt Lake in September. October 3, 1861 he was married to Mary Parry who was born in 1840 in Denbighshire, Wales. "A baby came to bless their home on Jan. 30, 1863, who was named John Parry. His wife died Feb. 7, and the baby died Feb. 23. Both were buried in Tooele."

May 1, 1863 he married Margaret Roberts, daughter of Hugh and Mary Roberts. Sept 12, 1864 she gave birth to a boy who was named Hugh Evan. In April, 1864 father went to Bear Lake Valley to seek for a new home. He settled on North Creek now called Liberty. He took up 30 acres of land, cultivating about five acres. His provisions were very low and he was compelled to live on carrots and bran. He returned to Tooele in October and remained over the winter.

April 1, 1865 he and mother received their endowments in the Endowment house at Salt Lake City. Some time later he returned to Bear Lake Valley taking what few stock he had and leaving mother in Shambip for the summer. He returned in October and taking mother and Hugh Evan and what few household articles they possessed and started on their journey to Bear Lake to make their home, arriving there Nov. 1, 1865.

During the summer of 1866, the Indians were so hostile that all settlers were advised to move to Paris. All were leaving but father and his family, owing to the fact that mother was too ill with what is now known as pneumonia. A sister Clark and husband decided to remain with them and trust in the Lord to protect them and they were unmolested. There was much suffering on account of frost which took the grain before it ripened. Had dry-farming been known, much loss could have been avoided.

As there was no market for their produce, father had to take it into Cache Valley and even to Ogden where he received a good price, but the things which they had to buy were also high in price. Father and mother worked hard in building up a home.

He was always an active church worker in the organizations. He served as a 2nd Counsellor to Levi Hammon who was appointed by Apostle Charles C. Rich to preside over the Liberty branch. He later served as a counsellor to bishop Edwin N. Austin. In 1870 he was called to be superintendent of the first Sunday School in Liberty. He also presided over the mutual for some time.

In 1876 he was called by Apostle Charles C. Rich to locate the best canyon as an outlet for the construction of a canyon road to the lower valley. He selected Emmigration canyon and although his advise was not followed at first, engineers who have later been inspecting the condition have reported it one of the best grades of canyon roads.

On Sept. 8, 1883 he was ordained a High Priest by George Osmund and set apart as a member of the High Council to fill a vacancy. This position he held until April 1889 when he was released to go on a mission to Wales. While there his father, who was blind, died and he had the satisfaction of seeing him properly buried.

He died May, 1913 at the age of seventy-nine years, six months, from general debility and kidney trouble.

He was a faithful Latterday Saint, never doubting that Joseph Smith was a true Prophet, or the Authenticity of the Book of Mormon. Though his education gained in school was limited he made use of his spare moments in home study and acquired a rich fund of knowledge.

MARGARET ROBERTS MORGAN.

By- Hannah M. Linford.

Margaret Roberts Morgan was born May 17, 1841 at Eglwysbach, Denbighshire, Wales. She was the daughter of Hugh and Mary Owens Roberts.

Her father joined the church of Jesus Christ of Latter Day Saints before she was seven years old. Through her earnest pleadings her father allowed her to be baptized while she was yet in her seventh year. On account of having affiliated themselves with such a despised sect, they were shunned by every one and her father's trade, which was that of a shoe maker dwindled away until he was unable to support his family. At the tender age of seven years mother was obliged to go from home during the day to find work. She was hired to take care of children and other odd jobs such as her age and strength would permit. She has often said that for a week's work she received cloth enough to make an apron or some article of underwear or perhaps some small thing to take home for some other member of the family.

As she grew older she obtained work with the more well-to-do people who were glad to have her care for their children, she being naturally adapted for that work. She was also hired as a maid. Her honesty was often tested by those for whom she worked, by leaving pieces of money around to see if she would take it. Though she was in very poor circumstances, she always picked the money up as she cleaned the rooms and returned it to her mistress.

After becoming a member of the church she was deeply interested in listening to her father and other elders explain the principles of the gospel. Though young, her mind seemed lit up by the spirit of God so she was able to understand what they taught.

In the spring of 1861 her father decided to send another member of the family to Zion (Aunt Elizabeth Betsy having already gone in 1855) with some Elders and saints who were going.

Elder Lewis, I think, suggested it to be Catherine, an older sister. Catherine was rather delicate and lacked confidence in her ability to come alone. Grandfather said he thought it would be better to send mother, who had developed a character for independence and as she had worked away from home a good deal, he felt sure she could take care of herself; that "in time she would be a blessing to the whole family." When I was living in Logan, Aunt Betsy told me that Prediction had been literally fulfilled, for after mother came here and was married, Aunt Betsy, Mother and father raised the means and sent for grandfather and his family. Aunt Betsy further said to me, "Hannah, your mother has always been the prop and back bone of father's family".

Mother came and endured courageously all of the hardships incident to a journey from Wales to Salt Lake City. She walked across the plains. Her 20th birthday occurred during that journey. I have often heard her relate the incident, following this biography, written about her while crossing the plains. Also how they used to sing and relate stories as they journeyed along. Mother went to live with a Brother and Sister Matthews for some time after arriving in Salt Lake City. Here she was treated very kindly.

While living with some family near Ogden she had her first experience with red peppers. Having neither seen nor heard of red peppers and finding some growing in the garden, she judged from their appearance, that they must be good to eat. She tasted one. One bite was sufficient to satisfy her appetite for red peppers during the rest of her life.

There were few girls who could equal mother in riding horses. She has often forded the Weber River to drive cows in for milking. She lived for some time with Aunt Betsy on a ranch at Henefer. She was living there when father sought her hand in marriage. This event took place May 1, 1863. They lived at Shambip, Rush Valley, Tooele County, Utah. In April 1864, father went to Bear Lake Valley to look for a new home. He left mother in Shambip.

During the summer she raised gardenstuff which she sold for a good price to the soldiers who were camped not far from there. Hugh Evan, her first child, was born on the 12th of September, one month before father returned from Bear Lake.

April 1, 1865 father and mother received their endowments in the Endowment House at Salt Lake City. That same spring father returned to Bear Lake Valley, taking what few stock he had and made preparation for moving Mother. In the fall he returned to Rush Valley and left there in October for their new home, taking with them their few household goods. Their team consisted of two yoke of oxen.

During this trip they were forced to make what was known as "dry camp" after leaving what is now known as Mantua, Box Elder County, Utah. Father broke the tongue of his wagon and was forced to camp, night coming on before he could fix it. Some other people who were traveling camped there also. These people had several head of cattle and horses for teams. Since there was no water, they milked their cows and gave the milk to their animals to drink.

Hugh Evan, being only a baby, cried for a drink and mother seeing the people with such an abundance of milk thought, surely she could get some for her baby. She took a pint cup and went and asked if she might have a pint of milk, but was flatly refused and told that they needed it for their horses and cattle. Mother lived to see the day when she enjoyed many of the comforts of life which these people did not have, and it was her privilege to minister to the wants of some of their grandchildren who were in distressing circumstances. They reached their destination November 1, 1865.

Being located near the mouth of the canyon, mother often had to entertain travelers who came over the mountains from the lower valley. Often she has had the leading brethren and sisters from Salt Lake. Her home has been a haven of rest for hundreds of people.

She was in possession of many of the gifts of the gospel, especially was she endowed with the gift of discernment and has been able to read the very thoughts of people and thwart them in their evil designs.

Every one with whom she came in contact made a confidant of her, even strangers. Though her book learning was limited, mother had a rich store of knowledge. She was a careful observer, an attentive listener and a deep thinker.

She had exceptional ability as a financier. At one time the stake Relief Society officers asked mother to submit the plan used by her for raising funds for carrying on their work. This she did and it proved very successful.

She was chosen as president of the Relief Society in Liberty, a position which she held for 32 years. Mother spent much of her life ministering to the sick, often being away from home two and three days at a time. On several occasions children's lives have been saved through her untiring efforts and exercise of faith through the administrations of the Priesthood. One remarkable instance of this kind occurred in her brother John Robert's family. Two of Aunt Fannie's children had already died with membranous Croup. Reuben, the third child was given up to die by the doctors, when mother was called in. Through faith and prayers and her unceasing efforts through one day and night, his life was spared. He grew to manhood and gave his life for his country in the world war.

Her home was one of hospitality. Both old and young enjoyed visiting her, especially during her later years when she was unable to leave home much of the time. Her whole life was one of usefulness and truly did she fulfil the words of the Savior when He said. "In as much as ye do it unto the least of one of these ye do it unto me."

She died March 20, 1918 at the home of Caddie Morgan where she was visiting for a week. She was sick only a few days and died as she had lived, a faithful Latter Day Saint, leaving a host of friends.

AN INCIDENT IN THE LIFE OF MARGARET ROBERTS MORGAN.

By- D. R. Roberts.

The following incident that happened on the Great Plains in 1861, was recited to the writer in 1917, by Margaret Roberts Morgan, daughter of Hugh and Mary Owens Roberts. It happened while she was on her way with an emigrant train enroute to the valleys of the mountains.

One day, in the summer of 1861, as the train of ox teams was winding its way along the Mormon trail westward, they came to a place on the bottoms of the North Platt River, nearing the mountains where there were a lot of wild native currants just in that condition of luscious ripeness to be best, and the bushes were just loaded. Margaret with about six or seven companions, young people who, like herself, were walking went into those bushes and picked and picked currants, ate their fill, and filled aprons, hats, and pockets. Time and the train went on unnoticed and the train was some distance ahead. After getting currants to their hearts content the young people went out again on the roadway, now hurriedly, to follow and catch the train. To their dismay and horror, standing in the road ahead of them and between them and their train, were two stalwart Indian warriors with arms folded in full war regalia, facing and watching them. What were they to do? They had no weapons -- nothing to protect themselves. They had been counselled and warned never to leave the train under any circumstances and they had disobeyed. They threw the fruit away, filled with consternation, prayed for help and deliverance with all their souls. They stood wondering what to do. It seemed an age. Presently the Indians smiled at them, left the road, and went off through the country afoot and the young people proceeded in haste to catch the train, thankful for deliverance and with a firm determination never again to disobey council. They believed that God had brought about their deliverance and their safe return to camp and they had learned a lesson in such a way as never to be forgotten by them, and their gratitude ever went up to God for his mercy to them.

HUGH EVAN MORGAN.

By- Hannah Linford.

Hugh Evan Morgan was the son of Evan Samuel and Margaret Robert Morgan, born September 12, 1864, at Shambip, Rush Valley, Tooele County, Utah. He was blessed October 25, 1864 by his father. Father was in Bear Lake at the time Hugh was born, returning home when he was one month old. When nearly fourteen months old his parents moved to Bear Lake, Idaho, and settled on North Creek or what is now known as Liberty.

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He was baptized ; and confirmed a member of the church. He was also ordained to various positions in the Priesthood.

Like all children who grew up in a new country, he learned of what Pioneer life consists. Until he was five years old he spoke only the Welsh Language. At that time he began to associate with other boys and thus began his knowledge of the English Language.

When about six years of age he followed a young calf out in the sage brush which was so tall as to completely hide both calf and child from sight. It was at a time that the Indians were numerous and not very friendly with the white people. Mother missing him and fearing least the Indians had stolen him offered a prayer that she might find him. After searching for a long time she found him curled up under a clump of sage brush fast asleep. Imagine her joy and gratitude.

As he grew older he helped father with the farm work during the summer and attended the few months of school that was held during the winter at Liberty. Under these conditions he grew to manhood. At the age of eighteen he and some of his coy companions decided they wanted to go and work in the Silver mines. Mother knew no good would result from associating with company found at mines and persuaded him to remain home and help father during the summer, promising to send him to Logan to school in the fall. That fall (1883) he entered the Brigham Young College at Logan, Utah. This was an important milestone in his life. From that time education was an important factor in moulding his character. In 1887 he graduated from the Brigham Young College with honors. In the fall of 1887 he taught school at Liberty and the following year in Lewiston, Idaho.

About this time he made entry on some land in Auburn, Star Valley, Wyoming, and went out there to take care of his land and to teach school during the school season where he stayed for a number of years. While there, he was actively engaged in Church work, being promoted from one office to another and finally being chosen a member of the Stake High Council under President Osborne.

Through the influence of William Beveredge he was induced to go to Almy, Wyoming, to teach school which he did in the fall of 1893. He was active both in religious and civil life. Because of his cheerful disposition he always had a host of friends wherever he went.

In Sept. of 1896, after beginning his school work, he received a call to go on a mission. He went to Salt Lake at the October Conference to make arrangements for the same and was asked if he could be ready to leave the following March. He gladly promised to do so. Shortly after returning to Almy from conference, he was stricken down with Typhoid Pneumonia and died October 13, 1896. He was buried at Liberty, Idaho.

At the funeral held at Almy, Apostle John Henry Smith, in the course of his remarks said that he felt certain that Hugh had answered the call he had received to go on a mission. This was always a great comfort to mother.

DAVID ROBERTS MORGAN.

By- Caddie H. Morgan.

David Roberts Morgan born Sept. 12, 1867 at Liberty, Bear Lake Co., Idaho is the son of Evan S. and Margaret Roberts Morgan. He was blessed Sept. 20, 1867 by Evan S. Morgan; Baptized July 2, 1876 by John A. Hymas; Confirmed July 2, 1876, by Wm. A. Hymas; a Teacher Feb. 5, 1886, by Edwin N. Austin; Seventy, by Seymour B. Young; High Priest, July 27, 1899, by Heber J. Grant. He had two patriarchal blessings given, one Feb. 25, 1880, by James M. Works, and one Aug. 29, 1910 by Samuel Roskelley.

He married on Dec. 8, 1892 Caddie C. Hymas in the Logan Temple. The ceremony was performed by L. B. Merrill, an apostle. He left to fulfill a mission in the Samoan Island Jan. 3, 1893 and returned April 25, 1893. He left for the Northwestern States Mission Aug. 10, 1898 and returned July 24, 1899. On account of severe illness caused by the extremes of heat and dampness he was unable to remain more than three months in the Samoan Islands. None who saw him carried onto the boat felt that he would live to cross the ocean, one man remarked that he would be food for the sharks. However, the Lord spared his life and he returned home. It took many months for him to gain his health to a fair degree. He was called home from his second mission to

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fill the position of 1st counsellor to Bishop E.N. Austin. A position he filled with honor and integrity until failing health permitted him to continue no longer active.

While on his second mission he and Elder Samuel E. Hymas also from Liberty, were travelling rapidly to reach a place to fill an important appointment when he suddenly halted, and on being asked by Elder Hymas why he did he replied that he didn't know. It was soon made known to them why, as a large tree fell across the pathway a few rods ahead of them. Had they gone on they probably would have been crushed to death.

He started to school in October 1875 in Liberty, Idaho. The facilities for securing an education at that time in rural districts were very poor but he did well in his work. He attended school at the Brigham Young College, Logan, Utah for a portion of two years, when poor health compelled him to discontinue his work there and return home.

His life at large was spent at farming and, due to his ambition to succeed at this as well as all other work, he labored beyond his strength and when John, who was running Father's farm, was called to fill a mission David added the responsibility of caring for this farm to his own work. This taxed his strength to the breaking point. He was attacked with a slow wasting disease of Progressive Muscular Atrophy, and although everything was done to check it and great faith was exercised in his behalf, death claimed him on May 10, 1912. He died, as he lived, a devout Latterday Saint.

CADDIE C. HYMAS MORGAN.

By- Hugh Morgan.

Caddie C. Morgan, daughter of John A. Hymas and Mary Ann Fitman, was born Nov. 27, 1873 at Liberty, Bear Lake Co., Idaho. She was blessed Jan. 4, 1874 by Wm. A. Hymas; Baptized March 4, 1882, by Jas. A. Poulsen; confirmed March 12, 1882, by Jas. A. Poulsen. She taught a Sunday School Class from the time she was a very young girl until a short time before the birth of her third child.

She was chosen as 1st counselor to the 2nd. Y.L.L.L.A. President of the Liberty Ward in 1893 and served in this capacity for six years when she was chosen as President of the same organization, in which capacity she faithfully served until 1911 or 1912. Caddie was treasurer of the Relief Society for about twenty-five years when she moved to Paris.

When the youngest of eight children was one year old her husband died leaving her the tremendous responsibility of rearing a family and providing a living for them. This she has accomplished with credit. The children have assisted her very materially by being industrious, assuming as best they could their share of the work. She is trying to educate them along all lines of usefulness.

In the spring of 1922 it was necessary for her to go to the Utah Sanitarium and undergo a serious operation for appendicitis and gall stone. Her health since then has been slightly improved.

When her daughter Elva died she assumed the care of three of Elva's children for nearly three months when their paternal grandmother went to their home and took the two boys. The baby girl still lives with her grandmother Morgan and is sometimes quite a care as her health is not good, but she is nursed and cared for tenderly. In 1903 Caddie had Typhoid Fever and her life was despaired of but thru the faith of her husband and others she has healed. She received her education in the district school of Liberty which were very poor indeed at that time.

ALBERT EASTWOOD.

By- Caddie H. Morgan.

Albert Eastwood, son of John and Mary Ellen Thornton Eastwood was born March 25, 1892, Denton, Lancashire, England. Christened in May 1893. Baptized Nov. 19, 1907 by Julian M. Thomas; Confirmed Nov. 24, 1907 by Julian M. Thomas. Ordinations: Deacon, Feb. 16, 1911, by John C. Olsen; Priest, Jan. 16, 1916 by John C. Olsen; Elder, May 26, 1917, by William L. Rich. He married Elva Morgan June 7, 1917 in the Salt Lake Temple, the ceremony being performed by George Albert Smith.

Albert became a convert to the Mormon faith in his native land. He came to the United States with Elder John B. Olsen of Ovid, Idaho, with whom he lived for several years. Elder Olsen took considerable interest in Albert, furnishing him

a home and employment, thus enabling him to assist in the emmigration of his mother and three brothers and assisting them in a financial way after their arrival. Alber has great confidence in the ordinances of the church. He now lives in Murray, Utah and workes in a gas plant at Salt Lake City.

ELVA MORGAN EASTWOOD.

By- Caddie H. Morgan.

Elva Morgan Eastwood daughter of David R. and Caddie Hymas Morgan was born March 26, 1894 at Liberty, Bear Lake Co., Idaho. She was blessed May 3, 1894 by Edwin N. Austin; Baptized May 11, 1902, by Joseph M. Hymas; Confirmed May 11, 1902, by Edwin N. Austin.

Her schooling commenced in Liberty in 1902. She graduated May, 1913, and entered the Fielding Academy September 1913. On account of poor health she was unable to complete her high school work. This was a disappointment to her but she bore it uncomplainingly. She was a faithful church worker being a teacher in the Primary association for about ten years, also a teacher in Religion Class work. In both capacities she was very successful.

Elva was of a very kind, loving and charitable disposition, dispensing cheer and sunshine to those less fortunate than herself. Like her father, she desired that her left hand knew not what her right hand did.

She was married June 7, 1917 to Albert Eastwood in the Salt Lake Temple. The ceremony was performed by George Albert Smith. Her married life was a happy one although her health was not good. She had two sons and two daughters in whom she took much pride and comfort. She was in every deed a Mother. Her death occurred June 19, 1925, resulting from a serious operation made necessary from several attacks of appendicitis. Her confidence that the affliction would disappear without surgical aid caused her to bear heroically many severe attacks that preceeded the final and fatal one.

To her husband and her were born the following children: Raio, born March 26, 1918; blessed by Wm. R. Morgan. Grant Thornton, Jan. 6, 1920, Paris, Idaho; blessed Feb. 22, 1920 by John Peterson, Mona, born Feb. 5, 1922, Ovid, Idaho, blessed April 2, 1922. Vilate, born Feb. 29, 1924, Murray, Utah; Blessed June 1, 1924, by Elder Cornwell.

IRL CHAMPNEYS NYE

By- Caddie H. Morgan.

Irl Champneys Nye, was born Feb. 9, 1896 at Paris, Idaho. He was baptized Aug. 21, 1904 by David R. Morgan; Confirmed August 21, 1904 by William R. Morgan.

He is and has always been a mechanic and enjoys the work very much. He married on March 12, 1919 at Salt Lake Temple, Mildred Morgan. Pres. Joseph F. Smith performed the ceremony. At his country's call he enlisted and took nine months training at Camp Lewis, Washington, where at the conclusion of the war he was honorably released. He received a patriarchal blessing April 26, 1918 from Joseph R. Shepherd.

MILDRED MORGAN NYE.

By- Caddie H. Morgan.

Mildred Morgan Nye daughter of David R. and Caddie C. Hymas Morgan was born Jan. 13, 1896 at Liberty, Bear Lake Co., Idaho. She was blessed April 2, 1896 by Wm. A. Hymas; Baptized April 24, 1904 by Joseph M. Hymas; Confirmed April 24, 1904 by David R. Morgan. Her schooling commenced at Liberty, October 1901 from which she graduated May, 1913. She entered the Fielding Academy September 1913 which school she attended for three and one-half years when her health condition prevented her from completing her work.

Mildred has held the following position; In the Primary, secretary, teacher, and librarian at different periods. Y. L. M. I. A. secretary for five years; Sunday School teacher for five years; Relief Society class leader and teacher for a short time when they moved to Paris. A Member of the choir for ten years. She was married to Irl C. Nye March 12, 1919 by Joseph F. Smith in the Salt Lake Temple.

She has always had a great deal of faith in prayer, and in healing ordinances. On Jan. 29, 1923, Lozella, a daughter was born to them. She was blessed Jan. 31, 1923 by Leslie Pugmire. She was physically weak and it was necessary that she have special care, thus it was necessary that they move where such care could be given. They moved to B ochus, Utah and took their child to Salt Lake at intervals for two and one-half years where she received treatment at a baby clinic. They then returned to Liberty where they now reside. Another daughter, Velma, was born to them May 24, 1926 at Liberty, Bear Lake Co., Idaho.

HUGH MORGAN.

By- Caddie H. Morgan.

Hugh Morgan son of David Roberts and Caddie C. Hymas Morgan was born Nov. 30, 1897 at Liberty, Bear Lake Co., Idaho. He was blessed Jan. 16, 1898 by Wm. A. Hymas; Baptized July 1, 1906 by David R. Morgan; Confirmed July 1, 1906 by Wm. R. Morgan. Ordinations: Deacon, Dec. 31, 1911, by A. Klem Poulsen; Teacher, Jan. 6, 1918 by A. Klem Poulsen; Elder, Jan. 31, 1920 by Ola Transtrum. He married Edna Pugmire Keetch, Dec. 16, 1920. President Joseph Shepherd performed the ceremony in the Logan Temple.

Hugh's schooling commenced in October 1905 at Liberty, Idaho. When he was completing his 8th grade work he had an attack of pneumonia that hindered him from taking his examinations but he spent two years at the Fielding Academy and did creditable work there.

When he was fourteen years old his father died and he assumed much of the responsibility of taking care of the farm, doing a man's work much of the time which has taken much of his vitality. He still works hard. He was very thoughtful of the comfort of his mother and her family. He received his patriarchal blessing May 10, 1918 from Joseph R. Shepherd.

EDNA PUGMIRE KEETCH MORGAN.

By- Caddie H. Morgan.

Edna Pugmire Keetch Morgan, daughter of Elijah C. and Annie Pugmire Keetch, was born April 25, 1900 at St. Charles, Idaho. She was blessed June 3, 1900 by Elijah C. Keetch; Baptized April 25, 1908 by Elijah C. Keetch. Her Patriarchal Blessing was given her April 26, 1918 by Joseph R. Shepherd. She was confirmed April 25, 1908 by Elijah C. Keetch.

Her schooling commenced in St. Charles where she graduated from the district school. She then attended the Fielding Academy at Paris where she completed a four year course in three years. After her marriage she moved to the Liberty ward where she has taken an active part in church activities. She taught a Sunday School Class for some time. She was also 1st counselor to the Primary President, a beekeeper in the Y.L.M.I.A. for two years and is now the Relief Society organist and Theological class leader. She is very efficient in this work.

Their children's names and the data is as follows: Etta Morgan, born Jan. 29, 1922 at Liberty, Idaho and blessed April 2, 1922 by William R. Morgan. Artell, born Sept. 13, 1924 at Liberty, Idaho and blessed Nov. 2, 1924 by John S. Morgan.

RUDGER YORK COON

By- Caddie H. Morgan.

Rudger York Coon son of John A. and Charlotte Hirst Coon was born Jan. 14, 1896. He was blessed March 30, 1896 by H. F. Spencer; Baptized Sept. 1, 1904 by A. C. Reid; Confirmed Sept. 4, 1904 by John C. Coon. Ordinations: Deacon, Aug. 16, 1909, by A. C. Reid. Teacher, May 29, 1916 by Hirst Jenkins; Elder, Sept. 17, 1917 by Chas. H. Hyde. His patriarchal blessing was given Dec. 11, 1917 by Hyrum G. Smith. Rudger is an active church worker. He and his wife are doing considerable temple work. He is a kind and thoughtful husband and father.

When our country's call came for men to enter service for the protection of the people and the flag, Rudger answered and took training at Camp Lewis, Washington. Before the call came for his regiment to get into active warfare the Armistice was signed and in due time Rudger received, while still at the training camp his honor-

able release and returned home. According to one of his close associates his life at Camp Lewis was above reproach.

VILATE MORGAN COON.

By- Caddie H. Morgan.

Vilate Morgan Coon daughter of David R. and Caddie C. Hymas Morgan was born at Liberty, Idaho, Aug. 17, 1900. She was blessed Sept. 30, 1900 by Samuel Matthews; Baptized Nov. 20, 1908 by Joseph M. Hymas; Confirmed Nov. 20, 1908 by David R. Morgan. Her schooling commenced September 1908 at Liberty where she graduated from the district school May, 1916. She entered the Fielding Academy Sept. 1919 where she did creditable work for two years. She was married to Rudger Y. Coon Sept. 24, 1919 in the Salt Lake Temple. The ceremony was performed by Alvin F. Smith.

Like her sister Elva she is very cheerful and happy. She has a sweet voice for singing and was a member of the Liberty Ward choir for several years. When she married she moved to Pleasant Green ward, Utah. In 1925 a branch of the church was organized in Bacchus and they then made their home there. She is actively engaged in church work, being president of the Primary Association. She is the mother of one son viz: Wayne Morgan Coon, born June 19, 1920 at Magna, Utah. He was blessed August 1, 1920 by I. W. Coon.

WILFORD COON

By- Caddie H. Morgan.

Wilford Coon son of James D. and Mary Coon was born Nov. 20, 1895 at Pleasant Green, Salt Lake County, Utah, and is the youngest child of a family of seventeen. He is a good, industrious, sober man, being helpful in civic and religious affairs, also kind to his mother, wife and child. He enlisted in the army when our country called for defenders in the World War and was in training at Camp Lewis when the Armistice was signed. Then he was honorably released.

While at Camp Lewis one of his knees gave him trouble. The knee cap being weak was dislocated several times and it was necessary on his return home to have an operation performed, necessitating many weeks in the hospital. He attended the government school for soldiers at the U.A.C. for one year when his mother's failing health made it necessary for him to care for her. He receives a monthly pension from the government as his leg troubles him considerably.

ZULA MARGARET MORGAN COON.

By- Caddie H. Morgan.

Zula Margaret Morgan Coon daughter of David Roberts and Caddie C. Hymas Morgan was born at Liberty, Idaho, Nov. 23, 1902. She was blessed Jan. 4, 1903 by Edwin N. Austin; Baptized Nov. 20, 1920, by Joseph M. Hymas; Confirmed Nov. 20, 1920 by David R. Morgan. Her schooling commenced at Liberty, Idaho, September 1909. She attended school at the Fielding Academy for two years when it was necessary for her to discontinue on account of her own and her mother's poor health.

She has a very rich musical voice and was a member of the Liberty Ward choir for some time before her mother, with the family, moved to Magna. Zula was active in the liberty ward in a social and religious way. She was a teacher in the Sunday School and is now working in the Bacchus Branch of the church. She was married Nov. 19, 1924 to Wilford Coon at the Salt Lake Temple. One child was born of this union viz: LaRae Coon was born Aug. 30, 1925 at Magna, Utah. She was blessed Oct. 11, 1925 by Wilford A. Coon.

STANLEY HYMAS MORGAN.

By- Caddie H. Morgan.

Stanley Hymas Morgan son of David R. and Caddie C. Hymas Morgan was born Dec. 13, 1905 at Liberty, Idaho. He was blessed Jan. 7, 1906 by Edwin N. Austin; Baptized July 26, 1914 by Lyman A. Hymas; Confirmed July 26, 1914 by James A. Hymas. Ordinations: Deacon Nov. 6, 1916 by William R. Morgan; Elder, June 8, 1925 by Thomas Collings.

His schooling commenced at Liberty, Idaho, September, 1912. After graduation from the district school he took first year high at the Emerson school in Paris and second year high at the Fielding High School (which has been changed from a church academy to a State High with a Seminary added).

The following year his mother and family moved to Magna, Utah where Stanley entered the employ of the Hercules Powder Company at Bacchus where he worked until the spring of 1926 when his health was broken down and for many months he was bed-ridden and helpless from rheumatism and heart trouble. When he was able to stand travel they returned to their home at Liberty, Idaho where his health has been better. As soon as he was strong enough, he went to Salt Lake City and had his tonsils removed which seems to have helped him in gaining strength. He is by nature very retiring. He is now assisting in the training of the Boy Scouts. Stanley, like Hugh, is kind and thoughtful of his mother.

HILDA MORGAN.

By- Caddie H. Morgan.

Hilda Morgan, daughter of David Roberts and Caddie C. Hymas Morgan was born at Liberty, Idaho, August 15, 1908. She was blessed Sept. 6, 1908 by William A. Hymas; Baptized Oct. 15, 1916 by Lyman A. Hymas; Confirmed Oct. 22, 1916 by A. Klem Poulsen.

Her schooling commenced at Liberty, September 1914. Her eighth grade work was taken at Emerson School, Paris. The following autumn she entered the Cyprus High (now the Magna High) where she is still attending, this being her fourth year. Her major work is typing and short hand at which she is very efficient. Hilda is active socially and religiously, being at the present time a Sunday School teacher in the Bacchus Branch.

VILARE MORGAN.

By- Caddie H. Morgan.

Vilare Morgan, daughter of David Roberts and Caddie C. Hymas Morgan was born at Liberty, Idaho, April 11, 1911. She was blessed May 7, 1911 by William R. Morgan; Baptized July 27, 1919 by Lyman A. Hymas; Confirmed Aug. 3, 1919 by A. Klem Poulsen.

Vilare was never a very strong child and of a nervous temperament. She was unable to attend public school until she was ten years old. Her school work was carried on at home under the direction of her mother. As she became older her health improved and she finished her district school work at the Emerson, Paris, Idaho, and at Magna, Utah. She is now (1927) attending school at the Fielding High School, Paris Idaho.

WILLIAM ROBERTS MORGAN.

By- Sara M. Austin.

William Roberts Morgan, son of Evan Samuel and Margaret Roberts Morgan was born at Liberty, Bear Lake Co., Idaho, July 27, 1870. He was blessed Aug. 28, 1870 by Philemon C. Merrill; Baptized Aug. 4, 1878 by John A. Hymas; Confirmed Aug. 4, 1878 by James H. McMurray. Ordinations: Priest, March 30, 1898 by Hyrum H. Hymas; Elder June 4, 1898, by John U. Stucki; Seventy, July 1, 1898, by Jonathan G. Kimball; High Priest Dec. 16, 1900 by William Budge, from which time he served as second counsellor to Bishop Edwin N. Austin until he was chosen Bishop of the Liberty ward in Feb. 1911. He was set apart March 11, 1911 for this office by Apostle Joseph Fielding Smith. This position he still holds; giving satisfaction to the church authorities and the majority of those over whom he presides. He is very slow to pronounce judgement, feeling that he would rather err on the side of mercy. However, he is firm when a stand is necessary.

He received his Patriarchal blessing Jan. 25, 1880 from James work of Manti, Utah, which was given at the home of his parents. He was married June 15, 1898 to Martha A. Christensen in the Logan Temple by Apostle M. W. Merrill. To this union has been born seven children.

William was for many years Superintendent of the Liberty Ward Sunday School. In this work he was very successful and thorough as he is in his manual labor, oftentimes working beyond his strength, going to bed too tired to rest.

His schooling commenced Oct. 5, 1877 at Liberty, Idaho. The schools at that

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time were very poor including only the three "R's" and while the teachers did their best, their ability was rather limited, but as William was studiously inclined he has quite a well informed mind. He was privileged to attend the B.Y. College (which was more for High School work) just six months when it was necessary for him to return and assist father with his farm and he had no chance to further continue his school work. He has always worked hard and as a result lives in comfortable circumstances. The children are all receiving an education.

In the spring of 1898 he received a call to go on a mission and left home in response on July 2, 1898. Most of his time was spent in Pennsylvania where he was president of one of the conferences. He was greatly blessed in his work.

MARTHA C. MORGAN.

By- William R. Morgan.

Martha Amelia Christenson Morgan, born October 18, 1869 at Bloomington, Idaho was baptized July 21, 1879 by William Hulme and confirmed July 21, 1879 by James H. Hart. She was chosen a teacher in the religion class by Brother Maeser when it was first established in Bloomington. She was also a teacher in the Sunday School for a great many years as well as in the Primary Association. In all of these offices she was very successful and well liked.

After her marriage she moved to Liberty where she now resides and is a teacher in the Relief Society, a position she fills with honor. For two and one-half years she was bedfast with Sciatica Rheumatism but is now enjoying a fair degree of health.

IRIS THERESSA MORGAN.

By- Martha C. Morgan.

Iris Theressa Morgan daughter of William Roberts and Martha A. Christenson Morgan was born Dec. 22, 1901 at Liberty, Bear Lake Co., Idaho. She was blessed Feb. 2, 1901 by Edwin N. Austin; Baptized April 17, 1910 by Joseph M. Hymas; Confirmed, April 17, 1910 by David R. Morgan.

Her schooling commenced at Liberty in Sept. 1909. She completed the work there in May 1917 and entered the Fielding Academy at Paris, Idaho in Sept. 1918 and graduated in May, 1922. Owing to her mother's ill health she was unable to start her high school work for a year after completing her grade work. Her work in school was always satisfactory and she is equally successful as a teacher. This is proven by the fact that she has been teaching in her home community for five years and is liked by all of her pupils, the parents and the Board of Education.

Her work in a religious way is equally valuable as she has occupied several positions in the various organizations. She was a teacher and organist in the Primary for several years being released from that work and chosen as first counsellor in the Y.L.M.I.A. She is a Sunday School teacher and a Religion Class worker. She is now the Teacher Trainer director.

Iris assists very materially in social work, especially in a musical way as she is an accomplished pianist. She is always willing to render service wherever she is able, which sometimes heavily taxes her strength. By nature she is very reserved which is sometimes mistaken for coolness and aloofness which is a mistake. Iris was married to Harold Pugmire May 25, 1927 by George F. Richards in the Salt Lake Temple.

EVAN WILLIAM MORGAN.

By- Martha C. Morgan.

Evan William Morgan son of William R. and Martha A. Christensen Morgan was born Jan. 7, 1903 at Liberty, Bear Lake Co., Idaho. He was blessed Feb. 1, 1903 by Evan S. Morgan; Baptized, Jan. 10, 1911 by William R. Morgan; Confirmed Jan. 10, 1911, by William R. Morgan. Ordinations: Deacon, Jan. 18, 1916, by William R. Morgan; Teacher June 19, 1921 by William R. Morgan; Priest, June 26, 1922 by Alonzo H. Matthews; Elder, Sept. 9, 1923, by John S. Morgan.

His schooling commenced September 1909 at Liberty, Idaho where he graduated from district school in May, 1917. He entered the Fielding Academy in September 1919 and graduated in May, 1922. The next autumn he attended the Brigham Young College at Logan, where he studied normal work for one year. He was a very good conscientious student.

November 14, 1924 he left for a mission to the Western States where he served in the capacity of Conference President of the South Dakota Conference during the greater portion of his time there. He was a very humble and faithful missionary, also a consistent church worker at home where he was an officer in the Y.M.M.I.A. and Sunday School in the Liberty ward. He was chosen as a Stake Board member of the M.I.A. of the Bear Lake Stake but held the position only a short time as he secured employment in Ogden and moved there. Evan has considerable ability along the musical lines, both vocal and instrumental.

CASSIE LUCILE MORGAN.

By- Martha C. Morgan.

Cassie Lucile Morgan, daughter of William R. and Martha A. Christenson Morgan was born in Liberty, Bear Lake Co., Idaho, Feb. 11, 1905. She was blessed March 12, 1905 by Edwin N. Austin; Baptized May 11, 1913 by Torrey L. Austin; Confirmed May 11, 1913 by A. Klem Poulsen.

Her schooling commenced November 1911 at Liberty. She graduated from district school in May, 1919 and entered the Fielding Academy in September 1919 where she made splendid progress, assisting with musical programs. She graduated from her High School work in May 1923, showing a splendid record during her four years. She has ably assisted her community in religious and social capacities, having musical talent of a high order.

Cassie has chosen School teaching as her profession and is very successful. Her time now is mostly spent away from home; teaching in the winter and attending school during the summer. She has a jovial disposition.

CLIFFORD CHRISTENSEN MORGAN.

By- Martha C. Morgan.

Clifford Christensen Morgan, son of William Roberts and Martha A. Christensen Morgan, was born Dec. 11, 1906 at Liberty, Bear Lake Co., Idaho. He was blessed Jan. 20, 1907 by David R. Morgan; Baptized Dec. 11, 1914 by Thomas C. King; Confirmed Dec. 11, 1914 by William R. Morgan. Ordinations: Deacon, Nov. 6, 1919, by William R. Morgan; Teacher, June 8, 1924 by Ezra S. Stucki; Priest in 1925.

His schooling commenced October 1913 at Liberty, Idaho. He graduated from the district school in May 1922 and entered the Fielding High School at Paris in October 1922 where he is still a student, being active in the student body activities as well as a conscientious, good worker with his books. He is booked for graduation this year. (1927) He is a leader among his fellow students being of a sunny cheerful disposition.

Clifford is deeply religious, working actively in church capacities. In fact, he can be depended on in all kinds of work and amusements. He has met with some painful accidents, breaking his arm at the elbow joint, crushing his ankle once and spraining it at another time.

LARUE MORGAN.

By Martha C. Morgan.

LaRue Morgan, daughter of William Roberts and Martha A. Christensen Morgan was born May 10, 1909 at Liberty, Bear Lake Co., Idaho. She was blessed June 20, 1909 by David R. Morgan; Baptized June 10, 1917 by Joseph M. Hymas; Confirmed June 17, 1917 by James A. Hymas.

Her schooling commenced September 1916 at Liberty, Idaho. She graduated from the district school in May, 1922 and entered the Fielding High at Paris, Idaho the following September where she is at present. She anticipates graduating in the spring of 1927. LaRue is a very apt student and is interested in the school activities. Her present desire is to enter a hospital and train for nursing.

EUNICE MORGAN.

By- Martha C. Morgan.

Eunice Morgan, daughter of William Roberts and Martha A. Christensen Morgan was born in Liberty, Bear Lake Co., Idaho, Oct. 23, 1911. She was blessed Dec. 3, 1911 by William R. Morgan; Baptized Oct. 23, 1919 by William R. Morgan; Confirmed Oct. 26, 1919 by James A. Hymas. Her schooling commenced in Sept 1918 at Liberty, Idaho where she graduated from district school in May, 1926. She entered the Fielding High School at Paris in Sept. 1926. She is very conscientious in her work and has to study hard to master her subjects.

She was a teacher in the Primary for several months but resigned when she became of M.I.A. age. As she has always been a robust girl she has assisted greatly with the farm work, often taking the place of a boy during the harvesting season, also doing chores with her father and assisting with the housework.

MARY MORGAN.

By- Martha C. Morgan.

Mary Morgan, daughter of William Roberts and Martha A. Christensen Morgan was born Oct. 24, 1914 at Liberty, Bear Lake Co., Idaho. She was blessed Dec. 7, 1914 by Samuel Matthews; Baptized Oct. 24, 1922 by William R. Morgan; Confirmed Oct. 1922 by Torrey L. Austin.

Her schooling commenced Sept. 20, 1921 at Liberty, Idaho where she is still attending. She is very thorough in her school work, and willing to help lighten the home burdens. When Mary was born there was an epidemic of whooping cough in the community and her mother's children, with the exception of her, had very severe attacks of it. Her mother exercised great faith in her behalf and was well rewarded.

ARTA CHASE AUSTIN.

By- Sara M. Austin.

Arta Chase Austin, son of Edwin N. and Emma Wood Austin was born in Liberty, Bear Lake Co., Idaho, August 14, 1875. He was blessed Sept. 5, 1875 by Edwin N. Austin; Baptized Sept. 3, 1883, by Wm. A. Hymas; Confirmed Sept. 3, 1883 by Edwin N. Austin; Ordinations: Deacon Jan. 3, 1893 by Edwin N. Austin; Teacher, July 15, 1894 by Edwin N. Austin; Elder, June 9, 1901, by Edwin N. Austin. He married Sara Jane Morgan June 14, 1901 in the Logan Temple. The ceremony was performed by Thomas Morgan.

His schooling commenced in 1882 at Liberty, Idaho and as the schools were not organized or graded and only a few subjects were taught, and no graduations were made, Arta attended the district school in Logan for a few months and later spent two years at the U.A.C. taking a course in mechanics.

During the autumn and winter of 1899 he was very ill with Typhoid Fever which lasted for many weeks but by faith and careful nursing he recovered. In May of 1907 he had an attack of Pleurisy which later developed Pneumonia. He was sick for many weeks when, after a consultation of three doctors and a thorough examination of his body, it was decided that an operation for Empyema was necessary which was performed on the 10th. of July in our home and with no anesthetic administered. He bore the operation well, but it was necessary to perform a second one, and on the 25th of October of the same year this was accomplished in which a portion of one of his ribs was removed. For some cause the wound never healed, resulting in a health breakdown from which he has not recovered sufficiently to do strenuous labor, often being unable to get around, but he bears it all uncomplainingly.

He has been a ward teacher since he was 19 years old, and taught a class in Sunday School for some time. On Sept. 29, 1923 he was chosen as Superintendent of the Liberty ward Religion Class, a position which he still holds and honors.

SARA JANE MORGAN AUSTIN.

By- Hannah F. Linford.

Sara J. Morgan Austin daughter of Evan S. and Margaret Roberts Morgan was born in Liberty, Bear Lake Co., Idaho, Dec. 12, 1873. She was blessed Jan. 25, 1874 by

Evan S. Morgan; Baptized April 22, 1882 by James Foulson and confirmed April 23, 1882 by William A. Hymas.

She began her school work in October 1880 at Liberty, Idaho where she attended several years but was no further advanced in book work or in the number of subjects completed than they are now when completing the fifth grade. She attended school at the Brigham Young College, Logan, for three years. Most of the work given at this institution was High School work. While attending this school she met many good people and formed friendships that have gone through life.

For four years after leaving school she worked at her parents home sometimes assisting her father with heavy out-of-doors tasks as well as assuming the responsibilities of the house work, as her mother's health at that time was not good.

She has worked in the following church capacities: Teacher for many years in the Sunday School, Primary and Young Ladies M. I. A., and the Religion Classes; President of the Primary for about four years; second counsellor in the M.I.A., and President of the Relief Society, to which office she was chosen Feb. 14, 1909. The work in this latter capacity has been very educational along all lines. She is interested in Genealogical work and has done some temple work. She is also very interested in the cultivation of flowers. She was chosen as a member of the Stake Genealogical Board, March 26, 1927 but her name was not presented in the Priesthood meeting until April 30, 1927.

TWAYNE AUSTIN.

By- Sara M. Austin.

Twayne Austin, son of Arta C. and Sara J. Morgan Austin was born April 7, 1902 at Sharon, Bear Lake Co., Idaho. He was blessed June 8, 1902 by Edwin N. Austin; Baptized April 7, 1910 by Arta C. Austin and confirmed April 17, 1910 by William R. Morgan. Ordinations: Deacon, June 18, 1916 by A. Klem Foulson; teacher, June 26, 1921, by A. Klem Foulson; Priest, July 11, 1922, by William R. Morgan, Elder Sept. 2, 1923, by Charles E. Hart.

His schooling commenced in October 1909 in Liberty, Idaho. He graduated from district school in May, 1917 and entered the Fielding Academy in Sept. 1917 graduating May 20, 1921. During his third year at High School he was awarded \$10.00 given by President Joseph R. Shepherd for the best complete short story of the Mormon Battalion. On the 12th of Sept. 1921, he entered the Brigham Young University, Provo, earning most of his money necessary to carry on his school work by assisting the Superintendent of Building and Grounds in caring for the same. He had very little time to take part in the social activities of the school. He graduated with his degree of Bachelor of Science June 3, 1925, being one of the 7 honor students in a class of 110.

He was married June 17, 1925 to LaReta Clayton of Provo in the Salt Lake Temple. For a few weeks following his marriage he assisted with the auditing of the Utah County record books, and then went to Idaho Falls National Bank as a Teller which position he still holds and enjoys. Previous to entering the bank he worked for a produce company in Idaho Falls.

Jan. 3, 1926 he was chosen as a teacher of the 2nd Intermediate Class in the Idaho Falls Sunday School which position he held until May 30, 1926 when he was chosen as 2nd assistant Superintendent of the same ward. This position he held until October 10, 1926 when he was chosen as second assistant of the Idaho Falls Stake Superintendent of Sunday School. He was set apart to this office Dec. 16, 1926. Twayne has charge of the Sunday School written review of that stake and was complimented by some of the General Board of the Sunday School as being one of the most successful stakes along that line. He enjoys this work very much.

LARETA CLAYTON AUSTIN

By- Sara M. Austin.

LaReta Clayton Austin daughter of William and May Furgerson Clayton was born at Provo, Utah, June 2, 1902. She was blessed July 6, 1902 by W. F. Clayton; Baptized Oct. 23, 1910 by George Burroughs and confirmed the same day by J. M. Jensen.

She received her grade and High School work in the Provo Schools. During the summer months of her High School years and the entire time for two years succeeding, she was employed as a weaver in the Knight Woolen Mills where she became very efficient and expert. She taught several how to do the work well and was a favorite among the employers and employees.

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Until her marriage to Twayne Austin, June 17, 1925 her home had been in Provo. She is now a teacher in the Idaho Falls 2nd Ward Primary Association being set apart for that work Aug. 29, 1926 by Levi L. Pearson. She Loves to work with children.

DEAN MENLOW AUSTIN.

By- Sara M. Austin.

Dean Menlow Austin, son of Twayne and LaReta Clayton Austin was born in the L.D.S. Hospital at Idaho Falls at 2:45 A.M. April 23, 1927. He was blessed June 5, 1927 by Twayne Austin.

JOHN CHARLES LINFORD.

By- Hannah M. Linford.

John Charles Linford, son of Joseph William and Mary Bratton Rich Linford, was born at Paris, Bear Lake County, Idaho, October 18, 1872. He was blessed Dec. 21, 1872 by Charles Coulsen Rich, his grandfather; Baptized Sept. 26, 1880 by Robert Price; Confirmed Sept. 26, 1880 by William Lindsay. Ordinations:

Elder, _____ by Elijah Keetch; Seventy, Jan. 28, 1905; High Priest, Dec. 11, 1927 by Elder Johnson.

His schooling commenced at Paris, Idaho at the age of seven years. When twelve years old his parents moved to a farm situated two miles out of St. Charles on the shores of beautiful Bear Lake. Here he grew to manhood under environment conducive to manly growth and development. Charles helped with the farm work but interspersed with this work were many happy hours of fishing, hunting and other sports.

As he grew older, he often worked away from home during the summer months and assisted in the support of the family. He continued to attend the district school and the desire grew to attend some High school and as there were none in Bear Lake at that time, he attended the B.Y. College in Logan. This was made possible by his own efforts. After nearly four years at this institution he returned to St. Charles where he taught school for five years. During this time he was actively engaged in the various organizations, as assistant Secretary and Librarian in the Sunday School and later one of the Sunday School Superintendency; as Superintendent of Religion Class and a member of the Missionary Committee.

When about eighteen years of age he met with a serious accident in which his collar bone was broken. He feels but for the intervention of providence at this time he would certainly have been killed.

On Sept. 14, 1904 he married Hannah Morgan in the Logan Temple. Elder Thomas Morgan performed the ceremony. After our marriage we lived in St. Charles, Idaho for nearly two years, where Charles taught school during the winter months and farmed in the summer. We then purchased a farm north of Liberty. Here he continued teaching school for six years, working on the farm during the summer months, but as the home work increased, he devoted all of his time to his farm. Charles was actively engaged in the different organizations. He served as Ward Clerk, Sunday School teacher, Religion Class leader, Counsellor in the Y. M. M. I. A. and later as president of the same organization, as a member of the Old Folks Committee and of the Recreational committee.

In 1920 we moved to Provo, living for a few months in the Fourth ward and later moving into the Manavu ward. For two years after moving to Provo, Charles spent the summer months in Liberty working on the farm which we still owned. In 1922 we sold the farm to James A. Hymas and became permanently settled in Provo. He acted as Secretary to the 45th Quorum of Seventy, also as a member of Ward Genealogical Committee. In the winter of 1925 he was chosen as a member of the Stake Genealogical Committee.

Since coming to Provo, Charles has been engaged in contracting and building, also in farming since July 1925 when we purchased a farm on Provo Bench, four miles north of Provo. We now live in the Timpanogas ward of Utah Stake. He is now a teacher in the Research department of Genealogy and in the Sunday School.

AUTOBIOGRAPHY
of
HANNAH MORGAN LINFORD

I, Hannah Morgan Linford was born March 11, 1878, at Liberty, Idaho. I am the daughter of Evan Samuel and Margaret Roberts Morgan, the fifth child in a family of four boys and two girls. I was blessed May 19, 1878, by my father and was baptized May 23, 1886 by William A. Hymas and confirmed on the same day by my father.

When I was two years of age our family moved from the two roomed log house to a four roomed house on the east side of what is known as Liberty Creek. At the age of seven I attended the district school. Compared with our educational system of today, the schools at that time were poor indeed. Often going through the same books for two or three years. However, I completed the grade work and in 1896 entered the Brigham Young College at Logan, Utah, from which school I graduated in May, 1900. I then taught school for four years; one in Utah and three in Idaho. During this time I was actively engaged in the Auxiliary Organizations of the Church, acting as Secretary of the Y. L. M. I. A. and as a teacher in Sunday School and Religion Class.

I worked very hard on the farm assisting with the duties both inside and out, working from early in the morning until late at night and especially during the later years of my unmarried life, as Mother's health was poor and my sister Sara was married. I was married to John Charles Linford on Sept. 14, 1904 in the Logan Temple by Elder Thomas Morgan.

We lived in St. Charles, Idaho, the first eighteen months of our married life, where I took an active part in the Y.L.M.I.A. and as a teacher in the Religion Class. We moved to Liberty in April, 1906, living in two rooms of father's house for one year, as my brother John and Charles rented the farm. In 1907 we purchased a farm just north of Liberty, where we lived for a number of years. During this time I labored as a Relief Society teacher and as a teacher and librarian in the Y.L.M.I.A.

My health which had been poorly was made worse by an attack of Hay Fever in the summer of 1908. This condition became worse and we finally decided to move to Logan which we did in 1913. Not being able to dispose of our property in Liberty we moved back in 1915. My health gradually became worse and in the fall of 1920 we moved to Provo.

The first seven months we lived in the Provo fourth ward where we rented a four roomed house from Mrs. Nettie Smart. Here I spent the happiest time of my life. During this time I was actively engaged in Relief Society work. In April of 1921 we purchased a home from Mrs. Faucett in the Manava ward, Provo and became affiliated with the various organizations. During the four years we lived in this ward I labored as a Relief Society teacher, was also Assistant Secretary in the Relief Society and Theological Teacher and a member of the choir. In 1926 I was called as a member of the Genealogical Committee of the Research section.

In July 1925 we purchased a farm of about twenty acres on Provo Bench about four miles north of Provo along the main highway. This farm is situated in the Timpanogos Ward. Since coming to this ward, I have been chosen as a Relief Society district teacher, teacher in the Theological department of the Relief society, and a member of the Genealogical Committee. It has been my very great privilege to visit and minister to the poor and sick and I have learned more of the real spirit of Christ in so doing than in any other way. I have found much joy in all of my labors and associations in these organizations. I have done considerable temple work. These things have all been in fulfillment of Patriarchal blessings received, one when a baby from Brother Works, and the other from Patriarch Samuel Roskelly, given April 13, 1910 in the Logan Temple. In these blessings I was promised that I should be called to labor among my sisters in various capacities. That the poor should be clothed and fed, the sick should be comforted and healed by my ministrations, and many of my dead kindred rejoice in the work I should do. I have striven to live humbly that these blessings and privileges shall be mine to enjoy. My health is much improved and

I trust that I may be better able to care for my family and assist in church activities.

Since coming to Provo, I have enjoyed many opportunities which I did not have before and for which I am thankful. I have formed ties of friendship which I feel existed in our pre-existent state and will extend beyond this life.

PHEBE MORGAN LINFORD.

By- Hannah M. Linford.

Phebe Morgan Linford, daughter of John Charles and Hannah Morgan Linford, was born June 21, 1905 at St. Charles, Idaho. She was blessed by Elijah Keetch, July 19, 1905; Baptized Sept. 21, 1913 at Liberty, Idaho, by Alfred Hymas and confirmed by A. Klem Poulsen on the same day.

She did not start school until September 1913, being eight years of age. In October of the same year she moved to Logan with her Parents, where she entered the B.Y.C. Training School where she attended for two years. We then moved back to Liberty, where she completed her grade work in the spring of 1920. This same year she was called to be a teacher in the Primary. In the fall of 1920 we moved to Provo, Utah where Phebe entered the B.Y.U. High School. She was graduated in the spring of 1924 with honors. She took six weeks summer school in 1924 commencing on her first year of college work. On account of our financial difficulties, Phebe was obliged to earn means for her schooling. This she did by working in Woolworth's store after school hours and during the Holiday season. During the summer months she worked in the fruit. She took six weeks summer school work in 1925 during which summer she attended the University of Utah. She received her Bachelor of Science Degree in June 1927.

Phebe received a Patriarchial Blessing from Brother Joseph B. Keeker February 7, 1923. In this blessing he promised Phebe that she should be called on to minister to the sick and during plagues and pestilences she would go forth among the afflicted administering to their wants and not be stricken down. Phebe has always had a terror of administering to the sick and though we had urged her to take a course in Home nursing, she repeatedly refused to do so. During the last year of her school, she was obliged to sign up for the Home nursing class in order to get her full amount of credits as there was a conflict in the other subjects. Though the promise made her in the blessing must be lived for and has not come to pass, I refer to this incident to show that sometimes the Lord tries to open the way for us to prepare ourselves for our life's work.

Phebe has always been active in the auxilliary organizations. Shortly after coming to the Timpanogas Ward she was chosen teacher of the Gleaners in Mutual. In the Spring of 1926 she was chosen a second counsellor in the Y.L.M.I.A., and was set apart by Brother Fred Davis of the Bishopric. In the fall the first counsellor went away to teach school and Phebe was promoted to the office of first counsellor and set apart by Bishop James Clark. In November of the same year Sister Cora Hansen, the President, died and Phebe was chosen president and set apart for this office by Bishop Clark. She labored very diligently and with the cooperation of her counsellors and of the girls the Mutual was raised to a high standard. At the reception given for Phebe at Bishop Clark's home, both the Stake Presidency and the Bishop said the Mutual of this ward was in the best condition it had ever been and second to none in the Stake. She also labored in the Sunday School.

In September 1927, she accepted a position in the Ferron High School, Emery County as head of the English department and also in teaching Typewriting and Physical Education. She enjoys her work very much. She has also been called to act as a teacher in the Sunday School at Ferron.

LOIS MORGAN LINFORD.

By- Hannah M. Linford.

Lois Morgan Linford, the second daughter of John Charles and Hannah Morgan Linford was born at Liberty, Idaho, Aug. 1, 1908. She was blessed by David R. Morgan Sept. 6, 1908; Baptized Oct. 15, 1916 by Lyman A. Hymas; Confirmed by James A. Hymas Oct. 22, 1916.

Lois commenced her schooling at Liberty at the age of seven. When we moved to Provo, she entered the Parker School in the Fifth grade. She completed her fifth and sixth grade at Parker School and her seventh and eighth grades at the B.Y.U. Training school and entered the B.Y.U. High School in 1924. In the fall of 1925, when we moved to Provo Bench she entered the Lincoln High School in her Sophomore year. She has done excellent work in school being one of the highest in the school rating. She will receive her diploma in the spring of 1928.

Lois shows marked ability in the Literary field, having received second prize in the fifth grade for a poem written in commemoration of the Fourth Centenary of the Landing of the Pilgrims. First prize for an essay in the sixth grade on "Why Clean up Provo." First prize in the eighth grade in the Better Home Contest. In her Junior year she won a medal of Abraham Lincoln in the Lincoln Essay contest with forty-five contestants.

She is now Secretary for Y. Banks, the High School Principal and is doing very satisfactory work. She has won the love and esteem of all teachers and students. In 1926 she was called as a teacher in the Beehive department of the Mutual and in 1927 was chosen as a teacher in the Sunday School of the Timpanogas ward. She is also secretary of the High School Student Body.

GWEN MORGAN LINFORD

By- Hannah R. Linford.

Gwen Morgan Linford, daughter of John Charles and Hannah Morgan Linford was born Nov. 6, 1912 at Liberty, Idaho. She was blessed by her father Nov. 18, 1912; Baptized Dec. 19, 1920 by William H. Snell; Confirmed by Herbert S. Pyne Dec. 19, 1920. She commenced her schooling at the Parker School, Provo, in 1920 and completed the grade work at the Spencer School, Provo Bench. She is now in her first year of High School at the Lincoln High School.

This summer, (1927) she joined the 4H Club of girls and at the County Fair, she and Mary Davis a team won 2nd prize in a cooking contest and received \$5.00. Gwen was very delicate when a baby and weighed only three pounds when born. It was only through faith and prayer and earnest effort that her life was spared.

She received a Patriarchial blessing Dec. 24, 1922 at the hands of Brother Joseph B. Koeler in which many wonderful promises were made and which I hope she can so live to receive.

EDITH MORGAN LINFORD.

By- Hannah M. Linford.

Edith Morgan Linford, daughter of John Charles and Hannah Morgan Linford was born March 24, 1917 at Liberty, Idaho. She was blessed May 6, 1917 by James A. Hymas in Liberty, Idaho; Baptized April 26, 1925 at Provo, Utah by Delbert Van Tregeagle and confirmed the same day by John C. Linford, her father.

Edith entered the Parker school at the age of 6 years. She is now in her 5th grade at the Spencer School in the Alpine District. She is also studying aesthetic dancing and is a very successful student.

JOHN SAMUEL MORGAN.

By- Hannah M. Linford.

John Samuel Morgan, born Feb. 20, 1882 at Liberty, Bear Lake, Idaho. He was blessed April 30, 1882 by E. M. Austin; Baptized May 18, 1890 by John Roberts and confirmed May 18, 1890 by William A. Hymas. Ordinations: Deacon, Feb. 27, 1898 by DeMeade Austin; Teacher, Priest, March 27, 1901 by William Hymas; Elder, September 20, 1906; High Priest, May 23, 1920 at which time he was set apart as a High Councilman in the Bear Lake Stake of Zion in which capacity he now serves. He is very prompt in attending to his church duties, being away from home considerable of his time. He is an indulgent but firm father, of a cheery disposition making friends easily and holding them as such.

He was a member of the Sunday School Superintendency for several years and also a teacher in the Parents Class. He spent two years in the Northern States Mission. During this time he had many interesting experiences which only went to strengthen his faith. Many times they were threatened by mobs to be tarred and feathered and one attempt was made to break up their meetings by throwing rotten eggs at the Elders but they were protected by the hand of the Lord and all of the eggs passed by them, hitting the onlookers. Such little incidents strengthens one's testimony. As he was returning from his mission he had his Patriarchial blessing given by Patriarch John Smith, Salt Lake City, Oct. 4, 1910.

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He commenced his schooling in Liberty and attended high school for two years at the Brigham Young College. He married Ethel Rich October 10, 1906 in the Salt Lake Temple. John R. Winder performed the ceremony.

ETHEL RICH MORGAN.

By- Sara M. Austin.

Ethel Rich Morgan was born March 4, 1884 at St. Charles, Bear Lake, Idaho. She was blessed May 1, 1884 ; Baptized July 10, 1892 by H. M. Pugmire and confirmed July 10, 1892 by Hyrum S. Rich. She graduated from the district school in St. Charles and also from the B.Y.C. in Logan. She taught school for two years and was well qualified and adapted for the work. She is a real mother in every respect. Her children make her their confident and she never betrays a trust. Ethel was married Oct. 10, 1906 by John R. Winder in the Salt Lake Temple, to John S. Morgan.

September 1904 she underwent a serious operation for the removal of a cyst and through prayer and great faith she was healed. She has been a faithful worker in the Liberty Ward, taking an active part in the dramatics and assisting in plays and giving many readings. She was president of the Mutual for twelve years and was very successful. She is now a member of the ward Genealogical Committee and also a Relief Society teacher and is ever ready to perform a duty.

Her Patriarchial blessing was given in the Logan Temple Feb. 1, 1910 by Samuel Roskelley. She takes great interest in the salvation of the dead and spent most of the winter of 1909 and 1910 doing temple work in Logan.

THELMA RICH MORGAN.

By- Ethel R. Morgan.

Thelma Rich Morgan was born Oct. 14, 1907 at Liberty, Bear Lake Co., Idaho. She was blessed Dec. 8, 1907 by Evan S. Morgan; Baptized Oct. 24, 1915 by Alfred C. Hymas and confirmed Oct. 24, 1915 by John S. Morgan. Her schooling commenced at Liberty Sept. 1924 from which school she graduated May 1923. She then entered High School at the B.Y.U. where she studied for two years doing very satisfactory work. She then decided to go to the Lincoln High School on Provo bench. She graduated from this school May 19, 1927, and gave the address of welcome. She was very active in the school activities, serving as dramatic manager. She represented her Seminary class in the graduation exercises held in Provo May 21, 1927.

She was a teacher for one year in the Tim and Gos Sunday School. Thelma is a very likable, cheerful, and kind girl, endearing herself to her companions. A Patriarchial blessing was given her Feb. 1, 1910 in the Logan Temple by Samuel Roskelley. She has signed for a correspondence business course, with the extension division of the University of Chicago.

BEULAH RICH MORGAN.

By- Ethel R. Morgan.

Beulah Rich Morgan was born Aug. 15, 1911 in Liberty, Bear Lake, Idaho. She was blessed Aug. 27, 1911 by Hyrum S. Rich; Baptized Oct. 12, 1919 by Lyman Hymas and confirmed Oct. 19, 1919 by A. Klem Poulsen. Her schooling commenced at Liberty in 1918. She is a good student. She never missed a day or was tardy during six of her years at district school. She graduated from district school in 1926 being valedictorian of the county schools. She then entered the Fielding High School at Paris, Sept. 1926. She is a teacher in the Primary Association of Liberty Ward and gets along very well with the children. She is also of great assistance to her mother along this line.

ELMO RICH MORGAN.

By- Ethel R. Morgan.

Elmo Rich Morgan was born April 25, 1913 at Liberty, Bear Lake county, Idaho. He was blessed June 1, 1913 by William R. Morgan; Baptized June 28, 1921 in the Logan Temple by Sylvester Lowe and confirmed June 28, 1921 by Thomas Morgan. Ordinations: Deacon, Aug. 9, 1925 by John S. Morgan. He is now Secretary of that Quorum. His schooling commenced at Liberty, Sept. 1919 from which school he graduated in 1926 and then entered the Fielding High School at Paris. He is a good student and

well liked by his associates because he is always good natured and dependable.

CLEA RICH MORGAN.

By- Ethel R. Morgan.

Clea Rich Morgan was born Nov. 27, 1916 at Liberty, Idaho. She was blessed Jan. 17, 1917 by James A. Hymas; Baptized Jan. 31, 1925, by George B. Spencer; Confirmed Feb. 1, 1925 by John S. Morgan. Her schooling commenced September 1923 at Liberty, Idaho. She is doing well in her school work and is gifted along the line of dramatics.

WAYNE RICH MORGAN.

By- Ethel R. Morgan.

Wayne Rich Morgan was born June 24, 1919 at Liberty, Idaho. He was blessed Aug. 3, 1919 by Samuel Matthews. He was baptized June 24, 1927 by John S. Morgan, and confirmed also by his father on June 26. He is a deep logical thinker. He refused to be baptized in the ditch. (the ordinance being performed in the creek) because he was afraid it "couldn't be in favor with the Lord." He has great faith in the power of healing for when he is sick all of the help he wants is from the Elders.

LENORE RICH MORGAN.

By- Ethel R. Morgan.

Lenore Rich Morgan was born Nov. 15, 1921 in Liberty, Idaho and blessed January 1, 1922 by James A. Hymas.

ARLENE RICH MORGAN.

By- Ethel R. Morgan.

Arlene Rich Morgan was born March 24, 1924 in Liberty, Idaho and was blessed May 4, 1924 by William L. Rich.

This record closes Dec. 31-1927. Anything that has been omitted may be added with the contemplated annual supplement, to this record.

D. R. ROBERTS.

SUPPLEMENT OF ARTA AUSTIN & FAMILY 1928-29

By Sarah M. Austin.

In the spring of 1928 Arta's health, which has not been good since two operations in 1907, broke and he decided to go to an up-to-date hospital and have a thorough examination made. Two X-rays were made and it was decided by the doctors to have him undergo a puncture operation for drainage. A great amount of liquid was drawn and another X-ray picture which showed more pockets of liquid that could not be reached with tubes. The doctors informed that one operation may cure him and it may be necessary to perform several with a possibility of more than a year in the hospital. He decided to leave well enough alone and as soon as he was able to leave the hospital he came home. He is able to do light work and has a small harness shop where he repairs and oils harnesses. He has always borne his suffering patiently and uncomplainingly. He was ordained a High Priest June 23, 1929, by Alfred Hart.

There are many days that he is housekeeper while his wife is in other homes ministering to the distressed. There are very few homes in our community that have not received help and sympathy from her in times of sickness and death; in almost every instance giving of her time and strength, for in more than 21 years of service she has received less than \$40.00 in a material way but feels rich indeed in being blessed with health sufficient to enable her to give this labor of love, from which she receives so much joy. This year of 1929 she has helped prepare five bodies for burial, and this means everything from closing the eyes to placing the flowers on the grave. She and her husband made and trimmed one of the caskets and she assisted in trimming one of the others. This year more than four hundred meals have been served gratis to people who have come to this couple's home. They enjoy having friends, acquaintances and strangers partake of their hospitality and they seem to feel no poorer for their giving, although they have never had very much in a financial way.

During the year their son and daughter and grandson have made them happy with several short visits; Twayne being, since April, 1927, a salesman for the Andelin Music Company. His work brings him to this part of Idaho and he brings his family with him. He enjoys his work very much and is learning human nature in a very interesting way. His sales are increasing very rapidly.

He is also active in his church, especially in Sunday School work. He was 2nd assistant to the Idaho Falls Stake Sunday School Supt. and during that period he had charge of the written reviews. He was assigned a paper on that subject for a Sunday School conference. At the close of the session, a member of the General Board asked him for a copy stating that they would like to use some of his suggestions in their outlines.

He was sustained as 1st assistant to the Sunday School Stake Supt. May 20, 1928, and as stake supt. July 21, 1929. He has an active board and they are very successful in their work.

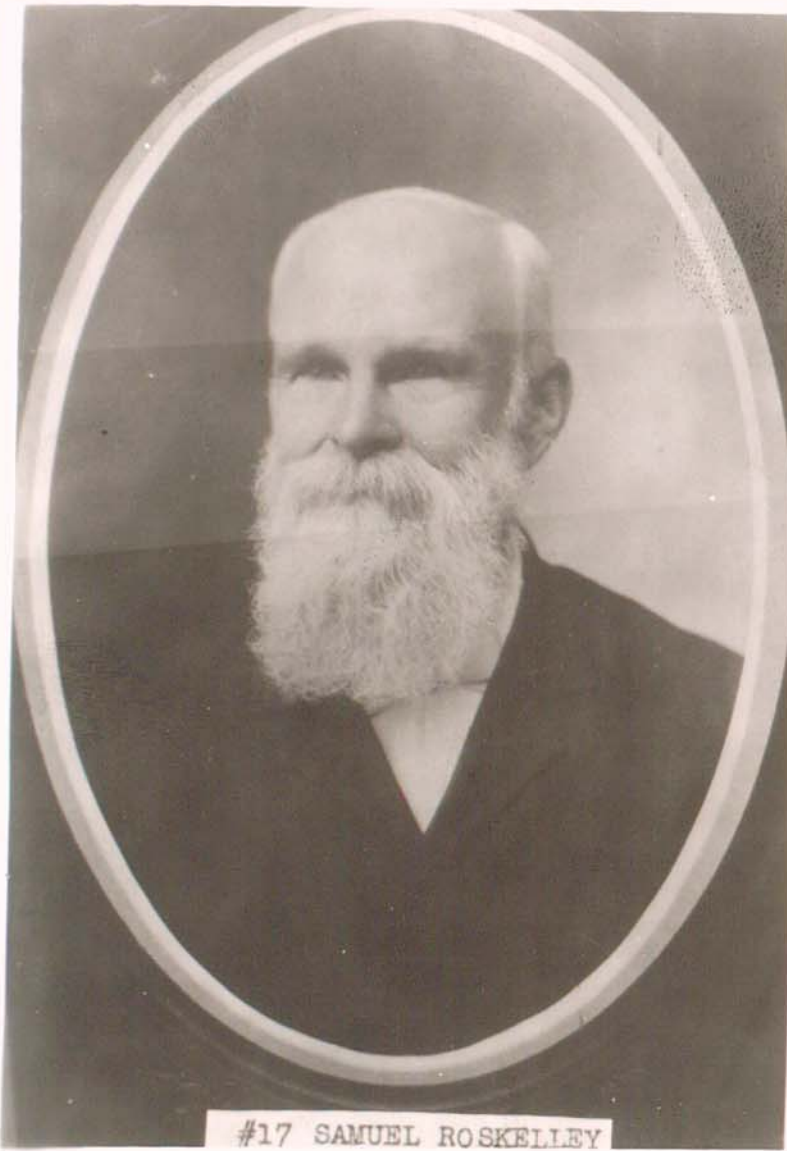
On the 24th of June, 1928, he was set apart to the office of Seventy by J. Golden Kimball.

His wife encourages him in all of his work and while she is not actively engaged in public work she is helping Twayne to perform his labors. She is a good home-maker and mother and very kind to her neighbors who appreciate her a great deal. Their home life is one of happiness.

In the general account of Twayne's achievements he is listed as ranking 7th (seventh) as an honor student in his college graduating class. He should be listed 3rd (third), two others having more social activities to their credit than he had.

HANNAH R. KELLERFAMILY HISTORIAN

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BIOGRAPHY OF
SAMUEL AND MARY ROBERTS ROSKELLEY AND THEIR DESCENDANTS.
SAMUEL ROSKELLEY.

By- Catherine "Cassie" Roskelley.

Samuel Roskelley, President of the High Priests' Quorum in the Benson Stake of Zion, is the son of Thomas Roskelley and Ann Kitt, and was born Jan. 1, 1837, at Devonport, Devonshire, England. He was the youngest of six children, and received a fair education, preparing for a position under the British Government. Attracted by the singing of the Later-day Saints, in the fall of 1851, he came to their meetings and was soon convinced that they taught Bible truths, and he was consequently baptized Dec. 3, 1851 by Elder James Caffall; confirmed Dec. 7, 1851, by Elder Wm. G. Mills.

Although but a boy, he took much interest in the doctrines of the Gospel, and accompanied the Elders and Priests in visiting other towns and villages to preach. Ordinations to the offices of Deacon and Priest soon followed, and by endeavoring to magnify these offices he won the love and esteem of the Elders and Saints and the ill will of his parents and relatives. He filled the positions of Branch clerk, conference clerk, and book agent, until he was ordained an Elder, March 15, 1853, by Joseph Hall, preparatory to leaving England for Zion, on the ship "Falcon". He sailed from Liverpool March 26, 1853, and landed at New Orleans; thence the journey was continued by boat up the Mississippi River to Keokuk, Iowa, and he crossed that state and the great plains in Appleton M. Harmon's company, arriving at Salt Lake City, Oct. 16, 1853, without kindred or friends, save those in the company he came with. In the spring of 1854 he was hired out to Pres. Brigham Young as a teamster, and boarded with his family; he was ordained a Seventy July 1, 1855, by Pres. Lewis Robbins, and was received the same day as a member of the 2nd Quorum of Seventy. He accompanied Bryant Stringam, Andrew Moffatt, and others to Cache Valley, to put up hay for church stock, arriving there July 28, 1855. Being called by Pres. Brigham Young, he left Salt Lake City Sept. 12, 1856, to fill a mission to Great Britain, and he crossed the plains with a missionary company, in charge of Apostle Parley P. Pratt. After his arrival in Liverpool he was appointed to the Welsh mission. May 16, 1857, he was appointed to organize and preside over the Cardiff conference, and he labored with zeal in that position until he was released to return home with European, Canadian, and United States missionaries during the Buchanan army invasion of Utah. Together with Elder John L. Smith, he arrived in Salt Lake City, July 22, 1858. He married Rebecca Hendricks, of Salt Lake City, Pres. Brigham Young officiating. He moved to Richmond, Cache County, and took up land for a homestead in April, 1860, and succeeded Stephen Goddard as leader of the Richmond choir in May of that year. The choir gained much public favor by singing "Hard Times come again no more", and other songs of like nature. Elder Roskelley assisted in getting out water ditches, hunting and guarding from Indians, protecting and preserving horses and horned stock from the raids of hostiles, driving grasshoppers and burning them by millions, erecting public buildings and all other labors incident to setting up a new country. He was ordained a High Priest and Bishop and set apart to preside in Smithfield ward, Cache County, Nov. 30, 1862, by Apostle Ezra T. Benson, and Peter Maughan. Afterwards he was elected to offices of trust in the cooperative and canal companies, in which the people of the ward were interested. He also acted in the following military offices, viz: Captain of Company C, 1st regiment of infantry; major of 4th battalion, first regiment of infantry; commissary of 1st regiment infantry, and chaplain of Cache Valley Brigade. October 10, 1865 he married Mary Roberts of Smithfield, Utah, in the endowment house at Salt Lake City. President George Q. Cannon officiating. He was elected and filled the important office of county superintendent of district schools for three terms, and assisted in obtaining city charter for Smithfield City, and presided over its affairs for three terms as mayor; served as director in the construction of the Utah and Northern Railroad, (narrow gauge) company, and operated as subcontractor in the construction of the Central Pacific Railroad. With 12 days notice, he left Ogden April 13, 1880, pursuant to a call from Pres. John Taylor, as a missionary to Great Britain. After

his arrival in Liverpool April 29, 1880, he was appointed to labor as traveling Elder, and succeeded Elder George H. Taylor as president of the London conference, introducing the gospel into many new localities. Being released to return to Zion, he left Liverpool June 25, 1881, in charge of 775 Saints on the steamship "Wyoming", and arrived at Ogden with the company July 15, 1881. Aug. 3 1882, he was set apart by President Joseph F. Smith as president of the High Priest's quorum in Cache Valley stake. At the same conference he was called as a missionary worker to the St. George Temple. After filling that mission, he returned to Cache Valley. March 9, 1884, he was appointed assistant to Superintendent Charles O. Card in fitting up Logan Temple for ordinance work, and on May 21, 1884, he was set apart by Pres. George Q. Cannon as recorder of the Logan Temple. He passed through many unpleasant circumstances during the anti-polygamy raid, and was arrested Jan. 8, 1889, by deputy Marshal Hudson, charged with having many wives and children - more than the law allowed - having at the time four living wives and 22 living children. Circumstantial evidence, however, were sufficient in the hands of a competent attorney to secure an acquittal. When Cache Valley Stake was divided, in 1901, Elder Roskelley's home became a part of the Benson stake, and at the first Stake conference held Aug. 4, 1901, he was sustained and set apart as president of the High Priests quorum of that stake.

He was the father of thirty children. Fifteen sons and fifteen daughters. He died Feb. 10, 1914 at Smithfield, Utah, and was buried in the Smithfield City cemetery after a very busy and useful career,

MARY ROBERTS ROSKELLEY.

By- Druzilla R. Blanchard.

Mary Roberts Roskelley was the seventh child of Hugh and Mary Owens Roberts, born Nov. 22nd, 1843, at Eglysbach Denbighshire Wales. She was short, of medium heavy stature, with light blue eyes and dark hair. Kind, pleasant, generous hearted in disposition; and ambitious far beyond her strength. Her father was a prosperous show-maker, employing as many as four men to assist him in his work, and he was, therefore, able to make a fair living for his family. But soon he became converted to the Latter Day Saints faith and became a member of that religious denomination, and because of this the authorities of the parish in which they resided, advised the people to withdraw their trade from this so called "Mormon", and thus he was reduced to poverty. It seems that his wife's family, who were among the noblemen of Wales, were much opposed to Mormonism, and did all that was within their power to dissuade Hugh's wife from joining these despised Mormons. But after seeing the power of God made manifest through administration of the Elders upon one of their children, she also became converted and became a member, and in due time most of the family became members.

Mary was baptized Nov. 22, 1851 by her father Hugh Roberts, confirmed a member of the church of Jesus Christ of Latter Day Saints, Dec. 3, 1851 by William Davis.

Owing to financial circumstances, she was obliged to begin working for her own living when only eight years old. Therefore her education was sorely neglected, having been in school only three weeks prior to this time. She began working for the wealthier class of people, caring for children for her "board and keep", then as she became older she began earning a little money which she would take home to her parents. When she had saved enough to make a dollar, her father explained to her that ten cents of it belonged to the Lord as tithing. Thus this great principal was taught her very early in life, and she always observed it up to her last days.

Her Bishop once told her son Richard "If everybody was as strictly honest about their tithes and offerings as is your mother, the church would never suffer." On the 17th day of May 1864, Mary, in company with her parents, one brother, John and two sisters, Catheren and Hannah; left their home and loved ones at Eglysbach to come to Zion. They were obliged to leave in the night to avoid persecution. They set sail from Liverpool May 21st, 1864 at about 5 P.M. on the sailing vessel "McClendon". They reached America June 21st, after having a most hazardous voyage incident to tempests

at sea and to the bad condition of the old sailing vessel. After landing at New York, they sailed up the Hudson River to Albany, crossed Lake Erie, then took the train to St. Joseph, Missouri, then by boat up the Missouri, to a place called Wyoming, here they waited for three weeks for the teams to take them across the plains.

During the stay at Wyoming, Mary and Catherine were allowed to go to the farm houses to buy a little milk and butter or cheese. Sometimes they were made very welcome by the house wife, who would tell them to come early on some certain morning and they could assist her in churning and doing general house work. You can imagine the great enthusiasm of two sturdy young girls at such an offer, they could hardly wait for the time to arrive, when they reached the door, the lady would say, "come Mary you can churn and Catherine can wash dishes and scrub," When the work was finished, they were given a nice bucket of butter milk and a roll of butter, perhaps some bread or fruit and they would return to camp giving praise unto the good Father for leading them to where they could obtain something to help them on their way.

On July 19th, 1864, they started this long and perilous journey, in which so many saints had lost their lives for the gospel's sake. They were in Captain Geo. Bywater's care. All who were able, were destined to walk, and thus they set out on that journey. But soon Grandmother became ill with Cholera, so she was put in the wagon and Hannah who was somewhat sickley and frail, also rode part of the way and held her mother's head between her knees to ease the jar. Mary had to take her mother's place to oversee the cooking, while the two other girls looked after their mother and assisted in clearing away and packing up. Grandmother became so terribly sick that it seemed they would yet have to leave her body on the plains. In the evening when the young folks would gather in dance and merry-making, Grandfather would tell the girls to go join in the fun, while he watched over the sick mother and cared for her. Sometimes they would start out, but upon recollection of their poor sick mother, they would return to join their father in prayer and supplication to God, to spare the life of their beloved mother. As their journey neared the end the provisions became deminished and all the little things such as tea and butter which their mother might like, was saved for her.

They were met in Echo Canyon by Elizabeth (aunt Betsy) who brought them food such as cheese, potatoes, bread, butter and milk, which caused great rejoicing and then she led them to her home which was then at Henefer, Utah. Mary reached Salt Lake Sat. Oct. 4, 1864. She spent the winter with her sister Margaret in Rush Valley, returning to Salt Lake in the spring of 1865. Then she and John drove a cow and some calves to Cache Valley, for a man, walking all the way. They arrived at Smithfield, May 31, 1865. Their parents soon followed and they made their first home here, and Oh! how happy they were in this little log house, with a dirt roof, which was located near the North East corner of third North in Smithfield. They were most all excellent singers, gathering in the home circle singing those beautiful Welch balads, that made lasting impressions on one's mind. Mary up to her old age could join in any song she knew, with any of the parts, in a sweet harmonious strain.

On Oct. 10th, 1865, she was married to Samuel Roskelley in the Endowment house, Salt Lake City. To them were born two sons namely: Thomas and Richard and five daughters Ann Jane, Mary, Catherine, Hannah, and Druzilla. Two of whome preceded her in death. Ann Jane died at birth, Thomas died at the age of 12 years, of heart trouble and dropsey.

Her entire married life was spent in hard labor, she cooked at construction camps on the Central Pacific and Utah Northern Railways, also at Saw Mills in Paradise and Cub River Canyons. She homesteaded land in Cornish and later viz, June 1876, moved on a farm east of Smithfield, where she made her home and reared her family. Cooking for men, milking cows, raising pigs and chickens, also careing for much small fruit, in this way she and her children gained a livelyhood, always working and saving to make themselves comfortable. She also helped to care for her husband's first family, whose mother died and left four boys homeless. She also took care and reared to womanhood R. Pearl Hillyard Willmore, whose mother died when she was only one month old.

In April 1915, she sold her farm home to her son-in-law Asael D. Blanchard and moved to Logan, where she resided until June 1916, when she and her two daughters Mary and Catherine, moved back to Smithfield to a nice comfortable home they had saved means to build, while they labored on the farm. Here she spent the last ten years of her life in real poor health suffering from stomach and liver trouble. Also Varicose Veins, her blood vessels broke in two places on her right leg which caused her much pain and suffering. The last four years she also suffered with rheumatism and finally after two weeks of suffering from Lagrippe, her heart gave suddenly away and at 2 A.M. the morning of Jan. 20-1927, she passed peacefully away, while in the arms of her daughter Mary. She was buried in the Smithfield Cemetary, Jan. 24-1927. Thus another of God's choice daughters was called to claim the reward which she had laid up in Heaven, not as a public worker, but as a home maker, a noble untiring wife and mother, true to her God, her husband and family and all who may have known her in life, for many have eaten from her table of food which was wholesome and clean, of which she was a real artist.

ANN JANE ROSKELLEY.

By- Catherine Roskelley.

Ann Jane Roskelley, daughter of Samuel and Mary Roberts Roskelley, born December 7th, 1866 at Smithfield Cache Co., Utah. Blessed Dec. 7th, 1866 by her father S. Roskelley, died Dec. 7th 1866 and buried the same day in the Smithfield Cemetary.

THOMAS ROSKELLEY.

By- Cathrine Roskelley.

Thomas Roskelley, son of Samuel and Mary Robert Roskelley, born December 27, 1867 at Smithfield Cache Co., Utah, blessed Jan. 5th, 1868 by his father Samuel Roskelley. Thomas was a strong healthy child until he was about five years old, when he was stricken with Rheumatism. He was so ill, that his parents feared he would not live long., and on March 25th, 1873, his father "who was then Bishop of the Smithfield Ward", ordained him a High Priest assisted by Sylvester Low and Andrew A. Anderson. Through the faith and prayers of his people - together with those of the Elders, who were called in to administer unto him, he was sufficiently healed, so he could get up and around part of the time. He attended school when ever his health would permit. He was baptized Sept. 7th, 1876, by Sydney Weeks, and confirmed the same day by his father Samuel Roskelley, ordained a Deacon Sept. 9, 1877 by David Weeks and labored as one of the presidency of the 1st quorum of Deacons of the Smithfield Ward. He attended Sunday School and Primary and took an active part in both orginations. He was a great lover of music and books. He possessed a sunny disposition, that endeared him to all his friends and associates.

In the spring of 1880, he took critically ill with Dropsy and heart trouble suffering greatly until death relieved him Oct. 25th 1880. He is buried in the Smithfield City Cemetary. After his death his father Samuel Roskelley was called to affeciate in the St. George Temple. While there, he did the endowment work for Thomas. He was ordained an Elder Dec. 14th, 1882 at St. George Temple by Charles A. Terry his father acting as Proxy and the endowments was received at St. George Temple for him Dec. 14-1882 his father acting as Proxy. He was married and sealed to Laura Lucinda Hendricks at Logan Temple, Sept. 16th, 1886, being sealed by N. C. Edlisen. Witnesses: James A. Leshman and E. M. Curtis, his father acting as Proxy for him.

MARY ROSKELLEY.

By Catherine Roskelley.

Mary Roskelley, daughter of Samuel and Mary Roberts Roskelley, born 10th March 1870 at Smithfield Cache Co., Utah, was blessed March 20, 1870 by her father Samuel Roskelley; baptized July 1878 by Preston T. Morehead and confirmed the same day by her father Samuel Roskelley.

Her childhood days were spent at home, doing what she could to help her mother. At the proper age, she began attending the public school, and had the privilege of attending the B. Y. College at Logan for one year. Through financial circumstances, she was compelled to discontinue school "when only in her teens" and hire out as a domestic to help make a living for the family. Her father had a large family and when ever anyone in the family was sick it fell to her lot to wait on them, thus she did considerable nursing in her day.

During the anti polygamy raid, she was her fathers escort, and as such, had to take him to Logan and go and get him in all kinds of weather and all hours of the day or night. She was away from home the better part of nine years cooking at a Saw Mill up in Gentile Valley, then she returned home and soon afterward began working in the Knitting Mills at Logan, first as a cutter and later as a finisher. She is still holding the latter position at present. She has assisted in doing Temple Work for the dead on both the Hugh Roberts and the Rockelley records.



#73 HOME OF MARY ROBERTS ROSKELLY SMITHFIELD
UTAH 1926

CATHERINE ROSKELLEY.

By- Mary Roskelley.

Catherine Rockelley, fourth child of Samuel and Mary Roberts Roskelley, was born Oct. 31, 1872 at Smithfield Cache Co., Utah; blessed Nov. 10-1872 by her father Samuel Roskelley, baptized Oct. 31, 1880 at Smithfield by Thomas Hillyard and confirmed the same day by Bishop Geo. L. Farrell. She has spent practically all her life in Smithfield. When but three years old, her mother moved on a farm about one and one half miles to the eastward out of town, and it was on this farm that she spent most of her time, helping her mother with domestic and manuel labor that they were obliged to perform, in order to gain a living. She had to walk through snow and mud in rain or sunshine to attend school, or any church organization that she desired to attend.

She labored as a Sunday school teacher for a number of years and in 1908 was set apart as Secretary-Treasurer of the Smithfield 2nd Ward S. S. which position she held until 1914. She also acted as an aid in the Smithfield 2nd Ward Primary Association for a short time. In 1915, she left the farm in company with her mother and resided in Logan for something over a year and while there she was engaged as a clerk in the dry goods store of James Quayle & Co. She moved back to Smithfield in 1916 and has been employed as a clerk in the General Merchandise Store of Ed Mills and Sons, until Jan. 8, 1927. When her mother took sick she quit her work and since that time has been looking after home affairs.

HENRY ARNOLD NEWBOLD.

By- Catherine Rockelley.

Henry Arnold Newbold son of Henry and Hannah Roskelley Newbold, was born in Smithfield, Utah. Feb. 5, 1899. He was blessed June 4-1899 by Samuel Roskelley. He was baptized in the Logan Temple June 25, 1907 by Jacob Miller and confirmed by Thomas Morgan. He attended school at the Smithfield Public School and the Preston East Side District School. He was ordained a Deacon by William Tanner, Jan 26-1913. He was never ordained a Teacher but was advanced from a Deacon to a Priest Jan. 18-1915 and was ordained by Bishop George F. Bensen. He was ordained an Elder Feb. 21, 1922 by Bishop A. D. Mortensen. He was married to Hazel Christensen April 27-1921 in the Salt Lake Temple. He has labored for the past two years as a Ward Teacher in the Preston 5th Ward.

HAZEL CHRISTENSEN NEWBOLD

By- Catherine Roskelley.

Hazel Christensen was born at Preston, Idaho, Oct. 16, 1899. Her grandparents, on the fathers side, Lars Peter and Christina Sorensen Christensen migrated from Shelland Denmark, after having joined the Church and arrived at Newton, Utah, July 1875. He was a farmer. Her father James Peter Christensen was born at Shelland, Denmark Aug. 10-1870 and came to this country with his parents at the age of five years. His occupation was farming. Her grandparents on the mother's side viz: John and Elizabeth Ashbacker Barfus, joined the church in Switzerland and came to America, arriving at Providence, Utah Aug-1882. Her mother Elizabeth Barfus Christensen was born at Egaweil Switzerland May 8-1874 and came to this country with her parents at the age of eight. She was married to James Peter Christensen Nov. 28, 1899.

Hazel Christensen was blessed Dec. 4-1898 by David Eames. Was baptized in the Logan Temple Feb. 19-1907 by Joseph M. Smith and confirmed the same day by Thomas Morgan. She graduated from the Preston City Public School in 1913 and attended the Oneida Academy from 1913 to 1916. She worked as a Sunday School Teacher in the Preston 4th Ward from June 1915 to April 1918 and in the Primary of the same ward from Aug. 1915 until Aug. 1918. After the organization of the Preston 5th Ward, she was called Aug. 18, 1918 as Secretary and Treasurer of the Y.L.M.I.A. of the 5th Ward. Was called as chorister of the 5th Ward Sunday School Nov. 23, 1919 and as Chorister of the Primary Association April 12-1920 and is still working in these positions. She also acted as Ward Organist during Spring and Summer of 1921.

RICHARD ROSKELLEY.

By Mathilda Mortensen.

On May 4th, in the year 1880 in the town of Smithfield Cache County Utah to the worthy and honorable pioneers, Samuel Roskelley and Mary Roberts was born a son, to whom was given the name of Richard, by which he has been known among the people he has associated with throughout his life.

His boyhood days were spent on his fathers farm east of Smithfield, now known as the Blanchard Farm. He was the only living son with four sisters and naturally the responsibility incidental to farm life fell upon him, some of them extremely tiresome and hard; such as hauling all the water in winter time from the Smithfield City Creek.

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He however cheerfully accepted his duties and diligently performed them and has continued in that vocation until the present time, the success which speaks for itself as you view the wonderfully well kept farm clean edges along his fences, the beautifully long straight furrows, and a home that is a delight to all who see it.

The first 21 years of his life was spent on the farm with his mother. At the age of 12 years, we find him obedient to the call of his Master being ordained as Deacon and was then chosen as President of that quorum. He was continually advanced in the order of the Priesthood being ordained an Elder at the age of 21 years. He received his early education in the district schools of Smithfield, Utah and after the completion of the eighth grade attended the Brigham Young College of Logan, Utah for 2 years, where he met Hilda M. Johnson whom later became his wife,

At the age of 14 years, he was sustained as a member of the Smithfield Choir under the leadership of James Cantwell Sr., and has since been a member of that organization. He served as Sunday School chorister for 21 years. For a number of years he conducted the Male chorus of Smithfield with great success and has done much singing in public gatherings and at funerals. He took the tenor roles in 4 successful Operas given by the Ward Choir and has assisted in every way possible for the advancement of such things at all times.

At the age of 15 years, he began the study of the Clarinet under professor Otte of Logan, Utah and has had much pleasure in playing and directing in bands for 25 yrs. In the last few years his calling in other important ways has not permitted him to continue his activities in a musical way to the public, but he still takes much joy in his own home playing the saxophone accompanied on the Piano by their daughter Thelma.

He was married to Hilda M. Johnson June 26, 1901, accepted a call for a mission to the Eastern States leaving July 10th, 1901 and while laboring as a missionary in the East he had many valuable and interesting testimonies and experiences. He was assigned to labor in the West Penn. Conference with headquarters at West Elizabeth on the Monongahala river. In the Autumn of 1901 was sent to Pittsburg with Elder Parley Clark to start work in the Cities. The same Autumn headquarters was established in that City 1305 Alleghany Ave. The blessings of the Lord was made manifest in many ways in his behalf. He was protected from the ravages of disease being the only one immune of thirteen Elders exposed to Smallpox, vaccination not even taking effect. Five of the Elders suffering from the dreaded disease and one Elder William R. Cutler dying from it. On numerous occasions the Lord opened the eyes of his understanding. The doctrine of the Gospel was made plain that he was able to teach it to others, even to the confounding of the wise, and the convincing of the honest in heart being privileged to lead four honest souls into the waters of Baptism. Friends were raised up unto them in time of need, and the blessings of the Lord was with them in their work, which testimony he bears to all the world. He returned home in July 1903. And in Nov. 1906 was chosen and sustained as 2nd Counselor to Bishop William L. Winnand after the death of A. B. Chambers was sustained as first counselor, serving in that capacity for 13 $\frac{1}{2}$ years. On was sustained as 1st counselor to J. J. Plowman in the High Priest quorum of the Benson Stake serving until Feb. 21, 1926, when the 2nd Ward of Smithfield was divided. He was then chosen to act as Bishop in the Third Ward being ordained April 18-1926 by Apostle Orson F. Whitney and in which capacity he is laboring at the present time and with much success, having through the unity and thrift of the people of his ward and the humbleness of their leaders built a costly and beautiful house of worship and recreation in a very short period of time. He has also taken active part in civic affairs having served 2 terms as councilman in the City of Smithfield.

Having obtained these facts from his family and friends and being personally acquainted with him for a number of years, I know these are truths that I have written and I bear testimony that his life is to uplift, to progress for all good with the glory and honor to his Father in Heaven.

Richard was blessed July 1-1880 at Smithfield, Utah by Bishop Geo. L. Farrell; baptized May 22-1888 by Frederick W. Hurst in the Logan Temple and was confirmed the same day by J. W. D. Hurren. He was ordained a Deacon at Smithfield, Utah Dec. 8-1892 by Newton Woodruff; a Teacher Dec. 5-1895 by Robert A. Bain; a Priest Dec. 6-

1897 by Robert A. Bain; an Elder June 14-1901 by Samuel Nelson; A Seventy July-1901 by Seymour B. Young; and a High Priest Dec. 2-1906 by William Waddaups. He has received three Patriarchal blessings one from Patriarch John Smith on July 9-1901 - one from his father Patriarch Samuel Roskelley June 19-1911 and one from Patriarch William Waddaups Oct. 5-1924.

HILDA MARIE JOHNSON ROSKELLEY.

By- Mathilda Mortensen.

Hilda Marie Johnson Roskelley, daughter of James Christian Johnson and Mary Hansen, was born Oct. 9, 1882 at Logan, Cache Co., Utah. She was the oldest living child of a family of ten children. Being born of a delicate mother, was subjected to many experiences that does not often come to many girls of tender years. At one time when the mother was brought low into the shadows of death and a son was born, the mother was confined to her bed one entire year, the care of this little babe falling upon this little girl, she cheerfully responded to this added duty. The natural mother instinct being so strong in her that as the child grew, the bond of love and affection strengthened with the years, and today when she speaks of him, the same tenderness and love that beams from a mothers face, light up her countenance that is indeed beautiful.

Her early life was spent under the influence of her worthy parents whose teachings continue to guide her through life. At the age of 7 years, she entered school and graduated from the 8th grade at the age of 14 years. She then attended the Brigham Young Academy 1 year. She studied music one year under the direction of Prof. Fogelberg of Logan, Utah. Being a lover of sewing, at the age of 17 years, she took a course in dressmaking and has done much sewing for other people as well as the sewing for her own family. Her work of which they can well be proud. She began her church activities in the 4th ward of Logan when a very young girl, laboring in Sunday School, Primary and Religion Class. Friendships being formed there, that she cherishes very dearly, and that will last through life. At the age of 16 years she was chosen as organist of the Y. L. M. I. A. Association and as teacher in Sunday School, which she continued to hold as long as she resided in Logan. While attending the B. Y. C. she became acquainted with Richard Roskelley of Smithfield, Utah, this friendship ripened into love and on June 26, 1901 they were united in marriage in the Logan Temple.

Ten days after they were married her husband departed for a mission to the Eastern States, during the two years that he was away she continued to reside with her parents at their home in Logan. After the return of her husband in July 1903 she came to Smithfield to reside, and again continued in active auxillary organization work. In 1908 she was called as councilor to Sister Maggie Rigby Roskelley in the Primary Ass'n, working in this position for 3 years. In 1917 she was chosen to act as councilor to Kate Cragun in the Y. L. M. I. A. laboring in this capacity for 2 years. For a number of years she labored as visiting teacher in the Relief Society organization and the year was chosen as Pres. of this organization in the 2nd ward of Smithfield, holding this position until 1919, when she was honorably released, she was presented with a beautiful ring as a token of love and appreciation, from the sisters with whom she had so diligently labored.

In Aug. 1926, she was chosen as 1st councilor to Effie A. Greene in the Benson Stake Relief Society, in which she is laboring at the present time. She is the mother of eight children, five daughters and three sons, one daughter and two sons dying in infancy. One son, Richard Welling, who is now filling a mission across the waters. The experiences of sister Hilda Roskelley has indeed been varied and many, not alone in her service publicly, but also in her home. She has been and is indeed a helpmeet to her worthy husband. Loving and devoted to her trust as wife and mother. Full of faith in her Master she indeed serves well. Although she has been called to part with some of her loved ones, she has also been privileged to see some of her children instantly healed from terrible disease, through the power of the Priesthood which she so nobly honors and acknowledges her Masters Will in all things.

Having labored with Sister Roskelley for a number of years and knowing her sterling worth as wife, mother, councillor and friend and having witheld many beautiful things that I would liked to have written, through that same tactfullness and humbleness of spirit, not seeking for praise which characterizes her in all things. I truly testify to all these simple facts in this noble woman's life.

Hilda was blessed at Logan, Utah by Bishop B. M. Lewis; baptized Dec. 4-1890 by Charles H. Lundburg and confirmed the same day by John Dalley. She received a blessing from Patriarch Wm. Waddings on Oct. 5-1924 and one Oct. 30-1903 from Patriarch Wm. G. Burton.

RICHARD WELLING ROSKELLEY.

By- Mathilda Mortensen.

Richard Welling Roskelley, son of Richard Roskelley and Hilda Johnson, was born at Smithfield, Utah May 20, 1904. He attended school in Smithfield and graduated from the ninth grade in May 1921, after which he entered North Cache High School at Richmond and graduated from there in May 1924. He afterward attended the B. Y. College at Logan for two years and qualified as a teacher and taught the seventh grade at Lewiston one winter prior to his departure for a mission in Germany, where he is at the time of this writing.

His boyhood life was spent on the farm helping his father to whom he has always been a real companion, because he was the only living son in the family. During all of his life he has been very faithful to his priesthood and all offices in the church to which he was called. He has acted as Secretary of Deacons quorum, teacher in Sunday School, member of the ward Choir. He has always had a great deal of faith in God and it has been a real blessing to him in his missionary labors and in learning the German language. He left for his mission June 10, 1927.

During all of his school life he took a very active part in Athletics, especially football and won three sweaters for activities in this line. He has always had good health and is very careful in trying to preserve the same. He is very firm in his convictions for right and has had an influence for good over many of the boys and girls. He taught in Sabbath School, Scout class and Grade school and has always been a great companion to younger boys.

Richard Welling was blessed at Smithfield, Utah Aug. 5-1906 by his father Richard Roskelley; baptized in the Logan Temple July 14, 1914 by Wm. A. Seamon, and confirmed the same day by Thomas Morgan. He was ordained a Deacon Dec. 17, 1917 by his father; a Teacher Dec. 13-1920 by R. H. Smith; a Priest Dec. 8-1922 by Peter Hansen; an Elder by his father Richard Roskelley. He was endowed in the Salt Lake Temple. He received a patriarchal blessing Oct. 5-1924 from Patriarch Wm. Waddaups. He was Scoutmaster and Councillor of the Y.M.I.A. THELMA ROSKELLEY.

By- Mathilda Mortensen,

Thelms Roskelley, daughter of Richard Roskelley and Hilda Johnson, was born at Smithfield, June 30, 1910. She received her education to date in the district schools at Smithfield and is at the present time attending North Cache High School from where she will graduate in May of next year (1928). She has since early childhood shown a great love for music, starting at an early age to finger the piano spending many hours happily amusing herself. At the age of ten years she began the study of the piano and learned very rapidly and has for the past few years done a great deal of playing as soloist and accompanist on the piano. At present she is Primary organist, Junior Sunday School organist and assistant organist of the Ward Choir and has been doing most of choir work for the past year. She has also acted as a teacher in Primary and Sunday School for about three years. Ans is now acting as Stake Teacher Training Secretary.

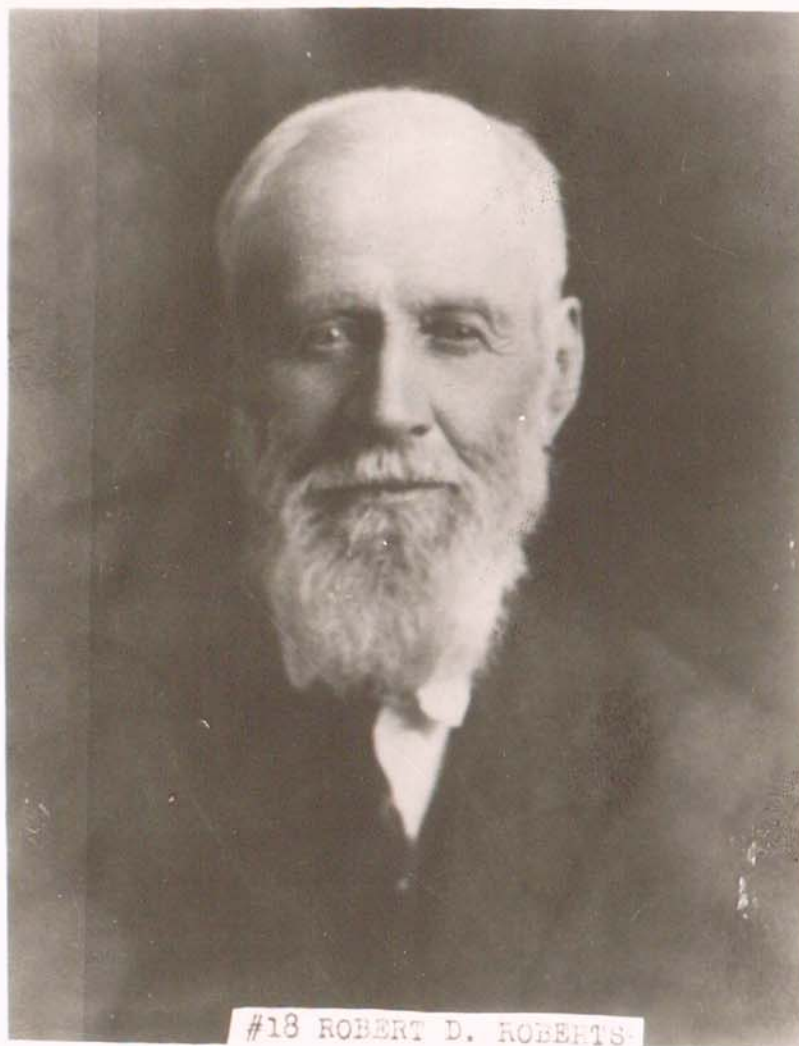
Thelma has always loved her school work through grade school and also since entering high school. She has taken three years Seminary work at North Cache Seminary. This work has been interesting to her, having read and outlined the book of Mormon. She has also studied church History and New and Old Testament; she expects to graduate from there next year in the month of May. Her mild disposition and pleasant countenance has won for her many friends and associates, both young and old.

She has always been an obedient child and has shown great love for her immediate family. At the age of six years she contracted pneumonia, after measles and it seemed for days that her life would be taken but through faith and prayers and efficient nursing she was restored to health again. She has great faith in God and her acts in life are guided to a great extent by inspiration, she receives from her Heavenly Father through Prayer. She received a blessing from Patriarch Wm. Waddaups Oct. 5-1924. She was blessed Aug. 7-1910 by her father Richard Roskelley; baptized in the Logan Temple June 10-1919 by Suel Lamb and confirmed the same day by Thos. Morgan.

 This record ends as of Dec. 31, 1927. The foregoing is all that could be secured of Aunt Mary's branch of the family. Whatever may be obtained hereafter may be added to this by way of supplement. It is hoped that it may be made complete in the future and that every year the happenings in the life of each and every one may be added. In a few years what a record it will be.

D. R. Roberts.

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#18 ROBERT D. ROBERTS-

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BRONZE CAST ON TEMPLE BLOCK



TYPIFYING MORMON PIONEERS CROSSING THE PLAINS ENROUTE TO SALT LAKE CITY

122827

BIOGRAPHIES OF ROBERT DAVID AND HANNAH (ROBERTS) ROBERTS
AND THEIR DECENDANTS

ROBERT DAVID ROBERTS

By David R. Roberts

His Birth and Parentage:

Robert D. Roberts, born September 21, 1837, at Park, (an old Roman Castle) in Llanfrothan, Meirionethshire, North Wales, is the son of David R. and Catherine uch Richard Ap Thomas called Catherine Thomas, or Catherine Richard. David R. Roberts his father, was a slate quarryman by trade and worked in the quarries of Festiniog nearby, and Robert was also trained as a slate quarryman.

Schooling:

Robert attended school, when a small boy, rather irregularly, for about half a year in all, at Nanmor, Llanfrothan, about two and one-half miles distant from Park. Robert was very desirous of an education, but had no opportunity except for the training he obtained through self effort, as the little attendance at school was hardly a start. He acquired the ability to read and write in English and Welsh and was able to keep his own records and accounts.

His Father's Conversion:

David, his father, received Mormonism through Elder Robert Evans, who baptized him in the River Pandy near Gelly Carnudydd, Llanfrothan, Meirionethshire, North Wales, on May 24, 1846. He was the first one of his father's family to receive the Gospel. He was confirmed a member of the Church by Elder Able Evans and was soon afterward ordained an Elder and began active Church work. Much bitter persecution was directed at the family because of Mormonism.

The Migration:

On April 9, 1856, the family consisting of David, his wife, and six children, namely: Robert D., Thomas D., Daniel, Ann, Elizabeth and Jane left Festiniog, their home, to go to America. They went direct to Liverpool and on April 20th, went aboard the sailing ship "Sunders Curling" and set sail that day. After a very tempestuous voyage they landed in Boston, May 24, 1856. From here they took train to Iowa City, Iowa, the then extreme western railroad terminal and the outfitting place for the journey over the great plains. They remained there about three weeks making preparations for the West. They then set out with hand carts for the trip, in Captain Edward Bunkers Company. After a very trying journey of suffering from fatigue, heat, cold and almost starvation they arrived in Salt Lake City, October 2, 1856. They were nearer dead than alive, when they arrived, and were very much discouraged and disheartened with life because of the terrible sufferings they had undergone, but nevertheless thankful for delivery over the plains.

Over the Plains:

Robert was assigned to help John, his uncle, the brother of David, who was nearly blind, on this journey across the plains. He and John pulled a hand cart for which service John paid Robert's fare from Wales to Salt Lake City. A few days after their arrival at their destination his uncle John died, being unable to recover from the hardships of that journey. Several of their company unable to bear the hardships, died on the plains and were buried in unmarked graves.

Settlement in Farmington-Johnston's Army:

They arrived in Salt Lake City at a time when food was very scarce as the drouth and crickets of 1855 had taken much of the crops and the country had not yet recovered. Shortly after their arrival they moved to Farmington and settled in a rented log cabin. Robert went to Ogden and spent the winter of 1856-57 working for Erastus Bingham, Jr., returning in the spring to Farmington. Then he went to Brigham City, about April 1857, and worked for Captain David Evans, (on the farm) and received two sheers and his board for his summer's work. News came of the movement of Johnston's Army to destroy the people and David was called out, going with the first company to prepare for their coming and to watch their movements. He spent the winter of 1857-58 in Echo Canyon, and suffered terribly from the lack of proper clothing to protect his body. His feet were badly frozen, but were saved.

The Move South and return-Making Shingles:

In the spring the family moved South going as far as Clover Creek, near Nephi, in Juab County, where they remained about two months. They then returned after which, David and his son Robert went up Farmington Canyon and made shingles by hand. The shingles were made from select logs sawed into blocks of the required length then split to the proper thickness, then shaved from about midway to one end with a drawing knife. On April 4, 1858, Robert was baptized by David, his father, in Farmington Creek and was confirmed at the water edge on the same day by his father.

Death of His Father-His Illness-Camp Floyd:

In the autumn of 1858, David was stricken with Mountain Fever and Black Canker and on November 8, 1858, he gave up the fight, passing into the spirit world, true and faithful to the last. He was buried at Farmington. Robert was also attacked by the same disease and was in bed for three months. Five weeks of the time he was unconscious. He recovered in the spring of 1859 and now the responsibilities of the family fell upon him. Before his illness and in the fall of 1858, Robert went to Camp Floyd to seek employment but was unsuccessful and returned home.

Start to Pike's Peak-At Fort Bridger:

In the month of April 1859, Robert started to Pike's Peak, Colorado, to work in the mines to earn some money to pay the family debts. Upon reaching Fort Bridger, he was informed by several who were returning that there was no work at Pike's Peak, so he secured a job at Bridger in tending the farm for the soldiers and making adobies. He remained there that summer and earned nearly enough to pay their family debts and then returned home.

Move to Logan:

After his return to Farmington or in the fall of 1859, he took a pack of bedding and started out on foot to find a new home for the family, finally landing in Logan, Cache Valley, early in October 1859. This was the first year of the settlement of Logan. The first settlers first camped there in May 1859. During the fall and winter of 1859-60, in company with his brother Thomas, who had followed him, they secured a piece of ground and built a three room log cabin thereon. They returned to Farmington in the spring of 1860 and moved the family to Logan. He has resided there continuously since that time.

Civic Activities-Occupation:

He never held a civil office of any kind. He was a carpenter by trade and a farmer and a stock raiser by occupation. He had an old fashioned shingle mill and made shingles for many of the early homes in Logan. In later years he built a new house of

cabies which, when built, was considered quite a fine home. He did considerable work in the canyons. He assisted in building the Logan Temple and the Tabernacle, and participated in all of the early activities and needs of the community.

Marriage-Death of his wife-Second Marriage-His Family:

He married Hannah, daughter of Hugh and Mary Owens Roberts on June 6, 1870, at the Endowment House, Salt Lake City. President Joseph F. Smith performed the ceremony. Two boys were born of this union, namely David Robert and Hugh, so named after their grandfathers. Hannah died of a complication of ailments at Logan, Utah, on April 10, 1878, leaving her little boys to be cared for by grandmother Catherine Roberts, the mother of Robert. Finally, on October 16, 1892, grandmother, Catherine Roberts died and left Robert and his sons to do the best they could. On February 6, 1895, he married, in the Logan Temple, Eliza Neagle, daughter of John and Agnes Alister Neagle and to them were born four children, Agnes Alister, John Neagle, Thomas and Jane. John died in infancy. All the other children grew to maturity, and are now married.

Church Work and Priesthood:

In church activities he has spent his whole life, not as a leader, nor in leading positions, but as one of those steady, dependable, plodding, every day workers. He was ordained a Teacher at Logan, in January 1860, by an Elder White of Brigham City; an Elder at Salt Lake City, January 13, 1865, by Dr. Sprague; a seventy at Logan, January 6, 1884, by Sylvester Lowe; a High Priest at Logan, December 28, 1904, by Edward Smith. He has been a ward Teacher in Logan Third Ward almost constantly since he was first ordained a Teacher.

A Mission:

In 1862 he was called, and went as a missionary across the plains with ox teams in company with about sixty wagons to help to the valleys, the immigrant poor, who were coming from foreign lands. He was in Captain Henry Miller's Company of that year.

Military and Community Service:

He was a member of the militia (infantry) from 1857 until the Governor of the Territory forbid a continuance of the organization and it disbanded. He stood guard whenever called, which was often, to protect the people, their stock and other interests, from the Indians. He honored every call made of him by those in authority to build roads, bridges, canals, schools, and churches and there was a considerable amount of such work to do when the country was young. He performed every duty required of him as far as it was in his power to do so.

Temple Work-Roberts Surname Association:

He began his labors for the redemption of the dead in the Endowment House, Salt Lake City, in 1865 and has continued that work at intervals up to the present, spending most of his time during the last few years in the Logan and Salt Lake Temples.

He called all the Roberts families together in Salt Lake City, on April 8, 1918, and the Roberts Surname Association was then organized, it being the 104th anniversary of his father's birth. He has during his life, been true to the truth and to God and man. He was, up to the time of his death, vigorous and strong in body with quite an active mentality, and firm in the faith he had suffered so much for. He made his home in Logan until 1922, when he came to Ogden to live in my home where he remained until July 1925. Then he returned for a visit to his old home in Logan. On the evening of August 9, 1925, he was returning from a Sacrament meeting at the

Third Ward Meeting House and, while crossing the street a block North of his home, he was run into, about 9:00 o'clock P.M. by an automobile driven by George Anderson of Logan, and was so badly injured that he died about 3:00 O'clock A.M., on August 10th, or about six hours after the injury. His funeral was held in the Third Ward Meeting House on Thursday, August 13, 1925, at 2:00 o'clock P.M., and the remains buried by the side of his two wives who had preceeded him.

A Vision of his Life:

One day, in the early spring of 1859 when he was nearly recovered from the severe illness of the previous winter though quite weak in body, he ascended the hill just North of the home and there a vision of his life was opened up to him. He was ambitious to go ahead in every good thing, to prosper, to lead and to be at the top. He could see the things he desired. They seemed easily within his grasp, coming his way or in his path but before he could reach them they were taken away from him--they vanished. He knew its meaning, it was impressed upon him, and he was sorely disappointed and wept bitterly. His life has been full of trial, sacrifice and disappointment, so far as worldly ambitions and successes are concerned--but a wonderful success in spiritual development. His hope was in God and a glorious future.

His Funeral:

The funeral services over the remains of Robert D. Roberts, was held in the Third Ward Meeting House on Thursday, August 13, 1925, at 2:00 o'clock P.M. The services were conducted by Bishop Wm. Evans. The meeting house was filled with his old friends and neighbors, and there was a large turn out of his father's family and of the family of his wife Hannah in attendance. Old friends spoke of his long useful life, his honor, honesty and integrity and of his trials in life. The Third Ward Choir rendered appropriate and beautiful music. After the funeral services a large cortage of automotibiles followed the remains to the Logan Cemetery, where he was laid by the side of his two loved companions (wives) who had proceeded him. His grave was covered with wreaths of beautiful flowers and many flowers, presented by friends were sent to the homes of those who had brought them in tokens of remembrance, others were sent to the City Hospital to cheer the sick and afflicted. The day was beautiful, the air was pleasant and a hallowed peace pervaded the occasion. The exercises throughout and the day seemed to bespeak the rest, peace and joy in store for him and which he had so well and faithfully earned. May his sacrifices bear abundant fruit and may his good name live; and may his descendants remain in the earth numbered amongst the good, the noble and the true to the end of time.

HANNAH ROBERTS

By: David R. Roberts

Birth, Parentage, Baptism:

Hannah Roberts was born March 27, 1847, at Eglwysbach, Denbighshire, Wales. The date and place of her baptism and confirmation are not definitely known except that she was baptised in the year 1855, near her home in Wales, because the records in which the events were written have been destroyed. She was the youngest daughter of Hugh and Mary Owens Roberts and was in her youth, by reason of her parents and other members of the family being Mormons, ridiculed, shunned and persecuted by neighbors, and others during all of the days of her sojourn in her native land or until she migrated with a part of the family to Zion in the year 1864.

Migration-Endowments:

She had no opportunity to attend School because she was denied entrance at school on account of the religious affiliations of her family. In 1864 she passed

through the vicissitudes of the journey over the sea and through the war torn North, then across the great plains where she was obliged to walk a part of the way, with courage and fortitude. Being the youngest daughter of the family she spent most of her time at home with her parents. She went, however, to help other families at times while the family lived at Smithfield. She was dutiful and obedient to parents and there was a strong mutual love between them. She received her Endowments at the Endowment House, Salt Lake City, on May 24th, 1869, in company with her sister Catherine and husband.

Marriage-Family:

On June 6, 1870, she arrived in company with Robert D. Roberts of Logan, Utah, in Salt Lake City, Utah. They were, on that day, married in the Endowment House, being sealed together, for time and eternity by Apostle Joseph F. Smith. Two sons were born to them, David Robert Roberts on March 30, 1871, and Hugh Roberts on May 22, 1876.

Illness and Death:

Immediately following the birth of Hugh, mother contracted a cold through some teeth she had had extracted and she never recovered from its effects, being in a weakened condition. She grew slowly worse, a complication of ailments gradually coming on until April 10, 1878, when her noble spirit passed from her weakened body into the great world of spirits. She was mourned by all, because she was loved by all who knew her. She had won the hearts of all with whom she came in contact.

A Blessing:

On July 31, 1877, she received a patriarchal blessing under the hands of Patriarch C. W. Hyde, which is as follows:

"Hannah beloved sister, I place my hands on your head to seal upon you a patriarchal blessing, for there was joy in heaven when you received this gospel. The angel of peace shall go with thee. Thou shalt have visions and dreams to comfort thee while you live. Thou shalt order thy house in righteousness. Peace shall dwell in thy habitation. Holy Prophets shall dine at thy table. Thou shalt teach and instruct queens which shall come to Zion, and no good thing shall be held from thee. Thou art a daughter of Ephraim and a right to the fullness of the Priesthood and with a companion and a kingdom upon the earth forever and ever, and I say unto thee, thou shalt accomplish every desire of the heart in righteousness for your last days shall be your best, for thou shalt have eternal life with all thy kindred ties which I seal upon thee with crowns of glory with all thy father's household. Amen".

Some of those wonderful promises have been fulfilled. Others, of course, remain yet to be fulfilled, for the promises continue and reach throughout eternity. As some have been fulfilled so will all be realized for she was worthy and true to the end. That blessing should be a source of hope and a comfort to all of the family because it extends to her "kindred ties"--all her "father's household". For with them she was to have eternal lives, with crowns of Glory, with a kingdom upon the earth forever, which may God grant.

AUTOBIOGRAPHY OF DAVID ROBERT ROBERTS

Birth-Parentage:

I was born in a little three room log cabin at Logan, Utah, on March 30, 1871. My father, Robert D. Roberts is the oldest son of David R. Roberts and Catherine uch Richard ap Thomas and he was born at Park, Llanfrothan, Meirionethshire, Wales, September 21, 1837. My mother, Hannah Roberts, is the youngest daughter of Hugh and Mary Owens Roberts and she was born at Eglwysbach, Denbighshire, Wales, March 27, 1847. Mother died when I was seven years of age, and grandmother (my father's mother) raised my brother Hugh and I, and though she was splendid, we knew very little of mother and her love. I have often felt that I might have been much better in every way, if I had known my mother's love and had had her training and care.

Occupation-Schooling:

I was raised on the farm and around cattle, horses and other farm animals. I also worked on ranches and in the canyons and am familiar with that life. I began school very young or at about four years of age and continued every winter in both the public and at private schools at Logan, Utah, until I had finished the courses prescribed. I then entered the Brigham Young College at Logan, in the autumn of 1887 continuing there until I graduated in a High School and Commercial course with the distinguished class of 1890, from that institution.

Employment-Marriage-Mission:

I spent the summer of 1891 working in the Tin Shop of the Oregon Short Line R.R. shops at Salt Lake City, returning home in the fall because the cost of achieving my ambition, namely, a Locomotive Engineer, was too great. I went into the employ of Geo. A. Lowe Implement Company in 1892, where I remained until December 1893, when I was called on a mission to the Northern States. Before going on my mission I married Tryphena Davis, daughter of David D. and Cedy (Davis) Davis, natives of Marthyr Tydfil, South Wales. Tryphena was born in Delano, Pennsylvania, April 23, 1874. We were married December 6, 1893, in the Logan Temple by Apostle M. W. Merrill. I bade my young wife good-bye on the evening of December 16, 1893, in the Ogden Railway Depot, and spent two years in proclaiming the gospel to the people of Indiana and Illinois, being released to return home December 12, 1895. The states of Indiana and Illinois were then a part of Indiana Conference of the Northern States Mission. During most of my mission, I was secretary of the Conference.

Civic Activities from 1896 to 1909 in Cache County, Utah.

During the years 1896 to 1903, I spent in the Implement, grain, seed and produce business in Logan. Part of the time for the Elevator and Storage Company under Orson Smith until that company became bankrupt, then under the name of D. R. Roberts and Company with Joseph Howell, Congressman, and Joseph Keller as partners, or as the Company. I did quite well in this business finally paying my mission debt and buying a home out of my earnings. In the autumn of 1902, I was elected to the Utah Legislature from Cache County on the Republican Ticket, by a margin of 48 votes in my favor. Hon. L. R. Martineaux was my opponent on the Democratic Ticket. I was re-elected to the Legislature in the fall of 1904, by a majority of 445 votes. Hon. Melvin J. Ballard was my opponent at that time. During the years 1903 to the spring of 1909, I was variously employed, namely, in the development of the dry farm lands of Western Box Elder County,--the promoting of an Electric Railway from Preston, Idaho, to Payson, Utah,--in the development of the Blacksmith Fork Electric Power Project--as salesman of canned milk and produce throughout the Western Country,--working to save the Agricultural College at Logan from being united with the University

of Utah,--and last but not least in formulating legislation, and working for its passage at each legislature, that would bring about a co-operation of the State and the various counties thereof in the construction and maintenance of a system of good roads, (Trunk Line State Roads). I worked for a good roads system and a system of Good Roads until I was nicknamed "Old Good Roads Roberts", also "The Father of Good Roads in Utah", which names I carry to this day. The 1909 Legislature adopted a part (some of the fundamentals) of the system which laid the foundation for Utah's Good Roads. That Legislature passed five out of eight measures I had drawn comprehending the system. When I finished the 1909 Legislative lobbying campaign, I was considerably involved in debt, but soon afterward I sold some property I had and paid all obligations and had, for the first time in my life, some money to spare.

At Washington D. C.-Political Offices in Ogden, Utah:

In the autumn of 1909, I took my family to Washington D. C., and entered the employ of the U. S. Senate as clerk in the disbursing office and later as document clerk of the U. S. Senate. I worked there in the day time and attended law school in the evenings. I attended George Whashington University the first year, but changed to the National University for the following two and one-half years, finishing a three year course the second year with the degree of Bachelor of Laws and the third year with a Master of Laws degree and a Master of Patent Laws degree. During the third year at law school, I was President of the Post Graduate Class of about ninety advanced students in the National University and conducted a very successful year of activities. I was admitted to practice before the highest court, namely the Court of Appeals in the District of Columbia, in October 1912. I took my family to Logan in July, 1912, after school was over, returning to Washington in November to take a special course in Interstate Commerce Law. After the Woodrow Wilson Inauguration I returned to Logan, in March 1913. On April 28th, following I opened law office in the First National Bank Building, Ogden, Utah. I continued in the practice until December 1, 1918, when I was appointed City Judge of the Ogden City Court by Mayor T. Samuel Browning to fill the unexpired term of Judge George S. Barker, resigned. In the election 1920, I was elected on the Republican ticket, to fill the term of four years following, I was defeated in the 1924 Republican City Convention for a second term. My principal opposition came from the attorneys who largely defended criminals and their friends and who dominated that convention. My term in the City Judgeship expired January 5, 1925, and I again entered the practice of law.

Religious Activities:

I was blessed April 15, 1871, at Logan, Utah, by Hugh Roberts, my grandfather, baptised at Logan, Utah, April 3, 1879, by William Waterson, and confirmed the same day by Bishop Robert Davidson. I was ordained a deacon by Bishop Robert Davidson, November 13, 1882, an Elder by Bishop Robert Davidson, October 30, 1893, a Seventy by President George Reynolds, December 15, 1893, and at that time was set apart as a missionary to the Northern States Mission. I received my endowments and was married to Tryphena Davis in the Logan Temple by Apostle M. W. Merrill, December 6, 1893. I was honorably released from my mission to return home on December 12, 1895, by President Joshua R. Clark; was ordained a President of Seventy and set apart as a President of the 40th Quorum of Seventy on November 18, 1900, by Pres. C. D. Fjeldsted; was ordained a High Priest by President, George E. Browning at Ogden, Utah, October 14, 1923; was set apart as a worker in the Salt Lake Temple by President George F. Richards in the Temple Annex on January 16, 1924, was chosen as Stake Representative of the Genealogical Society and Chairman of the Weber Stake Committee in November 1919, to succeed Thos. A. Shreeve in which position I still (1927) continue to labor. I am now a life member of the Genealogical Society of Utah. I have also been successively a Home Missionary, Ward Teacher, President of and Teacher in the Y. M. M. I. A. an Assistant Superintendent of Sunday Schools, Chairman of Ward Amusement Committee, Secretary of a Seventy Quorum (40th); Member of Logan Tabernacle Choir and Chorister

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of the Logan Third Ward Choir and have labored in other church activities. Last but not least my participation in the organization of the Hugh Roberts Family Association is of no small moment but rather an important affair fraught with great consequences as is also my participation in the forming of the Roberts Surname Association and other Associations, including the Robert Roberts Family Association.

Conclusions:

I resided in Logan Third Ward from the time I was born until September 1909. Then I took my family to Washington D. C., residing there at \$715-15th St., S.E., ground floor flat, until June 1910 and returned home for the summer. We went back to Washington in September 1910 where we resided at #538 Columbia Road N. W. until July 1912 when we returned to Logan. I left the family in Logan returning to Washington in November 1912 remaining there until March 20, 1913, when I returned home. In August 1913, I moved the family to Washington Avenue, Ogden, Utah, where we resided until October 1914. We then moved to #260-32nd St., Ogden, Utah, into a home we had traded for, where we now reside. (1927)

In secular pursuits as in Church duties, I must acknowledge the blessing of a merciful Father for his preserving care and for the light, wisdom and inspiration that he has given me and for the success I have had in life for He has sustained and led me. I now see His hand in many things, as I look over the past, that I did not understand at the time, and I thank God for His many blessings.

Many important things occurring in my life might be recorded, but a few things will suffice. I offer the following incidents, not by way of boastfulness, for I have nothing of which to boast--to God be given the honor and glory for I am as nothing. May the things narrated be a source to promote faith in those who shall come after, and an incentive to those of the family who shall read them to record the possibly more wonderful things that may come into their lives.

A TEST OF FAITH AND OBEDIENCE

By David R. Roberts

It is with some reluctance that I record the following incident in my missionary experience, however, I feel impelled so to do. My missionary companion had not been in the field long and was quite backward, and it was necessary for me to take the lead in most matters. We left our headquarters at a certain county seat in Indiana, and went on, visiting and tracting through the country as we went, for about twenty-five miles into a scattered farming neighborhood where there were two members of the Church, a Brother Chandler and wife and some friends. The Elders had been driven out of that neighborhood twice before and were solemnly warned never to return under threat of violence or even death.

We found Brother Chandler and his good wife, who made us welcome, and we visited with friends there and decided to hold meetings in the school house if we could obtain it for that purpose. We secured permission of the school trustees against the wishes of Brother Chandler and our friends and notified everybody that we would tell them of the restored Gospel at 2:00 o'clock P.M., and again in the evening of the next Sunday. Sunday came. Brother Chandler and his wife and some of the friends, also some others were there at 2:00 o'clock P.M., and we had a good meeting. Before closing we announced the evening meeting. Our friends almost insisted on us cancelling that meeting but we had fixed the appointment and felt that we could not and should not change it.

The time for the meeting arrived. We were there, but not a friend. Not a single lady--only a lot of young and middle aged men were there. We had Brother

Chandler's lantern and lighted it as darkness came on. Several of the men came in, others remained out at the back of the school house. Those inside seemed desirous for a discussion, or rather a quarrel which we studiously avoided. Finally seeing there was no chance for a peaceable meeting we bid them good-night and started toward Brother Chandler's home. My companion was carrying the lighted lantern and I the grip full of books. We had gone about 150 yards along the road when "bang" came a large rock almost between us, and we heard the men following on the run. I whispered to my companion, "Put out the light and follow me". I ran ahead, he after me and the crowd followed. It was a mile or more to Brother Chandler's. We came to where the creek followed close along side of the road and a sudden impulse came to me to cross that creek and get off the road. I said "This way", and we bounded through the creek and into a meadow of tall grass on the opposite side where our tread was noiseless. No sooner were we safely over into that meadow than the mob rushed by along the road. It was very dark.

A high wind was coming on and a storm. It was already sprinkling and in a few minutes a heavy down pour of rain was on. We ran across that meadow then wound around through the fields up to Brother Chandler's home as if we had always known the way. We paused, and being quite sure that we were safe, we went to the house. Brother Chandler let us in. It was getting late and they had been much worried about us. We told them our experience and though they were frightened, they were very glad to see us again without our being harmed. Brother Chandler reached up, took his rifle which hung over the door and said, "They will never molest you here tonight without walking over my dead body". He showed us our bed and we retired. I have always thought that he sat up all that night with his old rifle in his hand.

We were not molested and arose the next morning quite late. The storm was gone and it was a beautiful day. When we went out into the air we met one of our friends (?) of the night before who had come to enquire about us and how we got to Brother Chandler's. Later we learned that there was another crowd of men in an old deserted house, close by the road about two-thirds of the way from the school house to Brother Chandler's, to intercept us that night.

Expressing our thankfulness to Brother Chandler and his wife and bidding them good-bye, we started down the road toward the school house. On our way we were obliged to pass the home of one of the Leaders (In fact the Leader) of the mob of the previous night and we noticed him in a field, the same through which we had escaped the night before, trying to corral a high spirited black horse. Alone, his efforts were useless. The horse was playing with him. He was white with rage. The horse seemed to enjoy it all. Seeing his predicament we laid our grips down in the road, jumped over the rail fence into the field, and assisted him. He seemed to be very grateful for our help and thanked us very earnestly. He was aware that we knew of the part he played the night before but nothing was said about it.

We went on our way to a neighborhood about three miles away where we had a meeting scheduled that evening. Meeting time came and we were uneasy because the mob knew about that meeting. We fully expected an attack but we were determined to hold that meeting notwithstanding their threats and their attitude which we did, but we were unmolested.

We returned, leisurely, working the country through which we passed, back to our headquarters. We hurriedly wrote our conference president all about our experience and, as quickly as the mail could bring an answer, we were told to go back to that neighborhood as soon as we could and work there. He said, "There is something good there and the devil does not want us to have it. Go back there at once".

That command was staggering to me. What! go back there just to be killed? Yes, that was the order. I weighted it in every way. We talked it over and finally we decided that, come what may, we would obey orders. We would go back there forthwith.

We made hurried preparation to go and we started on our journey. To me it was sure death. I could see no way out of it. I said good-bye to earth and all earthly things, to home and wife and all, determined to do my duty at the cost of my life. I had no hope of ever returning alive, but I was resigned to my fate knowing my reward was wure and I trusted that God would care for the dear wife he had given me, and there was comfort in that, I was ready now and the sooner it was over with the better. While my companion was uneasy about it he did not seem to have the feelings that came to me.

We ordered our mail forwarded to a small village on the way, and on reaching that place about three days away from headquarters, we went to the Post Office for our mail. A letter was there from the Conference President to me. It said "Return at once to headquarters to meet a new Elder who is now on the way and who will labor with your companion in that field and you proceed at once to another field". Oh! the joy--the relief to me. We did as we were directed and I was soon on my way to my new field of labor.

My companion and the new Elder went straightway into that mob neighborhood. I was worried about them. The conditions had changed since our leaving there. The Elders remained unmolested and, within six months, some forty souls were baptized into the Church. I believe that our assisting that mob leader with his horse had much to do with the remarkable change of sentiment, for he knew that we knew his position and that we had returned good to him for the evil he and his friends had sought to do us.

It is recorded in the Doctrine and Covenants, Section 98:13, 14

13. "And whoso layeth down his life in my cause for my name's sake, shall find it again, even life eternal"
14. "Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy".

There are many ways of proving us, and the proof comes sometimes suddenly or unawares to us. It was a severe trial to me to go into what appeared to me at that time, to be the very jaws of death. When I think of that circumstance I now feel that I was put to the test even though there might not have been any danger to me personally in it, but that I did not know at the time. To me it meant death. I have always been thankful that the Lord gave me strength to determine to go and to manifest that determination by going. I did not look upon it as a test then--nor until recently has it so appeared to me as I look back upon that experience. The thought of a test had not dawned on me then.

It was a severe experience to me and I hope I shall never be called upon to pass through another such trial. However, if I am so called, I hope I may have power to be obedient and to go cheerfully even unto death for truth's sake, for the sake of the souls of the children of men, for righteousness sake, to the Glory of the true and living God and the Great Redeemer of mankind. I fear the punishment of doing otherwise. I desire the reward of joy that come from obedience to duty and the doing of that which is right. I love righteousness. I hate evil. I have many weaknesses to contend with and to overcome which, may God grant in Jesus name, I may overcome.

I thank God for the doctrine of the Redeemer of Mankind and of the forgiveness of sins and of the blotting out of the record of sins though "as scarlet" through faith and sincere and contrite repentance and in baptism, that we may be made "White as wool". That doctrine is merciful and sweet to the soul. May those in the family who do wrong be not discouraged and become abandoned to sin, but repent in all sincerity and humility of soul and turn to the Lord for He is merciful and is mighty to save. "His mercies endure forever" but his "spirit will not always strive with man".

It is possible to sin beyond repentance or to go into the way of sin until it becomes impossible to turn from sin unto repentance, then repentance has no power over the soul and all is darkness and despair. Therefore, do not chance continuing to sin, saying, "Eat, drink and be merry today for tomorrow we die. We will repent in the future life, for there is another chance after death".

God has appointed this mortal probation for repentance and turning to him so that the body may here be subjected to the will of the spirit to work righteousness. Now is the time--this is the day--not tomorrow. Therefore, repent most sincerely and God will forgive through the plea of the great Mediator for us. If we seek we shall find, if we knock it shall be opened unto us, if we ask we shall receive.

#1 - A MIRACULOUS PRESERVATION

By David R. Roberts

In the Northern States Mission, in Company with other Elders, I met and visited occasionally, with a widow having four children, who had previously joined the Church. She and her husband had been divorced some months before I met them. I met the husband and became quite well acquainted with him, though he was not a member of the Church and was somewhat bitter, however, he never said anything against the Church, to the Elders, so far as I know.

I labored in their neighborhood several months and I used to meet that man, sometimes when I was alone--in secluded places--in the woods--sometimes rather suddenly and on such occasions he invariably had a terrible scowl upon his face. I thought nothing of it and would greet him pleasantly--sometimes stop a moment to talk to him, then pass on. I remember on one occasion turning around, after passing him about fifty yards and he was watching me in a rather undecided way as to what he should do. I went on, unconcerned, and without the least feeling of fear or apprehension but I thought he acted queerly sometimes.

I returned home. Years passed and that good woman and her children came to the valleys. I met her one day, and she said to me, "Brother Roberts, my husband tried on several occasions to kill you, for some reason or other and somehow he was never able to do it". I never knew. I was horrified with the thought. I trembled. I looked back through the years upon those strange sudden meetings, in out-of-the way places, that scowling face, and now I understood. I was defenseless, unsuspecting, then an easy prey, "but somehow he was never able to do it". He told her, after it was all over and I was gone. Oh! how thankful I am when I think of that. I never knew the why of those strange meetings until she told me. 'Till then I never understood, but now it is all so plain and I shudder when I think of it.

#2 - PRESERVED FROM DISEASE

By David R. Roberts

During the summer and early autumn of 1895, I labored in the State of Illinois. It was a very dry period in that country because there had been no rains for a long time. Most of the cisterns, wells and springs were dried up. The creeks and other streams run low and, in many places, were mere standing stagnant pools covered with a thick, green malarious scum. In many places it was difficult to get drinking water. The people in some places, had to go many miles to get water, obtainable only from those stagnant pools in the creeks by removing the scum and filling their wagon laden barrels with the use of buckets.

This water was used for drinking largely without even boiling, but by merely straining it through a cloth. After so straining one could hold a glass of it up to the sun and see life busily moving in it. This was all we had to drink. As a result every Elder in the conference except four of us was sick with malarial fever, and chills and ague. Many of the people residing there were afflicted and in some localities,

there were not enough of those who were well to care for the sick. I went through it all in the best of health and spirits, at times waiting on the sick. Some of those afflicted Elders never recovered from that malarial condition then contracted though none of them died while in the field. In connection with the above two narrations I include a part of the blessing given to me by Elder George Reynolds when I was set apart for this mission on December 15, 1893, as follows:

"We say you shall be blessed of the Lord in your going forth to testify of His goodness and of the restoration of the truth to the earth again and the testimony of the truth shall increase with you brighter and brighter until the perfect day. Faithfully discharge your duty, trust in the Lord and He will not forsake you and you shall see the result of your labors and shall have much joy for the power of the highest shall accompany you and in the day of God's visitation, He will preserve you from evil. Though men may seek to fall upon you, upon the right hand and upon the left, or sickness seek to take hold of you, you shall be preserved and not a hair of your head shall fall to the ground unnoticed, but you shall be preserved from the powers of the evil one in your labors and journeyings, and through trials and dangers shall be warned."

Verily, some of those wonderful promises were literally fulfilled. Some yet remain to be fulfilled and I sincerely hope they may.

THE DIFFERENCE BETWEEN LIGHT AND DARKNESS

By David R. Roberts

One beautiful Sunday afternoon in the later part of September 1918, I was sitting at home alone, pondering over the awful world war that was then on in all its fury and of our nation's being in it. Well, I might ponder for my two oldest sons, D. Llewellyn and R. Merddyn who were then both in ages between 18 and 21 had just been registered (September 12th) and had both been classified in class AI for duty in that war. Both sons might now expect a call to arms any moment. I recounted the acts preceeding our going into the war and I remembered somewhere in the Doctrine and Covenants, that there was a key given by which nations may know when they are justified before God in going to war. I thought I would endeavor to measure our acts as a nation or rather the acts of Germany toward us preceeding our entering the conflict by this key. I finally found the section containing the key, viz, Section 98. I thought I would read it all and I began with the first verse reading on until I got to verses 16 and 17 and I stopped and reread them. A command to the living, to turn the "hearts of their children to their fathers". That was plain and reasonable for the living to labor amongst the living and to turn the hearts of the living to the dead. Then "to turn the hearts of the fathers (the dead) to the children (the living)." What? A command to the living to turn the hearts of the dead to the living. The thought came to me "impossible, foolish, unreasonable, ridiculous". The idea of the "living" turning the hearts of the "dead" to the "living" seemed preposterous and with that doubt came over ^{me} a feeling of terrible fear until I trembled and I was greatly depressed and felt very miserable for the powers of darkness were upon me and I felt crushingly oppressed. I knew, withal, that I did not have a proper and true understanding of the meaning of that command and I desired, in my soul to know and believed that I would be given an understanding of it and in my heart expressed the desire to understand it.

I was almost overwhelmed, it seemed, by the power of evil in doubt and dread. Suddenly like a flash the inspiration came to me that "the Elders of this Church who, having received the restored gospel of salvation in mortal life and who pass into the great world of spirits are called to preach the gospel and the doctrines of salvation by the power of that same priesthood to the spirit world, as the Savior while his body lay in the tomb went to preach to the spirits in prison; and that thereby the command is fulfilled, and the hearts of the fathers verily turn to their children with

yearning". With that inspiration there came to me a feeling of joy and peace that was wonderful.

That experience, so marked in its contrast, made a wonderful impression upon me and was the foremost subject of my thoughts for weeks afterwards. I took pleasure in reciting it to those of my friends who would be pleased to hear it. I forgot the first object of my search namely, the justification of our going into the war. Since that time I have made a study of Section 98 and have learned some other wonderful lessons out of it. I believe, that by reason of that experience and the recital of it, I was called into the Weber Stake Genealogical Work. Time and space will not permit of further comment upon it but for one other lesson on Section 98, I direct your attention to an article by me in the Genealogical Magazine of April 1924, entitled "The Mission of Elijah".

AN INSPIRATION IN THE COURSE OF DUTY

#1

By David R. Roberts

Many times in my life the spirit of inspiration has come to me in the course of duty in a remarkable way. I will relate a recent occurrence to illustrate.

Word came to me about September last (1924) from a Ward Committee that a prominent man in the Ward had said to one of its members about as follows: "Why are you so insistent about this work for the dead? Why don't you lay off a little and take a rest? It requires all of our time now to save the living. Now is the time to save the living. The millenium is the time for the work of salvation of the dead. We will do that work when the Millenium comes, not now".

I was troubled about that saying as I did not know just how to answer it. I pondered upon it and I desired of the Lord to know how best to meet it and overcome it as I felt that that attitude was not right--it was erroneous, and would have a very detrimental effect upon our work.

This came to me. To me it is an inspiration. It seems wonderful to me. "Yes, the great work of the Millenium will be the salvation of the dead. How is the Millenium to come? It will come gradually like the dawning of the day. It will come through the instrumentality of man and the blessings of God. If the salvation of the dead is Millenium work then those who are doing that work in the spirit of it are living in the Millenium. It's light has dawned upon their souls and they feel the warmth and comfort of it's rays. The Millenium is here to all such, now, and it will not shed it's light to any but to those who do millenium work. Those who will not do this work will pass from mortal life without ever seeing the millenium though the millenium be all around them. The millenium will be established by doing millenium work. We must work for the living now. Yes, and the greatest power to redeem the living is the work of the redemption of the dead. When all else fails to bestir the living with life in the great latter day work, the redemption of the dead, a visit to the dead, a message and plea from the dead, succeeds in touching the heart. The message of the salvation for the dead came to the living not the dead. Elijah came to the living not the dead. His message was for the living and from the living is to go to the dead. It is here to save the living in the flesh as well as in the Celestial Kingdom because God said that he would send Elijah "before the great dreadful day of the Lord" else "all flesh shall be consumed" and be "utterly wasted" at His coming". Doc. & Cov. Sec. 98: 16, 17. Doc. & Cov. 2: Let us not overlook the purpose of Elijahs coming nearly 90 years ago. Elijah's mission is associated with and is related to the great destructions of the latter days.

AN INSPIRATION IN THE PERFORMANCE OF DUTY

#2

By David R. Roberts

In November 1924, I was appointed, as a member of the Stake Genealogical Committee, to go to the Clinton Ward, Weber Stake, Sunday School to attend the Parents class and to observe the delivery of the lesson in genealogy to be given there and to report to the Stake Genealogical Committee the situation. Brother John Draayer was class teacher, and during the course of the discussion he asked, "About how long have genealogies been kept in the world?" Someone in the class answered, "For about a thousand years back". Without waiting for further explanation as to that question he asked, "Why have not complete and perfect genealogies of the people of the world been kept and preserved from the beginning or from father Adam? We will ask Brother Roberts to answer it". I was surprised. I had never thought of such a thing. I had no answer, I was blank. But I got up and this came to me. It was inspiration. My soul was stirred with it. It came to me unobserved by anyone as if the answer were a commonplace affair in a free and easy flow of thought about as follows: "God moves in a mysterious way, his wonders to perform. If God had caused the genealogies of the peoples of the earth to have been kept from the beginning and they were easily available to us there would have been nothing in that line for us to do. It is not God's plan to do things that way. He desires to develop us through faith and works. We must delve into the records to the ends of the earth and when we have exhausted every earthly means, through our faith and good works and our intense desires we may eventually develop such faith that we may reach within the veil and commune with the heavens and thus will the world of the mortal and those on the other side be united in communion with each other. We must work and pray. We must develop in a natural way. We must pay the price for what we attain to and for what is obtained. It is God's way and in the genealogies we have, they are mere beginning, a taste to give us appetite for more. If we obtain more we must struggle for it in the right way. Eventually, after exhausting every earthly means we may gain access to the storehouse in the great beyond for what is needed". I was thrilled and satisfied and grateful to God for the answer he gave me, and the more I reflect upon it the more I am confirmed of it's wonderful truth.

A DREAM

By David R. Roberts.

During the month of May 1894, shortly after I went into the mission field, I awoke one morning just as day began to break, or about 4:00 A.M., and sat upright in bed leaning with my back and right shoulder against the head of the bed. I was not long awake, or under the consciousness of being awake, I either fell asleep or my vision was changed and I saw this world in chaos. It seemed to me that I had been appointed to labor in a South Easterly direction from the valleys of the mountains where the general body of the Church was located, I could see that there was comparative peace where the L. D. S. were. I was in company with three other Elders and a few, perhaps twenty, saints. We Elders were formed in a hollow square about 12 to 15 feet apart with our back inwards or toward each other, our faces outward. I was standing on the Southeastward corner of the square. The saints that were with us were within the square, some standing and some kneeling in prayer. Most of them were women and children.

I looked around and I could see small groups of Elders and saints in various localities throughout the world, situated similarly as we were. It seemed I could see around the earth and knew what was going on everywhere except it was not clear to me about the exact situation where the main body of the Church was located though it seemed there was comparative peace in that locality as there was peace also immediately around where every group of the Elders and saints were located throughout the world. But everywhere else there was every kind of wickedness and terrible destructions of all kinds. Humanity had gone mad, mad, and to destroy life and property was their every effort, on every hand, without cause, provocation or motive,

except to destroy and to kill. It was army against army and man against man,--men, women and children in awful combat against each other or bent in self-destruction,--wholly abandoned.

Nature seemed to partake of the spirit of man and was in turmoil, for there were great destructive tempests and storms, terrible lightening and thunder great waves of the sea and great earthquakes as if joining with man to destroy. To the confusion of nature, all mankind was heedless, desperate, unmoved in purpose, and unrepentant. They gave no attention to us, not even a passing glance, no more than if we had not been there at all.

The sight was sickening, our eyes filled with tears of pity for them. Our fellow human beings--our prayers for them had been in vain. They had gone beyond the power of the repentance, the spirit of God--the spirit of peace had been taken from them. Suddenly, I heard a voice from within the hollow square and just above saying, "You are called here to witness the destruction of the wicked in the latter days, as foretold by the prophets of the Lord and as recorded in the holy scriptures, and you will yet be called to testify of these things before the bar of God in that Great Day of Judgement."

We watched for sometime and the destruction finally began to wane, it had spent its main force, its fury was subsiding, comparatively few were left. The earth was covered with the bodies of the dead and many had been buried by the elements. The saints who were with us were more or less fearful and earnestly prayed that we Elders would be blessed so as to be able to protect and save them. They seemed to depend upon us for protection, though we realized of course, that we were powerless to save. God alone could save.

There was a school house to our right about 30 rods away and our little company all went there, shut the door and wept. Wept in sorrow and pity for the dead, and in joy and thanksgiving for our preservation and deliverance and for God's mercy to us. A gentle gust of wind came and moved the house we were in into a grove of trees about 40 rods distance where there was perfect peace and security while the destruction continued to some extent around us outside the grove.

We raised our voices in prayer and thanksgiving. Our emotions were stirred in sorrow and in joy co-mingled and I know that strange feeling. I came to ordinary consciousness again and my cheeks were wet and my eyes filled with tears. I have never forgotten though it is over 30 years since I saw those things. They are as vivid as though it were but yesterday. Never before have I written them. I believe that if I am faithful, I will be called to witness the destructions to come upon the world during "the great and dreadful day of the Lord". However, "Whether it shall be in the body or out of the body I know not".

MAKING A CHOICE

By David R. Roberts

One day in the year 1923, I was sitting at the table, in my home, eating my breakfast. I was in a rather negative mood, mentally, thinking of nothing in particular. Suddenly I was thrilled with the thought, "You may have the visitation of, and communication with a resurrected person if you so desire". I had not been thinking about such things. I had never prayed for nor desired it. But my whole being was so impressed with the thought that all doubt had fled. It was a firm conviction. I knew that with but the expression of the desire I could realize that wonderful experience.

With the realization of my privilege however, came another thought clearly into my mind. "Now after you receive this visitation and manifestation the spirit of

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#20 DAVID R. ROBERTS AND
TRYPHENA DAVIS ROBERTS



#66 HOME OF DAVID R. ROBERTS,
#260 32nd St, OGDEN, UTAH.

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#65 FORMER HOME OF DAVID R. ROBERTS.
#388 N. 4th WEST ST, LOGAN, UTAH.

God may be taken from you and you will be left to yourself then what might happen". With that thought in view notwithstanding the great privilege within my reach I made an immediate choice and I said with all the fervor of my soul, "No, No, I do not desire that visitation. O! God withhold it from me and, Father, in the name of thy son Jesus give me the Holy Spirit to be my constant guide and companion to keep me in the right way, for I am so weak. O! Father give unto me the Holy Spirit that it may grow within me and become "brighter and brighter until the perfect day". Leave me not alone one moment lest I fall".

TRYPHENA D ROBERTS

By David R. Roberts.

Tryphena D. Roberts, is the seventh child in a family of twelve children. Her parents David D. Davis and Cedy (Davis) Davis were natives of Merthyr Tydfil, Glamorganshire, Wales. They embraced Mormonism in an early day in Wales and, finally in 1866 moved to America, settling in Delano, Pennsylvania. Here the family lived several years. Most of their children, including Tryphena, were born there. Finally, in 1879 the family moved to Salt Lake City then to Paragoona, Iron County, Utah, where they remained until 1881, when they moved to Logan where the family lived and where her parents died at a good old age.

"Phena" as she was known, was baptized in June 1882, at Logan, Utah, by William Watson, and confirmed the same day by Bishop Robert Davidson. She was always active in Church work. She has labored as a Sunday School Teacher, Relief Society Treasurer and Teacher, Councillor in the Primary Association, Member of the Logan Tabernacle Choir and Chorister of Religion Class. She is now the President of the Relief Society of the Ogden First Ward of the Weber Stake. She received her schooling in the Public School of Logan, City, and took some special training in a school of dressmaking and is proficient in it. Those things named have been the least of her achievements. She is a real mother, a good patient wife, a splendid housekeeper, an ideal cook and a neighbor who minds her own business and always keeps the peace and is a peace maker. She is loved and respected by all who know her. She is loved best by those who know her best. She loves flowers and music, the good and beautiful in everything. She loves her family and friends and she has an abiding devotion to the faith of her parents and seeks to rear her children in the ways of the Lord and in the course of honor and peace among men.

GEORGE A CROFT

By David R. Roberts

George Albert Croft, born May 13, 1892, at Ogden, Utah, is the oldest child of George A. and Mary Isabelle Russell Croft. He was blessed July 1, 1892, by Bishop Francis A. Brown, baptized July 1, 1900, by George Poulter and confirmed the same day by Heber H. Thomas at Ogden, Utah. He was ordained a teacher November 18, 1907 by H. C. Jacobs, a priest January 30, 1911 by Bishop W. O. Ridges an Elder January 11, 1919 by W. O. Ridges.

He married Tryphena Prudence Roberts at Logden, Utah, January 14, 1919, Bishop William Evans performed the ceremony. They were sealed April 9, 1919, in the Salt Lake Temple.

He began attending school in his early boyhood at the Quincy School in Ogden, then he went to the Washington School, then to the Lewis School, where he completed the 8th grade. He then attended Weber College for five years graduating from there in a course in Mechanic Arts. He then went to the University of Utah one year and began the next year, but returned on account of rheumatism with which he was afflicted several months. Later he attended the Agricultural College at Logan, Utah, three years. graduating with the degree of B. S., after which he taught at the A. C. at

Logan, one year. Then he went to Cedar City, Utah, to teach Mechanic Arts at the Branch Agricultural College there, where he is now engaged, specializing in gas engine mechanics.

In his youth during the summer vacations he worked on the old Croft farm near Morgan, Utah. In later years he spent his vacations cutting lawns for the people in Ogden who desired such services. He was a teacher in the 9th Ward Sunday School for some time. He was also Assistant Scout Master to Troop 3 of the 9th Ward going with the troop through the Yellowstone National Park in the summer of 1914. He is very capable in Mechanical Drawing also in making and handling machinery and electrical devices.

TRYPHENA PRUDENCE ROBERTS

By David R. Roberts

Tryphena Prudence Roberts, daughter of David R. and Tryphena Davis Roberts, was born at Logan, Utah, November 10, 1896, was blessed by her father David R. Roberts, January 3, 1897; baptized December 13, 1904, in the Logan Temple by William H. Seamons, and confirmed the same day by Joseph E. Cowley. She attended school in the Logan City Public Schools until July 1912. After the family returned from Washington and moved to Ogden she attended the Weber Academy from which she graduated in June 1917, completing a Domestic Science course and particularizing in cooking, dressmaking and millinery in which she is very capable. At Logan, Utah, on January 14, 1919 while attending the A. C. of U. and was Assistant Librarian there, she married George A. Croft, an instructor in the Mechanic Arts Department of the College. They were endowed and sealed at the Salt Lake Temple April 9, 1919. In September 1919, they moved to Cedar City, Utah, where they now reside. She is now a member of the Iron Stake Primary Association Board and is actively engaged in that work.

CARMEN CROFT

By David R. Roberts

Carmen Croft, born at Cedar City, Utah, on June 21, 1920, daughter of George A. and Tryphena Prudence Roberts Croft; was blessed August 1, 1920 by her grandfather David R. Roberts, at Ogden, Utah.

MARJORIE CROFT

By David R. Roberts

Marjorie Croft, born at Cedar City, Utah, on January 12, 1922, daughter of George A. and Tryphena Prudence Roberts Croft, was blessed May 7, 1922, by Herbert Haight at Cedar City, Utah.

KARL ROBERTS CROFT

By David R. Roberts

Karl Roberts Croft, born November 11, 1925, at Cedar City, Utah, son of George Albert and Tryphena Prudence Roberts Croft, was blessed at Cedar City, Utah, April 4, 1926, by Samuel Fife Leigh.

DAVID LLEWELLYN ROBERTS

By David R. Roberts

David Llewellyn Roberts, son of David R. and Tryphena Davis Roberts was born at Logan, Utah, August 9, 1898; blessed by his father David R. Roberts September 4, 1898; baptized in the Logan Temple, September 11, 1906, by Jacob Miller, and was confirmed the same day by Joseph M. Smith.

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He commenced school work at the Ellis District School at Logan, in September 1904, and continued in the Logan District Schools until June, 1909. He then attended the Public Schools in Washington, D. C., until July 1912, after which he attended the Weber Normal College at Ogden, Utah, graduating therefrom May 18, 1918, qualifying in mechanics arts, particularly carpentry. The last year of his high school work he edited the annual school paper "The Acorn" very successfully.

He was ordained a Deacon at Logan, Utah, March 3, 1913, by John Quayle, a Priest at Ogden, Utah, March 18, 1917, by John Tingen, an Elder September 1918 by Bro. Gunnerson at Ogden First Ward. He married Mary Eliza Crittenden June 21, 1918, by Bishop Datus H. Ensign and was endowed and sealed in the Salt Lake Temple, October 9, 1918. He was a scout in the Ogden 9th Ward under Scoutmaster Robert E. Wilson and with the scouts made a trip through Yellowstone National Park in August 1914. He was councillor to the president of the 1st quorum of Elders of Weber Stake and later was set apart as its president by Pres. George E. Browning, which position he held until he was, on account of his work prevented. He was later a member of the Y. M. M. I. A. Board of the Weber Stake to supervise Scouting.

After leaving school he worked at the Southern Pacific R. R. shops as a boiler-maker helper until the strike of 1922, when he went out with the strikers and never returned to work at the railroad shops. He then became salesman for the Economy Butter Company. He is now a checking clerk in the Ogden Railroad yards for the O. U. R. and D. Co.

MARY ELIZA CRITTENDEN ROBERTS

By David R. Roberts

Mary Eliza Crittenden Roberts, born October 30, 1900, at Ogden, Utah, is the daughter of Oscar and Julia Cole Critchlow Crittenden. She was blessed November 7, 1900, by William Critchlow at the house and later blessed by Bishop Robert McQuarrie in the Ogden 2nd Ward Meeting House on December 5, 1900. She was baptized June 9, 1909, in the 2nd Ward Baptismal Font by John Ellis and confirmed the same day by John Ellis. She began attending school at the old Central School (Now the Elks Home) and later at the Pingree school then at the Lewis School then at the Weber College. She was married to D. Llewellyn Roberts, son of David R. and Tryphena Davis Roberts, on June 21, 1918, by Bishop Datus H. Ensign. She was a Sunday School Teacher for about four years and has been a constant attendant at church and in the performance of Church Duties. She was endowed and sealed in the Salt Lake Temple Oct. 9, 1918.

JANET ROBERTS

By David R. Roberts

Janet Roberts, born May 27, 1919, at Ogden, Utah is the daughter of D. Llewellyn and Mary E. Crittenden Roberts, was blessed July 6, 1919, at the Ogden 2nd Ward Meeting House by John McQuarrie. She began attending the Lewis school in September 1925. She was baptized by her father D. Llewellyn Roberts, July 3, 1927; confirmed by her grandfather D. R. Roberts the same day.

DAVID RICHARD ROBERTS

By David R. Roberts

David Richard Roberts, born November 23, 1920, at Ogden, Utah, son of D. Llewellyn and Mary E. Crittenden Roberts, was blessed January 27, 1921, at the home #2547 Cole's Court by his father D. Llewellyn Roberts, assisted by the Bishopric of the 2nd Ward. He was very sick at the time. He began attending the Lewis school in September 1926, but attended only a short time because the school was over crowded and he was under age.

DARWIN LLEWELLYN ROBERTS

By David R. Roberts

Darwin Llewellyn Roberts, born April 7, 1922, at Ogden, Utah, son of D. Llewellyn and Mary E. Crittenden Roberts, was blessed June 4, 1922, at the Ogden 2nd Ward by his father D. Llewellyn Roberts. He died September 16, 1923, of summer complaint at Ogden and was buried at Logan, Utah.

RUTH ROBERTS

By D. R. Roberts

Ruth Roberts, born June 18, 1923, at Ogden, Utah, daughter of D. Llewellyn and Mary E. Crittenden Roberts, was blessed August 5, 1923, at the Ogden 2nd Ward by her father D. Llewellyn Roberts.

KENNETH OSCAR ROBERTS

By David R. Roberts.

Kenneth Oscar Roberts, born April 15, 1925, at Ogden, Utah, son of D. Llewellyn and Mary E. Crittenden Roberts, blessed June 7, 1925, at the Ogden 2nd Ward by his father D. Llewellyn Roberts.

MARY LOU ROBERTS

By David R. Roberts

Mary Lou Roberts born September 17, 1926, at #2547 Cole's Court, Ogden, Utah, is the daughter of D. Llewellyn and Mary Eliza Crittenden Roberts. She was blessed November 7, 1926 by D. Llewellyn Roberts, her father.

ROBERT MERDDYN ROBERTS

By David R. Roberts

Robert Merddyn Roberts, son of David R. and Tryphena Davis Roberts was born July 6, 1900, at Logan, Utah; was blessed September 30, 1900, by Robert D. Roberts, his Grandfather; he was baptized in the Logan Temple, July 28, 1908, by Jacob Miller and confirmed the same day by Thomas Morgan. He attended the Public Schools of Logan Utah, and Washington, D. C. and completed the grades in the Public Schools of Ogden, Utah. He attended the Weber Academy taking a part of a course in Commercial Book-keeping and Typewriting, but did not complete the course.

He was ordained a Deacon at Logan, Utah, March 3, 1913, by John Quayle; a Teacher at Ogden, Utah, February 10, 1918, by John Tingen; an Elder February 8, 1920, by Bishop Datus H. Ensign; a Seventy at Salt Lake City, February 17, 1920, by Pres. Seymour B. Young. He was endowed in the Salt Lake Temple February 13, 1920. He was called on a mission to the Northern States leaving February 18, 1920, laboring in Chicago, Illinois, St. Paul, Minnesota, and in Northern Indiana, being released to return home November 14, 1921. He has labored in the Church as a Ward Teacher and as a Sunday School Teacher.

As a scout he went through the Yellowstone National Park with Troop #3 of the 9th Ward, Ogden, Utah, Boy Scouts, in 1914. He worked at farming in Western Box Elder County during the seasons of 1918, and 1919. He spent the summer seasons of 1922, and 1924, working with the State of Utah as an inspector of vehicles, and inspector of roads. During the fall of 1923 and 1924 he worked for the Southern Pacific R. R. as a Locomotive Fireman. He has also worked with different Construction Companies as Field Clerk, Timekeeper, and Foreman, at which work he continued until March 1927. He is now engaged in Auto repair work at Ogden, Utah.

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November 19, 1924, he married Hazel May Orcutt of Muncie, Indiana, in the Salt Lake Temple. She was born January 15, 1906, in Newport, Kentucky and is the daughter of James and Alice Mayo Orcutt.

HAZEL MAY ORCUTT ROBERTS

By David R. Roberts

Hazel May Orcutt Roberts, born January 15, 1906, in Newport, Kentucky, is the daughter of James and Alice Mayo Orcutt. November 19, 1924, she was married to Robert M. Roberts in the Salt Lake Temple by Elder George F. Richards.

ALICE ANNETTE ROBERTS

By David R. Roberts

Alice Annette Roberts, born June 25, 1925, at Dee Hospital, Ogden, Utah, is the daughter of Robert M. and Hazel May Orcutt Roberts. She was blessed Sunday morning August 16, 1925, by Bishop H. E. Garner at his home 3135 Washington Avenue, Ogden, Ut.

FLORENCE ANNETTE ROBERTS

By David R. Roberts

Florence Annette Roberts, daughter of David R. and Tryphena D. Roberts was born January 9, 1906, at 338 N. 4 W., Logan, Utah, was blessed April 29, 1906, by her grandfather Robert D. Roberts. She was baptized September 8, 1914 by Jacob Miller in the Logan Temple and confirmed by Thomas Morgan the same day. She attended the District Schools at Washington D. C., and Ogden, Utah, finally taking three years High School work in the Weber College specializing in Stenography, Typewriting and Bookkeeping. Before finishing school she entered the employe of the Inland Engineering and Construction Company as Assistant Secretary, Stenographer, and Bookkeeper. She was then employed by the Lyon Construction Company as General Office Clerk, and Bookkeeper. She is now engaged as bookkeeper for the Ogden Lithographing Company. She has been active in Church work, regularly attending Sunday Schools, having been a Teacher therein. She has acted as Secretary and Treasurer of the Y. L. M. I. A., and is now a member of the Ogden 1st Ward Committee on Recreation. On May 5, 1924, she was successfully operated on at the Dee Hospital by Dr. J. D. Harding for the removal of her tonsils.

OLWYN GENEVA ROBERTS

By David R. Roberts

Olwyn Geneva Roberts, daughter of David R. and Tryphena Davis Roberts was born April 11, 1908, at 388 N. 4 W., Logan, Utah. She was blessed July 5, 1908, by her father David R. Roberts. She was baptised March 15, 1917, in the Ogden 1st Ward Meeting House fount by George Udink and confirmed by John Tingen the same day. She attended the Public School of Ogden, Utah, and is now in her Senior year of work in the Ogden High School. She was always a regular attendant in all Ward Church services and has taken Seminary Work at the Weber College. She was operated on successfully by Dr. J. D. Harding, at the Dee Hospital in having her tonsils removed on Oct. 21, 1921. She had Small Pox March and April of 1921.

WILLIAM REED WASHINGTON ROBERTS

By David R. Roberts

William Reed Washington Roberts, son of David R. and Tryphena D. Roberts, was born January 19, 1910 at 715 15th St., S.E., Washington, D. C., was blessed March 6, 1919, by Apostle Reed Smoot at the home of the Senator on Connecticut Avenue near Rock Creek Bridge, Washington D. C. He was baptized March 7, 1918 in the Ogden First Ward Meeting House fount by William Ellis, and confirmed on the same day by

William Ellis, and confirmed on the same day by Bishop Datus H. Ensign. He was ordained a Deacon March 12, 1922, by Bishop D. H. Ensign. He was ordained a Deacon March 12, 1922, by Bishop D. H. Ensign, and was set apart as President of the 2nd Deacons Quorum of Ogden First Ward on February 17, 1924, by Bishop K. E. Garner. He was ordained a Teacher, by D. R. Roberts, his father, January 3, 1926, and was set apart as President of the Teacher's Quorum of the Ogden First Ward, February 13, 1927, by Bishop H. E. Garner. He went out Ward Teaching for the first time on March 23, 1927. He has attended and graduated from the Ogden grade schools being now in the Junior Year work and attending the Ogden High School. He was successfully operated on at the Dee Hospital for the removal of his tonsils October 21, 1921, by Dr. J. D. Harding. The last three vacation periods he has spent laboring at the Pierce Canning Factory, at Ogden, Utah.

LAURA DELANO ROBERTS

By David R. Roberts

Laura Delano Roberts, daughter of D. R. and Tryphena D. Roberts was born June 19, 1912, at 538 Columbia Road, N. W., Washington D. C., and was blessed July 19, 1912, by Congressman Joseph Howell in the office of Senator Reed Smoot in the room of the Senate Committee on Printing, in the Senate wing Gallery Floor, United States Capitol Building. She was baptized August 5, 1920, by John G. Verniewe in the Ogden First Ward Meeting House fount and confirmed the same day by Joseph E. Wright. She has since September 1918 attended the Washington School, Ogden, Utah, being now in her ninth grade. She had her tonsils taken out by Dr. J. D. Harding on October 21, 1921, at the Dee Hospital. The operation was successful.

DELLA RAE ROBERTS

By David R. Roberts

Della Rae Roberts, daughter of D. R. and Tryphena D. Roberts was born July 28, 1916, at 260-32nd St., Ogden, Utah, and was blessed September 3, 1916 at Logan, Utah, by her grandfather Robert D. Roberts, and again at Ogden, Utah, on February 4, 1917, by Bishop Datus H. Ensign. She was baptized in the Ogden First Ward Meeting House fount on November 5th, 1924, by George D. Morse and confirmed the same day by J. LeRoy Wright. She is attending the Washington School and is now in the fourth grade. She was successfully operated on, on October 21, 1921, for the removal of her tonsils by Dr. J. D. Harding, at the Dee Hospital.

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HUGH ROBERTS

By David R. Roberts

Hugh Roberts, son of Robert D. and Hannah Roberts Roberts was born May 22, 1876, in the old log cabin built by his father at Logan, in the winter of 1859-60. Being rather frail and small he was blessed the day of his birth by Elder George Painter, a neighbor.

When he was nearing two years of age his mother died leaving him to the care of his father and his grandmother, who reared him. His early life was spent on the farm, principally. He attended the Public Schools until he finished the eighth grade then he attended the Brigham Young College at Logan, Utah, but did not finish his school work to graduation. He learned the carpenter trade at which he worked besides farming. In 1918 he traded his home in Logan for a farm of one hundred sixty acres in Downey, Idaho, where he then moved. He sold that farm in 1921, and moved to Twin Falls, Idaho, where he now resides. He is occupied some of his time now as a laborer.

Hugh was baptized at Logan, Utah, on June 5, 1884 by William E. Partington, and confirmed the same day by John J. Johnson. He was ordained a Deacon February 7, 1891, by Bishop Robert Davidson; a Priest December 18, 1893 by Richard Yeates; an Elder March 12, 1899, by Apostle Mathias F. Cowley, and was endowed in the Logan Temple March 30, 1899. He was called on a mission to the Southern States and went away on April 12, 1899, laboring in the State of Kentucky, performing a good honorable mission and was honorably released to return home July 30, 1901.

He has spent much time as a Ward Teacher and in various church capacities and activities at home. He received a very remarkable Patriarchal Blessing under the hands of Patriarch G. W. Hyde on July 31, 1877 at Logan, Utah. Hugh was married to Maggie Terry in the Logan Temple on June 25, 1902, being sealed by Thomas Morgan. There came to them six children, namely Hugh Eugene, Susan Gladwyn, Hannah, Edda Mae, Katherine and Dora. She finally became stricken with heart trouble and after months of suffering she yielded to the disease and passed from mortality February 21, 1913, at Logan, Utah, and was buried there. After the scattering of his family somewhat on account of his children being small and no mother to care for them, he married Annie Bodily of Fairview, Idaho, on October 12, 1916, in the Salt Lake Temple. Three splendid boys have blessed their union, namely, James Bodily, Etherbert Bodily, and David Bodily Roberts.

MAGGIE MAY TERRY ROBERTS

By David R. Roberts

Maggie May Terry, was born April 1, 1881, at Lewiston, Utah and was baptized April 1, 1889, by James Davenport at Richmond, Utah, and confirmed the same day by her father William A. Terry. She received her education in the Public Schools of Richmond, Cache County, later attending the Brigham Young College at Logan. On June 25, 1902, she was married to Hugh Roberts in the Logan Temple by Elder Thomas Morgan. They resided in the Logan Third Ward where six children were born to them. Maggie finally became afflicted with heart trouble to which she surcumbed February 21, 1913, and was buried in Logan Cemetary. Hugh was now left with five small children without a mother to care for them, one of the children namely, Hannah, preceeding her mother to the spirit world.

Maggie was a good mother, a faithful dutiful wife and a much loved neighbor. Her sunny disposition gladdened the hearts of all who came in contact with her. She died true to her religion. She was the daughter of William A. and Susan Zimmerman Terry. William A. Terry was born November 8, 1850, at Nauvoo, Illinois of English-Irish descent, and Susan Zimmerman Terry was born November 30, 1838, in the Allegany Mountains of Pennsylvania and is of Penn Dutch descent.

HUGH EUGENE ROBERTS

By David R. Roberts

Hugh Eugene Roberts, first son of Hugh and Maggie Terry Roberts, was born May 30, 1903 at Logan, Utah and was blessed July 5, 1903 by his Uncle David R. Roberts. He was ordained a Deacon July 4, 1915, by Robert D. Roberts, his grandfather. He attended the Public Schools where the family lived, part of the time in Utah and part in Idaho. He learned the printing business at Twin Falls, Idaho, and moved to various places to find employment in that business. Finally after working some in Los Angeles, California, and various parts of Kansas and Texas he went to the City of Chicago. Here he worked for about five years in various paper companies and finally bought a small advertising press of his own, in the Northwestern part of Chicago. About the time he bought his paper he started in a Law and Journalism school from which he graduated in the spring of 1927.

ELLIOTT JESSOP ROBERTS

By David R. Roberts

Elliott Jessop Roberts, was born May 5, 1904, at National City, California. He is the son of Robert Kendrick Eades Roberts and Emily Gledhill. When Elliott was two years of age his father was killed in a well pit on the Johnson ranch in California. He with his mother and sister then returned to Utah where Elliott's mother struggled to make a living for her two children until she finally married Andrew C. Rasmussen.

From the time Elliott was a mere boy he worked at little odd jobs in order to get money to cloth himself and in the winter he got night work in order to put himself through grammar and high school. It was not until July 4th, 1909, that he was blessed. He was blessed in the Ogden Third Ward by Gilbert Torgeson. He was bptized in the old Ogden First Ward on the 10th day of September 1914, by William H. Ellis, and was confirmed by Horace E. Garner the same day. He was never ordained a deacon, but on the 13th day of February 1921, he was ordained a teacher by Datus H. Engisn, and on the 28th day of May 1923, he was ordained a Priest by J. LeRoy Wright, and on October 24, 1926 he was ordained an Elder by J. LeRoy Wright. At one o'clock on the third day of November 1926, Elliott married Susan Gladwyn Roberts in the Salt Lake Temple. They were married by Joseph Fielding Smith.

After graduating from the Ogden High School in 1923, Elliott entered the employ of the First National Bank at Ogden, Utah, where he is still employed. Since graduating from the Ogden High School he has graduated from a four year course of the A.I.B. Banking School. On the 8th day of July he was successfully operated on at the Thomas D. Dee Memorial Hospital in Ogden. Due to his good care of himself during his younger life and his clean habits his system was in such a good condition that he soon recovered.

SUSAN GLADWYN ROBERTS ROBERTS

By David R. Roberts

Susan Gladwyn Roberts, daughter of Hugh and Maggie Terry Roberts was born October 27, 1904, at Logan, Utah. She was blessed December 4, 1904, by her grandfather Robert D. Roberts. She attended the Public Schools at Logan, Utah and at Down ey and Twin Falls, Idaho, where the family resided. She worked at various things in Twin Falls, Idaho, including nursing and in 1923 she went to Chicago to visit her Brother Eugene. Here she attended a business college and graduated. In 1924 she came to Salt Lake where she was employed as stenographer, cashier, and bookkeeper for the Salt Lake Blue Print and Supply Company for two years and nine months. On November 3rd, 1926, she was married to Elliott Jessop Roberts in the Salt Lake Temple by Apostle Joseph Fielding Smith.

HANNAH ROBERTS

By David R. Roberts

Hannah Roberts, daughter of Hugh and Maggie Terry Roberts, was born September 12, 1906, at Logan, Utah, was blessed October 5, 1906, by her father, Hugh Roberts. She died October 7, 1907 at Logan, Utah.

EDDA MAE ROBERTS

By David R. Roberts

Edda Mae Roberts daughter of Hugh and Maggie Terry Roberts was born July 26, 1908, was blessed September 15, 1908, by Robert D. Roberts, her grandfather. She has attended the public schools at Logan, Utah, and Downey and Twin Falls, Idaho, and the Henager Business College at Salt Lake City, Utah. She is now engaged as stenographer for the Utah Woolen Mills of Salt Lake. She was baptized February 3, 1917, by Jacob Miller in the Logan Temple and confirmed the same day by Thomas Morgan.

KATHERINE ROBERTS

By David R. Roberts

Katherine Roberts, daughter of Hugh and Maggie Terry Roberts, was born August 8, 1910; blessed by Robert D. Roberts, her grandfather, September 4, 1910; baptized by William M. Seamons September 3, 1918; confirmed by Thomas Morgan the same day. Katherine attended the public schools in Logan, Utah, Downey, Idaho, and Twin Falls, Idaho. She is now employed by the Western Paper Products Company of Salt Lake City, Utah.

DORA ROBERTS

By David R. Roberts

Dora Roberts, daughter of Hugh and Maggie Terry Roberts, born at Logan, Utah, June 17, 1912, was blessed by Hugh Roberts, her father, July 7, 1912; baptized by Hugh Roberts, her father, July 17, 1920; confirmed by Henry C. Lamoreaux July 4, 1920, at Twin Falls, Idaho. Dora attended the public schools of Logan, Utah, and Downey and Twin Falls, Idaho. She is now living with her sister Susan in Ogden, Utah.

ANNIE BODILY ROBERTS

By David R. Roberts

Annie Bodily Roberts, born November 20, 1881, at Fairview, Idaho, was blessed in 1882 by J.E. Lane. She was baptized June 5, 1890, at Fairview, Idaho, by J.R. Hyde, Jr., and confirmed the same day by her father James Bodily. She received a school training in the public schools at Fairview, Idaho. She was married to Hugh Roberts, October 12, 1916, in the Salt Lake Temple by Elder Alvin Smith. Three sons have been born to them. She passed through serious operations at Preston, Idaho, in the summer of 1920, which resulted in an improved condition of her health. The family now reside at Twin Falls, Idaho. She is the daughter of James Bodily who was born at Capetown, South Africa. He came to Utah in the year 1860 and moved to Kaysville, Davis County, Utah. Annie's mother was Mary Louisa Hyde. Annie's parents moved to Cache Valley in 1872 and now reside at Fairview, Idaho.

JAMES BODILY ROBERTS

By David R. Roberts

James Bodily Roberts, son of Hugh and Annie B. Roberts, was born October 6, 1917, at Logan, Utah. He was blessed November 4, 1917, by his grandfather Robert D. Roberts.

ETHELBERT BODILY ROBERTS

By David R. Roberts

Ethelbert Bodily Roberts, son of Hugh and Annie B. Roberts was born September 23, 1919, at Logan, Utah. He was blessed January 4, 1920, by Hugh Roberts, his father, at Logan, Utah.

DAVID BODILY ROBERTS

By David R. Roberts

David Bodily Roberts, son of Hugh and Annie D. Roberts, was born March 30, 1921, at Twin Falls, Idaho. He was blessed May 1, 1921, by Hugh Roberts, his father, at Twin Falls, Idaho.

 This record ends Dec. 31, 1927. If any data can be secured relating to the past, also annually hereafter there may be added to this a supplement, which it is hoped will be done.

D. R. Roberts,

Supplement to Section "K" for 1928

The Descendants of Robert D. and Hannah Roberts Roberts.

All of the data that can be secured relating to the descendants of Hannah Roberts Roberts daughter of Hugh and Mary Owens Roberts, not hereinbefore recorded and up to December 31st, 1928 will follow by way of a 1928 supplement to the record. The form I choose for this supplement is that of continuing biographies, under the circumstances, rather than the daily, weekly or monthly history - journal form. I believe the former to be more brief and a better organized form than the latter for such a record as this. Nor is there a history - journal available, though such might be arranged, briefly, from the records at hand. The matter relating to my own household in this supplement will be brief, necessarily, because firstly, not many very important things have happened during this period, and secondly, I have spent so much time and money in this wise during the last several months under such trying conditions and difficulties that I feel in no mood to present very much data, at this time. I confess, however, that I am very much interested in the development and progress of this very desirable enterprise, and in the success and welfare of my dear mother's family and too, in order to be obedient to the Councils of our leaders (who have proven vision) in making and keeping records to emphasize the plan of the book and to try to satisfy a longing I have to see a real family record in my mother's line, I cheerfully set out once more to make the necessary sacrifice of time, labor and money in doing my part to "carry on."

Our supplement will be arranged largely in the standard order or system as the original preceeding this record is arranged. Therefore, being the oldest living descendant of Hannah Roberts Roberts, this supplement begins with a continuation of my autobiography.

D. R. Roberts

DAVID ROBERT ROBERTS The Book. When the Hugh Roberts Family Association was organized on August 20, 1923, I was elected the Historian of the family. Soon thereafter I took up a correspondence with one of my cousins in each of the branches of the family to form an organization in gathering and properly tabulating the genealogy of the family. We finally succeeded, and, through the kindness of Brother Richard B. Summerhays the Secretary of the Genealogical Society of Utah this genealogy of the family was published in the Utah Genealogical and Historical Magazine. The publication began with the issue of April 1926 and ended with January 1928, covering 35 pages of the Magazine. It was published in the standard order of tabulation and without cost to the family. During this period and later I was engaged also in gathering the history of the family and the biographies of its members, with which to build the foundation of a real family record. At the meeting of the family reunion of 1927 I was released as Family Historian on condition that I would complete the Record by January 1, 1928. Cousin Hannah R. Keller was elected as Historian in my stead with Blanche Kunz as her assistant. Not being able to obtain all of the necessary data, on time, I was unable to finish the work as scheduled or until in November 1928. In order to complete this work even then, it was necessary for me to spend nearly four months solid time during 1928 in that work. The book has cost the family \$664.00 in cash for all materials and for the printing of 257 pages on the latest L. D. S. Family Record loose leaf form. This sum was prorated among the seven American branches of the family according to the number of pages printed for each branch, plus and equal amounts for general items. This expense produced 125 copies of the book for distribution among the family. There are 14 completed copies as samples and 111 incomplete copies. The latter contain all printed matter, blank picture pages, blue divider cards and are in strong paper binders. They may be made complete at any time by buying (at a cost of about \$7.50 per book) the extra material (pictures, etc) and inserting the same according to the

sample, which is furnished to each branch of the family.

I am thankful to our Heavenly Father that I have been able to persevere to the end in the bringing forth of such a record for the Hugh Roberts Family, and that I have been able to do this much for the family. I am thankful for the sacrifice I have made. I have gained much out of it in rich experience, and in the real joy it has given me, even though it has been much of a drag for the lack of a hearty co-operation.

Finances. The last three years or more of my life has been the least productive, financially in my life since I returned from the mission field in 1895, as I now remember. This condition is partly due to devoting so much time to other pursuits including the Family Record here referred to. I know that the Great Creator could touch the interests of any man, guiding his efforts and that of others in such a way as to prosper him most abundantly in material things and that very quickly. I have made use of every reasonable avenue for bettering myself that has presented itself to me, nay more, I have sought diligently for opportunity to improve my financial condition to no avail. I have wondered why? It has been a serious question in the making of the book. If I had the money I would rather have paid all of the expense myself than to have asked my cousins to assist in the payment of a penny. But I did not have the money and this fact came very near deciding that there would be no book rather than appeal for help. But I had such a compelling urge in my soul to accomplish the work that I could not resist it, so I called on my cousins for aid. I have often wondered why I was placed in such a situation. Was it thus arranged in order to test my faith, obedience and loyalty, and also that of my cousins? Such things have happened. All are tested in some way. Some in many ways. Job was sorely tried in life. This financial situation has sure been a trial to most of the family. Yet I confess it should not have been in such a cause. It seems that in order to gain a blessing or a benefit in this world there must be, not only obedience, but sacrifice. The greater the good the greater the sacrifice required usually, even to the shedding of blood for some things. The price of American liberty was the sacrifice of human blood. The book is now an accomplished fact, and no blood shed was necessary, and I am thankful.

Vocation. I am still engaged in the practice of the law in Ogden, Utah. I hope the future will be more productive in a material way than the past has been, so that I shall be able to do some of the things I desire to do without straining. I have prepared a sample of a David D. and Cedy Davis Family record book and have sent it on its mission of conversion and hope around among the family.

Genealogical Work. After nearly ten years of constant and active service in the Weber Stake Genealogical Committee, nine years of which I was Representative of the Genealogical Society and Stake Committee Chairman I was honorably released from that position on October 3, 1928 by the Stake Presidency. During that mission I tried to do my full duty, spending much time and labor in building up the work in the Stake. I believe much good was done. I confess that I received much more good than I was able to give to others.

A few evenings after my release I was tendered a farewell reception. There were assembled the Stake Presidency, High Council, Bishopricks of Wards and Stake and Ward Genealogical Workers present. A very high class and entertaining programme was rendered. A light lunch of cake, ice cream and punch was served. I was presented with a copy of the combination book of Doctrine and Covenants, Book of Mormon, and Pearl of Great Price with my name engraven on the cover. What had I done to merit such consideration as all this.

It was pleasing to know that my labors were appreciated and that I was loved by my fellow workers. It was not my expectation nor my desire to be so honored, but

it came and it was wonderful and I was filled with a sense of gratitude to God and to my fellow laborers for their love and kindness. May our father reward them abundantly with those things that are most desired in life.

Temple Work. I have just passed my six and one half years of almost constant Temple Work, five years of which I have been an ordained worker. That service averages better than once a week at the Salt Lake Temple. I am still performing this mission and I hope to continue it. During the years of service in the Genealogical Committee and Temple service I have had occasion to lead and direct and labor in company with others in the work of salvation among thousand of the living and in the work of redemption for hundreds of thousands of the dead. I have received greater spiritual development during the last ten years than during any similar period in my life. I have realized a joy and happiness unspeakable at times.

Priesthood. On October 28, 1928 I was set apart as Second Councillor to President Christian J. Jensen of the Weber Stake High Priests Quorum. In this calling I have been assigned to promote Temple Work, Family Organizations and Records among the High Priests of the Weber Stake.

In my original autobiography I omitted to note some items I had intended to insert viz: the descent of the priesthood to me. As there recorded I was ordained a seventy by Pres. George Reynolds of the First Council of Seventy. He was ordained by Israel Barlow who was ordained by Sidney Rigdon, who was ordained by the Prophet Joseph Smith, who received the keys of the Apostleship from Peter, James and John, who received the keys of the Kingdom from Jesus the Master. I was ordained a High Priest by Pres. George E. Browning of the Weber Stake Presidency who was ordained by Lewis W. Shurtliff. There is no record of Pres. Shurtliff's ordination, but he was called to act as Presiding Elder of Plain City Ward Wednesday August 31, 1870; was appointed Bishop of that ward on May 28, 1877 and it is presumed was set apart as P President of the Weber Stake Jan 20, 1883 under the hands of Pres. John Taylor.

Health. I have had and now have good health except for an attack of acute Rheumatism in the summer of 1926. I recovered from that through the blessings of the Lord and the use of a tea made from Wandering Milk Weed Root. In the early part of August 1927 I had all of my teeth (23 in number) extracted. Pack Brothers did the extracting and the family physician, Dr. H. W. Nelson administered the gas which I took. In December 1927 I received a full set of plates, all of which was rather unpleasant for me.

Residence. Our place of residence is the same as it has been since August 1914 viz: 260 32nd St., Ogden, Utah. We own our home and have done since we began to reside there and it is unencumbered. It is located in the Ogden First Ward, of the Weber Stake.

TRYPHENA D. ROBERTS. "Mother" as she is familiarly and lovingly called by us all, continues to actively direct the household affairs as she has done during all the years gone by in a most efficient, faithful and diligent manner. She is a pillar of life and light in the home, being practically always there with the spirit of good cheer and hope and patience and loving kindness. On October 27, 1925 she was set apart by Councillor Samuel L. Stephens as Second Counsellor to President Annie L. Patterson in the Ogden First Ward Relief Society. The following year Sister Patterson retired and Mother was set apart October 19, 1926 by Bishop Horace E. Garner as the President. This position she still holds and is loved, honored and respected by all. She is indeed a leader among the sisters of her ward and the First Ward Relief Society ranks high among the wards of the Weber Stake in Relief Society work. It is the largest ward in the stake containing upwards of 400 families and nearly 2000 people. This work now requires a considerable part of her time. During most of her life she has been rather slender in body weighing about 110 pounds and during the last four or five years she has grown stouter now weighing about 180 pounds. This makes it more difficult to hurry around in her work

as she has always done and it is more tiresome for her also. During the last 18 months the Metatarsol arches in her feet have been breaking down which causes some lameness and difficulty in walking. Those arches became quite badly broken before we realized what the trouble really was. She is now undergoing a treatment under the hands of Dr. Glen M. Fishburn for the correction of this difficulty and is improving. We feel sure she will over come the condition and be healed. During the month of December 1928, she contracted the Flu in a severe form which caused much weakness of body. She did not seem to mend and gain strength very well after the disease had spent itself. We believe that in time she will be able to gain her former vigor and strength and be able to enjoy life and her many labors and duties as heretofore.

GEORGE A. CROFT AND WIFE T. PRUDENCE R. CROFT and children CARMEN, MARJORIE AND KARL ROBERTS CROFT resided in Cedar City, Utah engrossed in their usual pursuits until about January 1, 1928 when they moved to Berkeley, California. George had been given leave of absence from the Branch Agricultural College at Cedar City, where he was teaching, to take Post Graduate work and he chose the University of California for this work. He now persued his studies there until May of that year. The children, Carmen and Margie who were old enough, attended the public schools of Berkeley at the same time. About June 1, 1928, the schools being closed, the family returned to Utah and George entered the employ of the Union Pacific R. R. Co. having charge of the pumping station at Roaring Springs, 4000 feet below the rim of the Grand Canyon of the Colorado River at Bright Angel Point, Arizona to which place they moved. Here on the trail the family remained until September 1928 when they returned to Cedar City where George again took up his post as teacher of Mechanic Arts at the B. A. C. there. Carmen entered the public schools in the third grade and Margie entered in the first grade, Karl just played and Prudence managed the home.

D. L. ROBERTS. On April 5th 1928 Mamie and I left for a very belated honeymoon. My vacation started April 4th and on April 5th we left Ogden at 2:30 P.M. and went northwest to Baker, Oregon. We stayed there 24 hours and then proceeded to Portland. We stayed there about 24 hours visiting John and Margaret Davis. We left Portland one evening and the next evening arrived at the home of my sister, Prudence Croft in Berkeley, California. The next day Prudence, Mamie, George and myself went to San Francisco and after shopping around a little saw the big scout parade on Market Street. The annual meeting of the National Council of the B. S. A. convened that evening at the Fairmont Hotel and I attended the first meeting. The other three went back to Berkeley early. Mamie and I spent the next few days taking in the sights around the Bay. At that particular time a large part of the fleet was anchored in the bay and we went aboard the "Saratogo" the new giant aircraft carrier. This was very interesting. Friday evening we left for home and arrived Saturday evening at 7 P. M.. We had a wonderful trip, passed through some beautiful country and spent many happy hours together. The trip was made possible because of the generosity of our mothers in taking care of the children. We reside at 3153 Wall Avenue, Ogden, Utah. On the 25th of June I went to Camp Keisel the Boy Scout Camp where I was engaged for 8 weeks as a camp director. I had a fine and profitable time coming home feeling much better, having had many good nights sleep and plenty of excercise and fresh air. I returned to Ogden and to work about August 25th. My work is clerical work for the O.U.R.&D. Co. checking trains in and out of the Railroad yards from 12 M. to 8 A.M.

On December 13th I was made Scout Commissioner for the Ogden Gateway Area Council, and have spent much time engaged in the activities connected with it.

MARY C. ROBERTS. During 1928 I was just as busy as ever, in fact a little more so. In April I went to California with Llewellyn. The summer months were quite lonesome as Lou was away most of the time. It was a very happy year up until fall when the children were all very sick. The last two months of the year were almost a nightmare for me, but I am thankful they are over with and that the children are all improving steadily.

JANET ROBERTS. During 1928 Janet completed her third year in school, at the Pingree school having been transferred there from the Lewis school in 1927. During the summer months she took swimming lessons at the Weber Gym. On October 30 she became very ill, she was taken to the Dee Hospital, where it was discovered that her appendix had ruptured. She was very low for several days, peritonitis setting in. After ten days she was brought home where she spent about six weeks in bed. She didn't get back to school until the middle of January. However she received almost a perfect report card after being back in school two weeks. Her teachers and classmates were very considerate of her during her long illness, sending her letters and presents almost daily.

She had unusual faith for a child, the first thing she asked on reaching the hospital was that she be administered to immediately. The doctors were agreed that her recovery was very unusual, so we feel more than thankful she was spared. The doctors said that nature had gathered and walled off the puss from the ruptured appendix and the blood had gradually carried it away. Her recovery was providential, Miraculous - the gift of faith - the blessings of God.

D. R. ROBERTS. During 1928 Richard completed his first year at the Pingree school on 30th St. He had been transferred from the Lewis early in the fall of 1927. He made excellent progress in school and contrary to the average he not only objected to missing a day of school but regretted seeing it dismiss for the summer vacation.

He spent about one week at the scout camp with his father which he keenly enjoyed, taking part in many of the scout activities. On one of the nature trips with Prof. Willis Smith he had an excellent opportunity to observe a large timber rattlesnake in native haunts, at close range. He started to school again at the Pingree in Sept. being just as receptive and interested as he had previously been. He lost some school however towards the end of the year because of a severe attack of flu. Faith, prayer, and administrations by the Elders surely contributed to Richard's recovery.

RUTH ROBERTS. Ruth spent much of her time during 1928 contemplating her entry in school. Because of her interest she has learned to do some reading, drawing etc, and when she enters school she will be much farther advanced than was either Janet or Richard. She spent a very happy year until about December 1st when she was suddenly stricken with a severe infection in the head from flu. She was very ill for several weeks but finally commenced to heal after she had some large boils or blisters appear on her face. She was administered to several times and this surely was instrumental in bringing about her recovery.

KENNETH OSCAR ROBERTS. During 1928 Kenneth had the average happy, uneventful life of a three year old boy, up until the latter part of the year when he had the flu and an infection in his head as the result of this disease. He was quite bad for about two months, he was just beginning to improve as the New Year started. He was administered to on several occasions and seemed to improve each time. This is no doubt the real cause of his recovery.

MARY LOU ROBERTS. During 1928 Mary Lou Roberts continued to grow and became a literal source of sunshine in the home. She has beautiful dark hair, which her mother takes much pride in curling. She grew mentally and physically throughout

the year until Christmas day when she contracted an infection through the flu from the other children which settled in her head causing large lumps on either side of her neck. These resulted in large boils or blisters on her face. She finished the year a pretty sick baby. She was administered to by the Elders and this coupled with faith surely contributed to her being healed.

ROBERT M. ROBERTS. floundered around for suitable employment for several months going from one job to another until September 1928 when he engaged as a weighmaster at the Railroad yards in Ogden, weighing Railroad cars, in the employ of the Western Weighing Association. His weighing shift is from 4 P.M. to 12 M. He resides in the Huish Apartments on 25th Street near the High School in Ogden, Utah. His only activity is his daily labor.

HAZEL ORCUTT ROBERTS spent about 5 months of the summer of 1928 at the home of her mother in Muncie, Indiana returning the last of the year. Alice Annette Roberts accompanied her mother to Indiana. She just plays and grows.

FLORENCE ANNETTE ROBERTS. She is still in the employ of the Ogden Lithographing Company as Bookkeeper and Typist. She is taking a special course in accounting by correspondence from the American Institute of Commerce of Chicago, Ill. On July 1, 1928 in connection with her regular employment she engaged as Bookkeeper and Stenographer for the Ogden Rotary Club which position she also still holds. She does the work for the Rotary Club during the evening hours. In September 1928 she was honorably released from the First Ward Recreational Committee. She is directing, as usual, the Ward M. I. A. Play. She attends the Y.L.M.I.A. and the Sunday School. In March 1928 she went on a visit to her Uncle Wm. K. Davis' home at Susanville, California and her sister Prudence's home at Berkeley, California where she spent an enjoyable three weeks time. In November 1928 she had the Flu which kept her at home about a week. She had her hair cut and wears it "bobbed".

OLWYN GENEVA ROBERTS graduated from the Ogden High School in May 1927 in a Home Economics Course. During the summer of 1927 she visited at Mink Creek, Idaho for about six weeks with cousin Hannah Keller's family. After returning she was made a member of the Ogden First Ward Genealogical Committee and was later installed as Secretary of the First Ward Religion Class which position she now (Jan. 1929) holds. She attends Sunday School being in the Teacher Training Class, also the Y.L.M.I.A. regularly. In February 1928 she caught a severe cold and was quite ill for several weeks. Since her childhood she has been afflicted with a chronic cough which was always much worse when she had a little cold and it seemed to be getting worse. During the months of April and May she went to Dr. Henry W. Nelson's office and took a course of hypodermic treatments for this ailment and was apparently cured of it. Before this her appetite was very poor, but after the treatments there was a marked change in this regard, and in fact in her whole being. In the spring of 1928 she was employed for a time at the Chimes (Scoville) Press. In August she began clerking at the Ogden Branch of Woolworth's store. She remained there for about two months when her right knee began to swell and she was obliged to stop her work. The swelling was due to being on her feet so much. The doctor (H. W. Nelson) said that the condition came as a result of a previous injury to the knee which was aggravated by the kind of work she was doing. The knee had to be tightly bandaged in an adhesive tape cast for weeks and she was required to keep her limb up on a chair for some time. In December she returned to the Woolworth store for a short time after which she remained home. She is very capable in dressmaking and in cooking and likes those vocations. She is a good help to mother in the housework. She had several cavities in her teeth filled during the year 1928. She wore her hair long until Nov. 1925 when it was cut. Since then she has worn "bobbed" hair.

WILLIAM REED WASHINGTON ROBERTS. After his work in the Washington school was finished he attended the Ogden High School graduating therefrom and receiving his Diploma May 24, 1928. He is desirous of attending the U. A. C. but for the want of means to pay the expense is unable to begin in 1928. After his graduation he was employed as usual during vacations at the Pierce's Canning Factory where he worked until about October 20th, 1928 when the season's run was completed. Early in November he went on a visit to Cousins at Mink Creek, Idaho, where he remained until about Dec. 10th. A few days after returning home he was confined to his bed with the flu. At this time he was employed at the W. H. Wright and Co's store. Reed is known as a good steady worker. He attends Sunday School, Y.M.M.I.A., Priesthood and Sacrament meetings regularly. On June 3, 1928 he was ordained a Priest in the Aaronic Priesthood by his father D. R. Roberts. He officiated for the first time in the Sacrament service in the Ogden First Ward on June 10, 1928. He was invested with the title of Eagle Scout at Lorin Farr Park, Ogden, Utah on May 5, 1928. He is Assistant Scout Master in Troupe 22 of Ogden Gateway Council. He is a member of the Basket Ball team of the First Ward of Ogden. He had eleven teeth filled, during the year one of which was later extracted. He was successfully vaccinated for Small Pox in March 1921.

LAURA DELANO ROBERTS, continued her school work at the Washington School in Ogden, Utah until the close of the school year in May 1928 at which time she finished the tenth grade. In September 1928 she began her Junior year of school work at the Ogden High school. She is taking Stenography and Typing and is making good progress.

During the summer vacations Delano as she is called, has spent much of her time working at the various canning factories near by viz. the Royal, Pierce's and Weber Canning Factories and with the wages she has received from this service she has been able to do much toward clothing herself. Her hair was beautiful and long. She cut it in February 1926 and now wears it "bobbed". She has been and is a regular attendant at Sunday school and Y.L.M.I.A. in the Ogden 1st Ward. She is now in the Teacher Training class of the Sunday School. In December 1928 she was afflicted with the flu for ten days, but recovered without any serious after effects. She has had fillings in seven of her teeth during the year 1928. She has grown considerable taller during the last two years, now being taller than her mother.

DELLA RAE ROBERTS continued her school work at the Pingree school in Ogden, Utah during the years 1927 and 1928 and is now in the sixth grade and progressing well with her studies. She attends Sunday School, Primary and Religion Class regularly in the Ogden 1st Ward. During the last year (1928) she has had six cavities in her teeth filled and one tooth pulled. She is rather small in stature for her age, but she may be the largest in the family. Who knows? We hope she will be all that is desirable in every way. She is now the baby of the family and likes to play and wash dishes and the like. She has always worn her hair "Dutch cut."

I am glad to call attention to the following biographies prepared by my brother, Hugh Roberts and to advise that they contain some corrections of dates and places in those biographies printed heretofore on pages K 35 to 38. I desire also to commend the character and amount of material presented and the keen interest that is manifest and I do hope that it continues to grow and improve.

D. R. Roberts,
Branch Historian

AUTOBIOGRAPHY OF HUGH ROBERTS

I was born May 22, 1876 at Logan, Utah in an old log house built by father and his brother Thomas in the autumn of 1859. My mother was not in good health before my birth and I was prematurely born weighing only 2½ pounds at birth. Fearing I would not live I was blessed the same day by Elder George Painter. I was very frail and weak but my grandmother, (father's mother) gave me special care and attention. I gave them lots of anxiety, crying continually. Through tender care and prayers, I have survived. I consider that I owe a part of my existence to Sister Ballard, wife of Bp Henry Ballard of the 2nd Ward, Logan, Utah, and mother of our present Apostle Melvin J. Ballard of Salt Lake City, Utah. On account of mother's condition, she could not give me nourishment, and sister Ballard having given birth to a baby girl, called Rebecca, came to our house and nursed me, coming over to our house three times a day. I surely appreciate the fact of such a godmother.

During the first few years of my life, I was susceptible to all ailments, earache, toothache, and cramps. But after the age of fourteen, I became strong and from then on I had comparatively good health. I attended the district school of Logan, Utah until I reached the 7th grade, then the B. Y. preparatory after which I entered the B. Y. proper passing one year normal and beginning in the second year became discouraged and discontented at studying and was called on a mission to the Southern States.

My church duties began when I was small--in fact I have no recollection of their beginning. I attended Sunday school and Primary and at the age of twelve I joined the Mutual; at the age of fifteen I was ordained deacon by Bishop Robert Davidson of Logan 3rd Ward. I was also made secretary of the Young Men's Mutual, also treasurer at the age of sixteen. I retained that position for some years. At the age of eighteen, I was ordained a Priest and while in the Lesser Priesthood I fulfilled my duties to my utmost. I also acted as manager of dances in the ward.

At the age of 22 I was called on a mission to the Southern States. I received a letter from Box B, stating that my name had been sent in as a prospective missionary and to state when I could go, at my earliest convenience. I wrote immediately and told the Presiding Authority I was ready at any time. I got my letter of inquiry the first of March 1899. I received notice to be ready to go in the following April. I was ordained an Elder on March 12, 1899 under the hands of William Worley, Lars Jacobson and I. B. Ballard--Brother Worley acting as mouth. Worley was ordained by Bishop Henry Ballard; Ballard ordained High Priest by Apostle John Taylor; John Taylor was ordained an Apostle by the Prophet Joseph Smith, Heber C. Kimball and Brigham Young; the Prophet Joseph Smith was ordained by Peter James and John. I went through the Temple and received my Endowments on March 30, 1899, and on April 11, 1899 at 3:30 P. M. I left my home at Logan to fulfill a mission to the Southern States, arriving at Salt Lake at 7:00 P. M. in company with four other Elders from Cache Valley, who were also going to the Southern States. On April 12, at 2:00 P. M. I was ordained a Seventy and set apart to fulfill a mission to the Southern States under the hands of Apostles Mathais F. Cowley and Heber J. Grant--Apostle Cowley acting as mouth. Cowley was ordained an Apostle on October 7, 1897 by George Q.

Cannon who was ordained by Brigham Young, who was ordained an Apostle on February 14, 1835 under the hands of Oliver Cowdery, David Whitmer and Martin Harris, who were blessed by the laying on of hands of the Presidency--Joseph Smith, Sidney Rigdon and Frederick G. Williams to choose the Twelve Apostles. Joseph Smith was ordained an Apostle in 1829 by Peter, James and John. On April 13th at 6:30 P. M. I left Salt Lake for my field of labor in company with the other Elders. Arriving in Morgan City, Utah, our company was enlarged by two other Elders. There was a large crowd at the Depot to bid the parting missionaries 'goodbye', and they filled the air with good music until the train left and the strains of music died away. We arrived at Chattanooga, Tenn. on the 16th of April at about 2:50 A. M.--this being the headquarters for the mission. We were taken to the Rosemore Hotel, stayed in office until morning, then we ate breakfast and surveyed the city. On April 17th we visited the Lookout Mountain. This mountain is noted in history as the place where part of the Civil War was fought and in which also helped determine the close of the war, a victory for the North. You can also see seven states from this point. The mountain is about 1700 feet high. We ascended the mountain in a cable car and had our photos taken. After visiting points of interest, we returned to the Hotel and ate supper and then we spent the evening in playing and singing.

On April 18th all the Elders met Pres. Ben. E. Rich and held a meeting and were assigned to our fields of labor. I was appointed with nine others to labor in East Kentucky Conference. We left Chattanooga at 9:00 P. M. and arrived at Junction City at 3:30 A. M. where we changed cars and going from there to London, Lauren County at 7 A. M.. They were holding Conference there. Here I met my first companion, Frank Budge of Paris, Idaho. On April 21st, I began my labors as a missionary, laboring most of my time in the country districts in house to house canvassing holding meetings, distributing tracts, having gospel conversations as often as possible and meeting up with varied experiences.

I will relate one experience showing the promptings of the Spirit and heeding the whisperings of that 'still small voice'. My companion and I, Elder Alvey of Escalante, Utah were called to go and try to settle some of the difficulties in a Branch of the Church, being presided over by a local Elder named Mans Cantwell. They had backslid and were doing many things contrary to the teachings of the gospel. They had sent two of the brethren to the West to survey conditions and if favorable the whole Branch was to emigrate West. They decided that Arizona would be the best place, owing to the climate being warmer. On their arrival they found the saints in Arizona far from the line of duty as saints and returned to Kentucky disgusted. On the return of these two brethren to their home, they brought this information and then went back to sin of all kinds, justifying themselves in it. We labored with them for about six weeks and the more we tried to adjust things the worse it became, so we were notified to leave. This Branch was located on Skaggs Creek which was divided into two streams and our members were located on both streams. We had visited with the one and bade them goodbye and were visiting the other and were leaving to get our mail and continue our journey, when we came to the forks of the road--one leading to the Post Office and the other to the other members of the Church. My companion said, "Elder Roberts, I am impressed to go and visit Brother Skaggs." I had the same impression, so we sat on a log and for a few minutes talked things over, then we decided to make it a matter of prayer which we did. After this we were more impressed then ever, so we decided to go to Brother Skaggs. On arriving at his home, we were told that Brother Fife's family had a very sick boy, so we set out for his home. When we reached the house, we found the house and yard full of people. When we entered the house, it was full of confusion, crying and talking. Sister Fife came to us and asked us to do something. In the South, most of the houses have fire places in one end of the house, large enough to lay a log eighteen inches in diameter and four or five feet long, used

as a back stick; then several smaller ones, four, six, eight and ten inches in diameter for the front. All their cooking and heating of water is done from hooks to hang the kettles over the fire. In front of the fire place is a large hearth stone on the level with the floor and on this the mother had placed a kettle of boiling water and the little boy playing on the floor turned over the kettle of boiling water, and was scalded, his flesh being cooked. We went to the bed where the little boy was and his eyes were set and looked glassy. It seemed as though death had come, there was scarcely a murmur of his body. We talked to the people who were present, stating that in the days of Christ and His Apostles the sick were healed through faith and prayer and anointing with oil. We ask that if there was anyone in the room who did not believe in the gifts following the believer, to leave the room, as we desired the united faith of all in the house. Several left and we then called all to unite with us in prayer, by kneeling around in a circle in the room. After prayer, we anointed the boy with oil and sealed the same. When we removed our hands, he smiled, the room was quiet and a wonderful influence prevailed, it was sweet and peaceful. My companion and I then left the house. We retired to the woods, as that country is covered with a thick growth of timber, the elm, ash, oak, walnut and many other varieties abound, making it beautiful. Here we sought the Lord in prayer and continued throughout the day at times, taking Brother Fife with us. In two or three days the child was well, playing on the floor. This shows the results of heeding the 'still small voice' the spirit of inspiration. Other incident might be related. I spent twenty-seven months in the mission field and received an honorable release to return to my home.

On my return home, I was active in the Church--a member of the Ward choir; stake choir, a ward teacher, teacher in Mutual and Chairman of the Ward Religion Class. Shortly after my return home, I met my companion Maggie May Terry, daughter of Wm. A. Terry and Susan Zimmerman, born at Lewiston, Utah April 1, 1881. We were married June 25, 1902 in the Logan Temple by Thomas Morgan. To this union six children were born, one son and five daughters. We spent ten years of joy and happiness, when Maggie was called to the great beyond--one of the girls had preceded her, leaving myself and five children, the oldest being nine years old. We battled and struggled for three and half years, when I again married. My second marriage was to Annie Bodily, daughter of James and Mary Louisa Hyde, born at Fairview, Idaho November 20, 1881. We were married October 12, 1917. Three sons were born to this union.

We lived in Logan, at 321 W. 5th North Street, where I had owned a lot and had just built a new house. Things were not just going right financially, and my oldest son, Eugene desiring us to get a farm, I began to look for a new home. I sought an opportunity to trade my house for a farm at Downey, Idaho--a 'dry farm'. So on or about the 9th of April, we moved to Downey, Idaho and farmed that summer. We had eighty acres of grain and our prospects in the early Spring looked good but in June drouths and hot winds came and our crop was cut down, but that was not all, grasshoppers came by the millions and devoured the part of the crop that the drouths had not taken and our summer's work was a failure. Winter was coming on and we had nothing. I began to look around--I had planted about sixty acres in grain and I found a buyer, or I gave my farm away, to a man by the name of Percy Beckstead. He assumed my obligations on the farm and gave me \$200.00 in cash. Having no desire to return to my old home, broke and having heard so much of Twin Falls, Idaho, I decided to move there so I got an Emigrant car, loaded my furniture, cow, chickens, pig and came to Twin Falls, arriving here about the 20th of October 1919. Everything was booming, a person could not get any place to rent. I secured a vacant lot and got some tents--two of them, boarded up with a floor in them, but the others had nothing but the bare ground for the flooring. Here we lived through the winter, suffering somewhat from cold and rains. In the Spring I dug a basement and using the lumber of the tents with some I bought from the Wilkinson Stronk

Lumber Company, I built a house 32'X14' dividing it into two rooms. Here we have lived in peace to date.

Since coming to Twin Falls we have had considerable sickness and have had eighteen operations.

In our Church affairs, I have been Secretary and Treasurer of the Stake Mutual Board, Ward Teacher, Secretary and Treasurer of the Stake Genealogical Board, Member of the Ward Choir, At present I am only a Ward Teacher.

I was ordained a High Priest August 14, 1927 by Andrew Glenn. Brother Glenn was ordained a High Priest by Pres. Wm. T. Jack who was ordained High Priest by Apostle M. F. Cowley who was ordained an Apostle October 7, 1897 by Geo. Q. Cannon, who was ordained an Apostle by Brigham Young, who was ordained an Apostle February 14, 1835 under the hands of Oliver Cowdery, David Whitmer and Martin Harris, who were blessed by the laying on of hands of the Presidency, Joseph Smith, Sidney Rigdon and Frederick G. Williams to choose the Twelve Apostles. Joseph Smith was ordained an Apostle in 1829 by Peter, James and John. I trace my right to Priesthood to Christ and His Apostles, having a perfect right to officiate when called upon.

HUGH EUGENE ROBERTS was born at Logan, Utah, Cache County, May 30th, 1903, and was blessed by his uncle David R. Roberts on the 3rd of July, 1903. He was baptized by Jacob Miller on June 6, 1911 and confirmed by Thomas Morgan, June 6, 1911 in the Logan Temple.-----Samuel Roskelley--Recorder

He was ordained a Deacon by Hugh Roberts, his Father, July 4, 1915; Ordained a Teacher by Grover N. Arrington, March 13, 1921, who holds the office of High Priest at Twin Falls, Idaho; Ordained a Priest, July 12, 1925 by Stanley W. Johnson, an Elder of Logan Square Branch, Chicago, Illinois, by John H. Taylor, Mission President; Ordained an Elder November 27, 1927 by Jos. V. Smith, a High Priest in 18th Ward, Salt Lake, Ensign Stake, which office he now holds.

Has a man an appointed time to die?

Eugene in his life has met up with some close calls at death's door. At the age of ten, after the death of his Mother, he went to his Grandfathers to live - (Robert D. Roberts). One day while playing in the street in front of the house with other children, he was bantered to go up the pole and touch the electric wire which was ordinarily charged with 5,000 volts; but the company happened to be doing some repair work so most of the current was turned off. As he touched the wire it gave him a shock and he screamed. He could not let go--several people gathered around and finally he was released.

While bathing in the springs northwest of Logan he nearly drowned; going down the third time when rescued by a comrade. At the A. C. College swimming pool endeavoring to dive across the pool, he struck his head and was rescued again it taking several hours to revive him. Shortly after his Mother's death he was stricken with sickness and it seemed as though he would die. The very feeling of death was in the room, but through prayer and pleading the angel of death stayed his hand. While in Chicago going to work early one morning and while getting off the street-car to change to another, a man in a car passed by, having no right to pass, knocked him down. He was picked up and rushed to a hospital his face all cut and bruised. People who visited him could hardly recognize him. He was unconscious, but lived. I pause and wonder what is his mission in life to be spared under such circumstances, I trust for some good and noble purpose. May God protect him from sin.

In speaking to Eugene about doing wrong he said, "I get discouraged at times and feel to do something desperate but my better self takes hold and I pause to refrain from sin." In talking to him, his desire is to emulate everything that is good, and to talk and associate with men of affairs, both in religion and business.

At the age of twelve he and I (his father) returned to the old home, situated at 321 W. 5th North Street., Logan, Utah and batched, living in the granery. We tore down the old house and built a new one. After which I married and all the children came home to live. We remained there one and a half years, then I moved to Downey, Idaho and from there to Twin Falls, Idaho. Here Eugene got work at night. Going to work at 6:00 P. M. and working until 4:00 A. M., coming home, sleeping until noon then attending Twin Falls High School in the afternoons. After one and a half years the Chronical News Paper went broke, he then went to work for the Twin Falls Daily Times. Soon after, it changed hands he was let out, then he edited a paper at Kimberly, Idaho for a man for a short time, after which it was sold. He then, in the Spring, labored with me.

Having the desire to continue the newspaper business and learn more of it, he left home going to Salt Lake. Here he got work for about six weeks, then the newspaper employees went on a strike and he was let out. From here he went to Los Angeles and remained there for eight months. Not getting the wages he desired he left Los Angeles and traveled through Arizona, New Mexico, Texas, Oklahoma, and to Topeka, Kansas working there; then to Kansas City working there; then to Independence, Missouri. From there he went to Chicago getting a job at Thirty-Five dollars per week. Here he stayed for five years. At Chicago he secured a small paper of his own and edited it. He also attended school, going to Law School at night in the winter months, and attending High School in the summer. On completing his course and graduating from law school in 1927 he returned home and visited his parents at Twin Falls, then went to Salt Lake City. Here he labored with a law firm in the spring of 1928 he took the bar examination of Utah and passed. He looked around some for a location. Finding nothing that would suit him he came home to Twin Falls visited with us and returned to Chicago. He is now at Detroit, Michigan working in the Radio Business.

ELLIOT J ROBERTS husband of Susan G. Roberts Roberts continued to reside in Ogden, Utah. On July 8, 1927 he was taken suddenly ill and went to the Dee Hospital and was operated on for piles and hernia from which he soon recovered. On March 9, 1928 his first child and son was born and named Elliott Dwain Roberts. On March 12, 1928 he was transferred to Thatcher Brothers Bank at Logan, Utah as its auditor it being a member of the First Securities Corporation - the largest Banking Corporation in the Intermountain West. He moved his family to Logan on May 1st 1928. He now resides there and is engaged in the same occupation and is doing well.

SUSAN GLADWYN ROBERTS was born in Logan, Utah, October 27, 1904. Was blessed December 4, 1904 by her Grandfather, Robert D. Roberts. Baptized by Jacob Miller in the Logan Temple, October 29, 1912. Confirmed by Thomas Morgan same day--- Frederick Scholes-Clerk.

She commenced school at Logan, Utah. Also attended school at Twin Falls, Idaho Chicago, Ill. and Salt Lake City, Utah.

Susan began working for a livelihood at the age of fourteen. Working for Ira Helman, Red Rock, Idaho. Then she labored for Chris Layton, Downey Hotel. She came to Twin Falls, Idaho and worked for E. A. Wilson, after which she got a job at Twin Falls County Hospital. Here she worked for eight months then came home

and worked at the Lettuce House crating lettuce for five dollars per day. This money she used to take her to Chicago to visit her brother Eugene. Here she worked and attended school graduating from a Nursing course---then came home and went to Salt Lake.

Her religious activities: Attended Religion Class; Primary; Sunday School, and Mutual. She was secretary of the Second Ward Sunday School, Twin Falls, Idaho. A member of the Bee-Hive Girls. Susan has had several operations performed and passed through considerable sickness, but at present has good health.

ELLIOTT DWAIN ROBERTS son of Elliott Jessop and Susan Gladwyn Roberts Roberts was born at Ogden on March 9, 1928 at 12:05 A. M. He was blessed _____ 1928 by _____. He is the life of the home. He was moved to Logan, Utah at three weeks of age where during the months following he grew and developed rapidly.

HANNAH ROBERTS was born at Logan, Utah September 23, 1906; was blessed October 6, 1906 by her father, Hugh Roberts at Logan Third Ward. She died of bronchitis and adenoid trouble. She was a loving little spirit and it makes no difference how many come after, there is still a vacant chair which no other can fill. Each has its place in the family circle and their memories still linger in our hearts.

EDDA MAE ROBERTS was born at Logan, Utah, July 26, 1908; blessed September 6, 1908 by Robert D. Roberts, her Grandfather at Logan Third Ward; baptized February 3, 1917 at Logan Temple by Jacob Miller; confirmed by Thomas Morgan the Same day. She began her schooling at Logan, Utah and when her parents moved to Downey, Idaho she attended school at Grant Ward. From there they moved to Twin Falls, she attended school there at the Lincoln District School, then the High School for three years. In the summer she labored at Varney Candy Company and during school season worked Saturdays and noon hour to keep herself in books and clothes.

She went to Salt Lake and attended Business College and labored for a livelihood. She was operated on for removal of Tonsils in March 1921. Now is living in Salt Lake working for the Metro Goldwyn Meyer Production Company (Motion Picture) as assistant cashier and is attending school.

In religious work she has been active in Primary; Religion Class; Sunday School and Mutual Bee-Hive work.

KATHRINE ROBERTS was born at Logan, Utah August 8, 1910 blessed by her Grandfather, Robert D. Roberts September 4, 1910; baptized September 3, 1918 by William M. Simmons; confirmed same day by Thomas Morgan at Logan, Utah in Logan Temple.

She began her schooling at Logan then her parents moved to Downey, Idaho she attended the Grant Ward School. Soon the family moved to Twin Falls, Idaho. Here she attended the District School also High School for three years. In the summer she labored at Varneys Candy Company and during school season working on Saturdays and evenings to earn her books and clothes.

She left Twin Falls in the Spring of 1926 at the close of school and went to Salt Lake City where she attended school and worked for a livelihood. She had her tonsils removed March 1921.

In Church activities she attended Primary, Religion Class, Sunday School, Mutual--was a member of the Bee-Hive Girls.

DORA ROBERTS was born at Logan, Utah, June 17, 1912; blessed July 25, 1912 by Bishop William Evans, Logan Third Ward; baptized by her Father, Hugh Roberts, June 17, 1920; confirmed by Henry C. Lamoreaux July 4, 1920 at Twin Falls, Idaho.

Schooling began at Logan, Utah. Tehn by the moving of her parents she attended school at Grant Ward, then when the family moved to Twin Falls, Idaho she attended school there and in the spring of 1926 at the close of school she left and went to live with her sister Susan at Ogden, Utah, attending school when her sister and family moved to Logan. She was operated on March 1921. She has been active in her church work; attending Primary, Sunday School, Mutual, Religion Class and a worker in the Bee Hive work.

JAMES BODILY ROBERTS was born at Logan, Utah October 6, 1917; blessed by Robert D. Roberts his grandfather November 4, 1917 at Logan Third Ward; baptized by his father Hugh Roberts at Rockcreek in Twin Falls, Idaho, October 6, 1925; confirmed by Hugh Roberts November 1, 1925 at Twin Falls Second Ward.

Schooling commenced the 11th of September 1923 at Lincoln School and is now in the sixth grade attending Junior High School. In Church activities he attends Sunday School, Religion Class, Primary and a member of Trail Builders. He has been operated on for removal of tonsils. Has had a severe sickness but at present, health is good.

ETHELBERT ROBERTS was born September 23, 1919 at Fairview, Idaho at the home of his grandparents, James and Louisa Bodily. Blessed by his father, Hugh Roberts on January 4, 1920. Baptized September 23, 1927 by his father in Rockcreek, Twin Falls, Idaho. Confirmed by Albert Mulliner October 2, 1927 at Twin Falls, Idaho.

Commenced school September 9, 1925 at Twin Falls, Idaho where he is now in the fourth grade. When a babe he had a very severe spell of sickness (bronchial Pneumonia) near unto death, but lived. He has been operated on for removal of tonsils.

In his religious activities; he attends Religion Class, Primary and Sunday School.

DAVID BODILY ROBERTS was born at Twin Falls, Idaho March 30, 1921. Blessed by his father, Hugh Roberts, May 1, 1921. David began school September 10, 1927 at Twin Falls, Idaho attending the Lincoln where he is at present in the second grade. He has been operated for removal of Tonsils at four years of age.

He had in the winter of 1928 a severe sickness of brights disease, but at present he is well.

In Church work he attends Primary, Religion Class and Sunday School. At the age of five years he received a prize for attendance at Religion Class.

ANNIE BODILY ROBERTS was baptized June 5, 1890 at Fairview, Idaho by Rosel J. Hyde. In church activities she cannot remember the beginning. She attended Sunday School and Primary. Her first official office was Secretary of the Primary at Fairview, Idaho, also teacher of the third grade. She was chosen Secretary and Treasurer of the Y. L. M. I. A. for three years and a half. She held the office of Secretary and Treasurer for the Sunday School at Fairview until the time of her marriage.

After coming to Twin Falls, she was placed in as teacher in the Relief Society and as a member of the Second Ward Genealogical Committee. Her duty in the Genealogical work was on the sewing board of Temple Clothes.

From her childhood she has been afflicted more or less with body pains and ailments. At the age of four years her family got the Typhoid Fever and all were stricken. Two of her brothers were buried in the same grave. She was very sick. At the age of five she had a ringworm on her head caused from a bruise. It gave her much pain. When it healed it left a large puff on her scalp. As doctors were scarce in those days, her father took his pocket knife and cut it off her skull. At this

place it sank the thickness of a half dollar and as large a place pressing on the brain, giving her at times, severe pain.

After she became large enough to work out, she went to Gentile Valley to cook for the shearers. After work one evening the crowd went to a Minstrel show. On returning to camp the bridge was washed out and all were thrown out in the creek. She received some severe bruises and sprained her hip joint. It causes her trouble at times now. Later in her life in the early spring, she was riding with her Father on a double bed wagon spring seat and driving close to the edge of an embankment, it gave way and threw her down in front of the wagon, just behind the horses. Both wheels of the wagon passed over her, cracking the bones in her legs.

On April 6, 1910 she was operated on for bunions on the left foot. On September 6, 1913 was operated on for bunions on the left foot. On September 6, 1921 was operated on (double operation) at Preston, Idaho. On March 6, 1922 had double operation at Twin Falls, County General Hospital, and in the fall of 1925 was operated on, right foot, dislocated big toe. In the summer of 1926 had a severe attack of Neuritis and in 1927 was placed on X-Ray table for an inward goiter, which killed it and stopped its growth.

On February 27, 1926 our neighbor, Mrs. Ruth Richards was taken to the County Hospital suffering from Pneumonia and requested that we take her baby Ruth while she was sick, which we did. The babe was premature and very small when we took her. She was four months old weighing eight pounds. After keeping her two weeks, she weighed eleven pounds. Her mother was brought from the Hospital in about two weeks, but was not able to take her babe, so we continued looking after it. On March 22 her mother was taken back to the hospital. Little Ruth was feeling fine to date. She was taken to her Mother on April 16th weighing fourteen pounds, brought back on the 22nd and weighed thirteen pounds. We kept her until the 25th then they took her and papered her out to Mr. and Mrs. Shafer of Castleford, Idaho. At the present time her health is moderately good, except her feet. She can scarcely walk any distance.

I commend the preceeding to the family as the only complete 1928 supplement. That is, there is something said of every living soul belonging to the branch. It emphasizes the scope, nature and purpose of the Annual supplement. It extends our vision. It is the right way, for something of note happens in the life of every one in a year that should be recorded, in fact many interesting things happen in the life of everyone.

Hannah R. Keller,
Family Historian

SUPPLEMENT TO SECTION "K" FOR 1929.

DAVID R. ROBERTS. Everything continued much the same as in 1928 until toward the close of the year 1929. My health and that of the family was generally good. Finances with me personally have been bad. Business has been very poor. In the month of June we purchased #244-32nd Street, Ogden, known as the Noggle property as an investment at \$1250.00 cash. It was in bad condition and I spent considerable time and money at a cost of over \$800.00 in repairing it. We were not able to dispose of it. The real estate market in Ogden has been paralyzed and is not improving. The market is decidedly bad. I have been busily engaged, during my spare time, in church work. I have visited some ward or other in the Weber Stake every Tuesday evening, in the interests of the High Priests Quorum, to try to create more interest and, incidentally, I have visited the Genealogical Classes of the M. I. A. and have participated in the lessons having much pleasure and profit out of it all. I visited the Salt Lake Temple every Friday except one doing proxy work and officiating therein for the living and the dead receiving much joy from this service. I have completed 6 years as a temple worker officiating in various capacities. In all now I have spent 7½ years in temple work with an average of better than once each week at the Salt Lake Temple.

During the year 1929 my labors total about as follows:

Sealings for the dead as proxy and witness about	1200
Officiating as Baptizer of proxies for the dead	345
Endowments for the dead (as Proxy) about	80
" " " " (as Officiator) about	12,000

I was the speaker at the meeting in the Temple annex one morning. I have received and have accepted invitations from numerous wards to speak on temple work and kindred subjects during the year. I rejoice in the work of the salvation of the living and the redemption of the dead, and many wonderful truths have come to me out of this marvelous latter day work which have thrilled me. I have been in communication with the Parish ministers of Clynog, Carnarvounshire, Llaufrothan Meirionethshire and Llanewst Denbighshire, Wales sending each 10 shillings for research work. I have also communicated with two genealogists in England sending one \$10.00 and the other \$37.50 but I have not had any satisfactory returns in genealogy so far. I hope to however. The expenditure is not so much but is a considerable to one who is not so prosperous. I do greatly desire to secure the records of my ancestry. It is most important.

On November 21st, 1929, I was appointed Supervisor of Census for the First District of Utah by the Hon. Wm. M. Stewart, Director of Census, United States Department of Commerce. That District comprised the counties of Cache, Box Elder, Rich, Morgan and Weber, counties in Utah. I entered upon the duties of the office immediately upon receiving my certificate of appointment. This work required the supervision of over 100 employees engaged in the work. It is the 15th decennial census of the United States and includes the census of population, agriculture, unemployment, irrigation, drainage, distribution, manufactures, mines, quarries, deaf and blind, hotels, contractors, incidental livestock, and Indians. This position brightens the financial outlook somewhat and is educational in its nature. I hope to be able to do the work well and satisfactory to all concerned. The family continues to reside at 260-32nd Street, Ogden, Utah.

There is one thing that gives me some concern in my family. It will be quite apparent in reading of their activities and pursuits as here briefly chronicled that they have not been doing so much, nor are they healthily active in the calls, obligations and work of the church. It makes me wonder if they will forget God. Work - activity is the only way to keep interest, to advance - to progress in any thing. It is true of the Spiritual being and Spiritual things as well as the physical being

or in finances or in any other earthly thing. Faith in God and interest in the church weakens and soon dies without the necessary work to build and strengthen it. To be ignorant of the things of God is to be benighted and ignorant indeed. To be without spirituality or wholly out of touch with spiritual things is to be merely an animal and that leads to disaster and sorrow. To learn of and to know God is to be superior in knowledge, understanding and intelligence and it means life, safety and joy. To receive the Priesthood and to magnify it, appreciating and prizing it means advancement, service and leadership. Our progenitors in this fair land paid the price - were obedient - they sacrificed - suffered - they advanced - they were sustained in their hopes through trials - they strove - they knew - they won. The gospel made them - the Priesthood magnified, developed them. It makes giants. Its course is full of uplifting thrills. The world is hunting thrills. What kind? Spiritual thrills or morbid physical thrills? "Stop, look, listen." Which way are we going, what if any the danger? Now is the time to reckon ere it is too late.

MENA D. ROBERTS has been engaged during 1929 in the same occupations, viz., caring for the home and its needs as usual, attending to the work of the Relief Society of the Ogden First Ward as its President and in ministering help and comfort to the afflicted, the poor, the sick and to those that mourn. She continues to hold the love, confidence and respect of the sisters of the ward and it is a large ward numbering about 2000 people. She visits the Salt Lake Temple occasionally and has done considerable proxy work for the dead in endowments and sealings on the Roberts and Davis lines. While she has had considerable suffering and lameness because of the broken condition of the Metatarsal arches in her feet she has improved some, however, through the use of proper shoes. She is a member of the Roberts Surname Association, the Davis Surname Association, the Robert Roberts Family Association, the Hugh Roberts Family Association and the David D. Davis Family Association, and usually attends the gatherings of those organizations in company with other members of her household. She has been blessed and has had a successful year.

GEORGE A. CROFT, T. PRUDENCE R. CROFT and children CARMAN, MARJORIE AND KARL ROBERTS CROFT still reside in Cedar City, Utah. George was engaged as usual in the business of teaching at the branch Agricultural College there during the school year and during the vacation period of working for the Union Pacific Railroad Company at their various tourist camps in Southern Utah and in northern Arizona. Prudence, his wife, keeps house and during most of this year has had boarders at the home to provide for in connection with her usual work. Carman and Marjorie attend the public schools of Cedar City and Karl just plays.

D. LLEWELLYN ROBERTS, MARY C. ROBERTS and their children JANET, D. RICHARD, RUTH, KENNETH OSCAR AND MARY LOU ROBERTS resided at 3157 Wall Avenue until in September of this year, then moved to 225 Edith Street, Salt Lake City. Llewellyn continued from the first of the year until in September to work nights from 12 M. to 8 A.M. at the Railroad Yards in Ogden in the yard office and in checking trains except for about six weeks in June and July during which time he was engaged in assisting Dilworth Young, Scout Executive of the Ogden Gateway Scout Council, at Camp Kiesel in Ogden Canyon, in Scout work. His scout work brought him to the attention of scout leaders elsewhere and in September he was offered the position of Assistant Scout Executive, or Field Executive, in the Salt Lake Council to assist Executive Eugene Hammond, which position he accepted. During the few months he has been engaged in this work he has advanced, made friends, and is succeeding. He is well liked by his fellows and associates in the work. This is gratifying. Mary "MAMIE", his wife, is the housekeeper with her usual duties to do. Janet and Richard attended the Pingree School while residing in Ogden and with Ruth accompanying they attended the Liberty school

in Salt Lake City. Kenneth and Mary Lou are kept busy playing and keep mother busy looking after them.

ROBERT H. ROBERTS AND HAZEL O. ROBERTS AND CHILD ALICE ANNETTE ROBERTS resided for a time at 2618 Monroe Avenue, Ogden, and finally in September they moved to #37 Western Apartments on 27th Street, Ogden. Merddyn was engaged during the year as weigh master for the Western Weighing Association in the Ogden Railroad Yards from 4 P.M. until 12 M. during 1929. Hazel keeps house and Annette plays.

FLORENCE A. ROBERTS was employed as stenographer and bookkeeper at the office of the Ogden Lithographing Company during the year. Also as stenographer and bookkeeper of the Ogden Rotary Club. She has no church office or position on account of her other engagements requiring all of her time.

OLWYN GENEVA ROBERTS was an employee as clerk in Woolworth's Store, Ogden, and secretary of the Y.L.M.I.A. of the Ogden First Ward.

WILLIAM REED WASHINGTON ROBERTS was a clerk in George A. Lowe Company's Hardware Store during the year. He was assistant Scout Master in Troop 22, Ogden Gateway Council, Ogden First Ward and an Assistant to Bishop H. E. Garner in the work of the Priests Quorum of the ward. He is a member of the Ward Mutuals Basket Ball Team and is active in Mutual work. He was called by the Bishop to ordain others to the Priesthood, viz., Deacons and Teachers. He was also called to perform the ordinance of Baptism for the first time. The Baptisms were performed in the font of the First Ward Meeting House, Ogden, Utah.

LAURA DELANO ROBERTS. From September on she was taking her Senior year's work at the Ogden High School with a view to graduating. She was a teacher in the kindergarten class of the Sunday School in the First Ward during the year.

DELLA RAE ROBERTS attended Washington School also Sunday School, Primary and Religion Class. She has grown some during the year and it looks as though she would be as big as mother yet.

HANNAH R. KELLER

FAMILY HISTORIAN

SUPPLEMENT TO SECTION K FOR 1930

A Brief Summary of Some Things That Happened in 1930.

By D. R. Roberts.

It was an eventful year for the Church and the world. The Centennial Celebration of the Church - the great Pageant in the Salt Lake Tabernacle was an epochal event. It was attended by a host during the weeks of its presentation. It was a wonderful and impressive affair. The whole family attended and enjoyed it.

There was much disturbance among the nations of the world - perplexities - especially in China which was racked with civil war, chiefly because of the effort to establish Russian Communism there. There was much brigandage and lawlessness and severe famine within her borders. Every nation, nearly, was crying "peace" yet preparing for war in the struggle of liberty. The wisdom of the wise "seems to have perished". There is a general feeling of insecurity - throughout the world, among nations and in business. Men's hearts fail them for fear and they end their lives.

Terrific and unusual storms and disastrous floods were prevalent in many parts of the world. A miniature cyclone in June, 1929, in Davis and Weber Counties, Utah, blew down many barns, blew crops out of the ground, uprooted trees and did very great damage. A rain storm in the summer of 1930 in Weber Canyon at Devils Gate tied up the Union Pacific Railroad for a week, through filling in rock, gravel, etc., on the tracks and washing out the roadbed. The same storm with floods buried the main highway between Farmington and Bountiful stopping traffic and this was repeated four times within a few weeks. Earthquakes were of almost daily occurrence and some of them very severe causing great loss of property and life.

Excepting in China, crops were fairly good throughout the world though diminished thru the ravages of bugs, blights and worms. There is a bug, blight or worm for almost every plant, fruit, grain, vegetable and every growing thing, until the earth is threatened to be made bare of vegetation. What one bug or blight or worm will leave another will take until it is appalling. Many crops in this section were nearly destroyed. Even the forests in the mountains are being taken. Yet there was plenty for all and to spare last year, but those pests seem to be getting worse.

The flu, that dreaded pestilence which returns to us frequently, took some lives but nothing like the epidemics of 1919-20 and 1928-29 which were so disastrous - taking more lives than the world war each time.

Economic conditions were upset throughout the world. Business was unstable and uncertain, and confidence badly shaken and growing rapidly worse. There were many persons idle and much suffering in America as a result. A drouth through the Mississippi Valley states caused disaster and suffering. The automobile and airplane especially took a terrible toll of life, "Men's hearts failed them for fear", "Satan raged in the hearts of men", murder, homicide and suicide raked the earth, and increased in their fury. Divorce for causes and numbers was appalling. Infidelity is increasing and wickedness rampant. Stories of the perfidy of public officials throughout the land is sinister, threatening the very foundations of our government which is our only guarantee of peace and security. Pleasure, self and the things of this world are the gods America worships and to whom she renders obeisance or worship and to whom she pays her tithes and her offerings. The spirit of repentance is far from us. What tremendous changes have come to us during the last few years. We cannot go long in our present course. It will soon end, and that in the "dreadful day of the Lord". I am thankful for our rich heritage. "This is the place" God help us and direct our course in safety to him.

The Hugh Roberts Family have much to be grateful for. What is there for us to do? Nothing think you? Watchmen upon the family's towers, "What of the night"? The end of wickedness is near. The prophecies are being fulfilled. The Redeemer's coming is at our doors. Is our family's work done? If it isn't are we willing to sacrifice to do it?

O-o-O-o-U-u-

DAVID R. ROBERTS - The year 1930 opened with preparations for the taking of the 15th Decennial Census of the United States in the First Supervisors District for Utah. This District comprised the counties of Box Elder, Cache, Rich, Weber and Morgan, in Utah. In February I attended the Convention of Western Supervisors held in Denver, Colorado, under the direction of Hon. W. M. Stuart, Director of the Bureau of Census. Returning from Denver, I opened an office on the fourth floor of the Post Office Building, Ogden, Utah. I secured the help of W. J. Critchlow as Assistant Supervisor and Floyd C. Stuart as Stenographer and Office man. All preliminaries were completed and we were ready for the taking of the census, which began April 2nd throughout the entire country. There were over a hundred workers in the First Utah District, with nine checkers and clerks in the office. The last of the completed schedules with reports were sent to Washington, D. C., on July 23rd, 1930. I received a letter from the Director dated August 22nd, approving the work and complimenting me on its accomplishment and releasing me from that service, it being satisfactorily finished.

Following this my wife and I made a tour of the Yellowstone National Park in an auto. We were about eleven days. It was an enjoyable trip. During this journey we visited John L. Roberts of Sugar City, Idaho, in the interests of our family record - the Robert Roberts Family.

During the year I have continued my labors each week in the Salt Lake Temple also in the Weber Stake High Priests Quorum. I have also labored as a ward teacher in the Ogden First Ward. I have accepted and filled numerous calls to visit wards in other stakes and speak on genealogical subjects. I was ordained a High Priest October 14, 1923, by Pres. Geo. E. Browning at the Second Ward, Ogden. George E. Browning was ordained a High Priest by Lewis W. Shurtliff on February 15, 1916, at Ogden, Utah; who was ordained a High Priest by Apostle Franklin D. Richards at Plain City, Utah, May 28, 1877; who was ordained a High Priest May 17, 1844, by Apostle Brigham Young at Nauvoo, Illinois; who was ordained an Apostle February 14, 1835, under the hands of Oliver Cowdrey, David Whitmer and Martin Harris at Kirtland, Ohio; who were "blessed by the laying of hands of the Presidency" (Joseph Smith, Sidney Rigdon and Frederick G. Williams) on February 14, 1835, to choose the Twelve Apostles in accordance with the revelation. (D. & C. Sec. 18-37) (also 2 Church History 187-88)

I did considerable in gathering and tabulating the records of my wife's family during the year. The practice of the law that year was rather quiet. Early in December I was severely afflicted with Influenza for about ten days, but with God's blessings and good nursing by my wife I recovered.

It was a good year temporally and spiritually. However I received no genealogy of ancestry from my efforts and expenditures in this direction.

TRYPHENA D. ROBERTS spent the year in the usual way in presiding over the home and over the Ogden First Ward Relief Society. In both occupations she was very successful and enjoyed herself in her labors very much. She visited the poor and needy - the sick and afflicted and ministered to their wants. She enjoyed the society of her family and did much to make them happy. All this means that she was very busy all the time. She enjoyed a trip with me through the Yellowstone Park and Idaho in an auto during the month of August that year.

GEORGE A. CROFT, T. PRUDENCE R. CROFT and children CARMAN, MARJORIE AND KARL ROBERTS CROFT still reside in Cedar City, Utah. George taught school at the Branch Agricultural College until the end of the school year in the month of May, then entered the employ of the Union Pacific Railway Company as Superintendent of machinery and utilities in connection with its tourist camps in the Southern Utah Parks and the Grand Canyon in Arizona, in which occupation he spent the remainder of the year. Prudence kept house as usual. Carman and Marjorie attended the public schools during the school year and Karl kept his mother busy in his play. During the early part of that year he met with a serious accident in his play. A companion boy struck him on the side of his head with a stick in which was a sharp nail which pierced his temple quite deeply. He recovered from this however within a few days, although it was serious. The year was one of financial prosperity with them.

D. ILLIYNN ROBERTS I have much to be thankful for during 1930 - wonderful home life - wonderful wife and children - health, strength and a pleasant occupation. I was engaged in Boy Scout work as Field Executive of the Salt Lake Council. In addition to the many happy contacts locally I attended, in company with D. C. Hammond, a camp leaders conference in Oakland, California, in April. the Oregon Trail celebration, July 4th, at Independence Rock, Wyo., with troop 41; four weeks, August 2-28, in the Mirror Lake Basin on the shores of Lake Ruth, the council camp site, and thirty days at Colonial Inn, Kitchawan, New York, at the National Scout Executives Training School. These were all happy and profitable contacts. I feel grateful to the Lord for the blessings that have come to me and hope that I can live sufficiently good to merit them in the future.

MARY ELIZA ROBERTS as usual had the great task of feeding us and keeping us happy which she performed in great style. She fed us well and always kept our home so that we were contented and most happy. In addition she was a teacher in the Liberty Ward Primary and M. I. A. - Trail Builders and Gleaner Girls. She continued to make friends around the ward and developed quite a reputation in the ward as a game director. She and the children spent most of the summer in Ogden. Mother Crittenden passed away on July 5th after a long illness, and Mary was in Ogden to keep house for her father. She had the additional misfortune of losing her father too, who died on December 5th. She has had good health though and finds much joy in our most happy home.

JANET ROBERTS Last year I was in the 5B and 6A in school. In Primary I was a "Bluebird" and "Seagull". I was in the "Church History" class in Sunday School. I was 11 years on May 22, 1930. I am 4 ft. 8 in. and weigh 73½ lbs. I broke my arm falling over a board. On Memorial Day I cut the end of my finger nearly off, but my health has been good for all that. I spent my summer and a few other weeks in Ogden. I had a very nice Christmas. ----Janet Roberts.

DAVID RICHARD ROBERTS health was good during 1930 with the exception of a number of attacks of Sinus infection. During the ice skating season which was quite long he turned his right ankle, but this was not serious at the time. He has grown fine. He is taller and heavier than Janet. He finished the third grade in June and entered the fourth grade in September at the Liberty School. He progressed in school all right but was never very much concerned about his progress, rather "happy go lucky". He spent nearly all of his leisure time during November and December ice skating. In Primary he was a trail builder and seemed to enjoy his work in connection with it.

RUTH ROBERTS went to school completing the 1st grade in June and entered the Second grade in September at the Liberty School. She enjoyed school and was always delighted to read to anyone who would listen. She always proudly displayed her spelling papers which were nearly always marked 100%. Her health was good with the exception of Whooping Cough in the spring. Ruth had many little girl friends in the neighborhood.

KENNETH OSCAR ROBERTS had Whooping Cough during the spring but other than that had fine health during 1930. He spent many hours outside playing. This was true even in the winter. Each morning he would bundle up and go out and "slam" up and down the street on his sled. He started school in September. He was in the kindergarten at the Liberty School and liked it very much. He was opposed to Primary and Sunday School and only went because he had to. He grew fine during the year and developed quickly after he started school.

MARY LOU ROBERTS grew and developed and had fine health during 1930, with the exception of the Whooping Cough in the spring. She was happy and contented in the house with her mother when all the others were at school. She was always looking forward to school next year.

ROBERT M., HAZEL O. AND ALICE ANNETTE ROBERTS are still residing at #37 Western Apartments. Merddyn was counted out of his employment thru the seniority rule of the Western Weighing Association and lost his work. Many men lost their places at the railroad because of slack business and the cutting down of forces. It was a time of serious depression. He labored at odd jobs during spring and early summer. He went to work for the Utah Construction Company in Weber Canyon during July as time-keeper, where he remained until November after which he was without work for the remainder of the year. Hazel keeps house and cares for the children. Annette attends Sunday School and Primary in the Second Ward, Ogden.

ROBERT LLOYD ROBERTS son of Robert M. and Hazel O. Roberts was born December 25, 1929, at the Dee Hospital, Ogden, Utah. He was blessed by Bishop H. E. Garner of the Ogden First Ward on February 16, 1930.

EZRA WILMER RASMUSSEN son of Royal N. and Sarah Elizabeth Moore Rasmussen was born August 21, 1908, at North Ogden, Utah; was blessed by ; he was Baptized September 3, 1916 by B. E. Chatlain and confirmed the same day by Isaac Campbell. He attended the first four years of school in North Ogden, Utah, and completed the grades in the Public Schools of Ogden, Utah. He is a graduate of the Ogden High School where his course consisted of English and Mathematics. He is also a graduate of Smithsonian Business College where he completed a course in Commercial Bookkeeping, Typewriting and Shorthand.

He was ordained a Deacon at Ogden, Utah, November 28, 1920, by N. A. Gay; a Teacher June 4th, 1922 by L. A. Wade; and an Elder, May 25, 1930, by James H. Martin. He was married in the Salt Lake Temple, May 29, 1930, to Florence A. Roberts, by Apostle David O. McKay. He is now laboring in the Church as Secretary of the Elders Quorum of the Fourth Ward, Ogden Stake.

During the summer seasons from 1923 to 1927 he was employed by his father in the carlot shipping business of fruits and vegetables. From February, 1927, until May, 1928, he was employed by the Great Basin Grain Company of Ogden, Utah and Idaho Falls, Idaho, part of which time - from August 1927 until February, 1928, he spent in their Idaho Falls office in charge of their warehouse, carlot potato shipments, and coal yard. From 1928 until the present time (1930) he has been a partner in the feed and seed business, entitled Rasmussen & Sons, in Ogden, Utah.

FLORENCE A. R. RASMUSSEN On May 29, 1930, I was married to Ezra Wilmer Rasmussen in the Salt Lake Temple by Apostle David O. McKay. Since that time we have resided at #10 Flowers Apartments, 2681 Madison Avenue, Ogden, Utah. In August, 1930, we visited Yellowstone National Park for ten days. During the winter season I labored as teacher in the Junior Department of the Ogden Fourth Ward Mutual improvement Association. I am still employed as office clerk by the Ogden Lithographing Company.

OLWYN G. ROBERTS continued her work throughout the year at Woolworths Store in Ogden as a clerk. She was also the Secretary of the Y. L. M. I. A. of the Ogden First Ward. She attends the Missionary Class in Sunday School.

W. REED W. ROBERTS was employed as usual at George A. Lowe Co. Hardware Stores in Ogden, Utah, until September, 1930, when he quit work and entered the Weber College to continue his school work. During the month of July in company with Francis McGregor, a friend, he took an auto trip thru the Southern Utah Parks and then on to Southern California then up the coast to San Francisco and on to Ukiah, California, then on to Portland, Oregon, then east to the Yellowstone Park which they toured, then home, having spent three weeks. He has been active in Sunday School Missionary Class, in the Priests Quorum, also in the "M" Men's Class and Basket Ball in the Mutual.

L. DELANO ROBERTS was at home most of the year helping mother and doing some typing for me. She was employed at Woolworths Store as a clerk during the Christmas rush in December for about one month. She was busy in Sunday School as a Kindergarten teacher and in Mutual Improvement Association as a "Gleaner Girl" this year.

DELLA RAE ROBERTS spent the year in school and at play. She was appointed to take a part in singing two solos at one of her school entertainments and was quite successful. She was called to sing the songs at other entertainments afterwards. She has grown considerable during the year. She is in the Book of Mormon class in Sunday School, and with the opening of the Mutual season entered the Bee Hive class to begin her work in that organization.

HUGH ROBERTS In the year 1928 I did not work a great deal in the church except as a ward teacher.

November 1929 I sold my little home in Twin Falls, Idaho, and moved to Rupert, Idaho, where I had purchased a 5 acre tract of land with a three room house and a barn for \$1900.00. It was located three quarters of a mile from the court house.

I secured work with the Canal Company until January of 1930, when work ceased on account of the cold weather. As soon as spring opened I began building corrals, fences and getting the land in shape. I seeded part of it to Alfalfa and planted wheat with it. I raised 155 bushels of wheat and four tons of hay.

In the month of September, 1930, I found a buyer for my place and I sold it for \$2300.00. A cash deal. I then purchased a beautiful 20 acre place with a house and barn on for \$2750.00. Our new home is located two miles north and one mile east of Rupert. However, on account of not being able to get possession of our place until March, 1931, we are living at Paul, Idaho, in a house owned by the Sugar Factory.

Upon arriving at Rupert we located our church and began attending regular. I was set apart as a missionary in the Rupert First Ward, to labor in the Minidoka Stake. I was set apart by the Councilor of the President of the stake, Joseph P. Payne.

My companion, Brother Orton, and I visited a number of church members, also a number of non-Mormons.

On the evening of February 5, 1930, I had the privilege of setting apart Brother True Gardner as a missionary. I also assisted with others. Later I was called to act as a supervisor over the teachers quorum. This position I held up until the time I moved here at Paul, Idaho.

ANNIE BODILY ROBERTS Since leaving our little home in Twin Falls we have been a very busy family. Work has been scarce so I have done a great deal of work on the outside to help pay for our little farm.

For years I have suffered with my feet; that is with one foot in particular. I had never had a doctor examine it. I simply would not give in to have it done. But on the 4th day of May, 1930, my son James was injured and taken to the Rupert Hospital. I stayed with him night and day and it was while there that my foot pained me so I decided to have the doctor look at it. He found the big toe had been broken and the bone was beginning to decay. I was persuaded to submit to an operation for the removal of the toe. Since that time I have been feeling good.

HUGH EUGENE ROBERTS During the winter of 1927-28 I was a law clerk in the office of Mayor John F. Bowman, working with Horace J. Knowlton. Mr. Knowlton and I took an active part in Mr. Bowman's election campaign. As a result of my work with Mr. Knowlton I was promised a city job which I did not get. Whereupon I decided to leave Salt Lake.

After taking the Utah State Bar examination in March, 1928, I went to visit my father, Hugh Roberts, in Twin Falls. There was no work for me in Idaho at that time so I went to Portland, Oregon, Seattle, Washington, Vancouver, B. C., Canada, and came back by way of Spokane, Washington and Kellogg, Idaho, at which place I secured work at the Bunker Hill Sullivan Smelter for three weeks. This was the latter part of May and the first of June. It was the first work I had had since leaving Salt Lake, March 24th.

I then went to Yellowstone Park, Wyoming, where I worked during the park season at the hotel at Mammoth Hot Springs. I saved enough money during the summer to pay my debts and I had a little surplus. I then returned to Salt Lake City. On September 20, 1928, I was admitted to the Utah State Bar.

With the few dollars I had I went to Bingham, Utah, with the idea of practicing law, but in two weeks time I was out of money and was unable to obtain the desired work. I returned to Salt Lake, secured enough money to get to Logan where, with the aid of my brother-in-law Elliott J. Roberts, I borrowed from Thatcher Bros. Bank \$200.00. I gave my sister Katherine Roberts \$55.00 of this money to help pay for a business course at the L. D. S. Business College. I then went to Ogden, Utah, where on November 6, 1928, I shipped out on a cattle train as far as Omaha, Nebraska. Here I purchased a fare on the train to Chicago, Ill.

On arriving in Chicago I had about \$50.00, but before I secured work it had dwindled to \$30.00. I finally obtained work by running an ad in one of the largest papers, stating the position desired and giving my qualifications. The first call I received from the ad I obtained an appointment and was hired at my own price as advertising salesman on the Uptown Review, a high class community publication which made its initial appearance two weeks after I began working on it. I stayed with this slightly over two months and in that time I saved \$200.00 and paid my note in Logan.

I then proceeded to Detroit, Michigan. Here I visited with a friend of mine, who just a few months previous had joined the L. D. S. Church and had married a Salt Lake girl. His name is David B. Beard. After visiting in Detroit three weeks I went by bus to Washington, D. C. I arrived here February 26, 1929.

I had just enough money to pay one weeks rent in advance and live for two days. I secured a salesman's position selling real silk hosiery from door to door. At this I earned enough to keep me going.

The second day I was in Washington I called on Mr. George D. Casto. He was formally a Logan man, living in the same ward I had, the Logan Third Ward. I had met him the preceding fall when he was in Logan campaigning for Herbert Hoover for President.

We visited in his office for a short time and I told him who I was. But before we were fully acquainted he asked me what kind of a job I was looking for. It rather surprised me, as I had not intended in soliciting his aid in obtaining a position at that time, but had in mind of establishing myself and approaching Mr. Casto later. But this was my chance so I told him I had come to Washington to secure, if possible, a position as a Special Agent of the U. S. Department of Justice. He immediately called up Senator Reed Smoot's office and made an appointment for me with Senator Smoot's secretary, Isaac Stewart.

Mr. Casto informed me that I had come to Washington at just the right time, as there was a class of new agents going into the Department, March 11, 1929. When I met Mr. Stewart he called the Department of Justice and made an appointment for me the same afternoon. A few days later I received an appointment as a Special Agent of the Department of Justice. I went into the service March 11, 1929 and after three weeks training in Washington, D. C. I was sent to Portland, Oregon. I was in practically all of the cities in Oregon in connection with my work as an investigator in the Bureau of Investigation.

I was transferred to San Francisco in June, 1929. While in this office I had the opportunity of seeing all of Northern California. I was transferred from San Francisco to New York, November 19, 1929. On my way to New York I stopped off in Utah for a weeks visit.

I have worked in the New York Office from December 1, 1929 to December 20, 1930. I have been transferred to Butte, Montana. Before starting my work at Butte they gave me a weeks vacation. I spent it in Logan, Utah and Salt Lake with my sisters. I arrived there Xmas Eve and left the day after New Years, reporting January 2, 1931 in Preston, Idaho for work. From there I went to Pocatello and then into Butte.

I can say that the work I am doing is the most enjoyable work I have ever had; there is a fascination in everything I do. It is my desire to spend several years in this field and later on to climb to higher goals.

I want to say in regards to my church, wherever I go I attend my church. I am a full tithe payer and at all times I strive to do the right thing.

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Most of what follows was written by Susan R. Roberts.

ELLIOTT JESSOP ROBERTS July, 1929, while still employed at Thatcher Brothers Banking Company, I secured a night job as bookkeeper for the Firestone Tire and Rubber Company in their Logan branch. I worked both of these positions until January 1, 1930, at which time I gave up my position at the bank and accepted a position as office manager of the Logan store of the Firestone Tire and Rubber Company. I have been kept very busy this past year in my new work, but I enjoy it.

SUSAN R. ROBERTS After moving to Logan I was operated on for appendicitis. My little son, Elliott Dwain, was only three months old then, but have recovered, feeling fine now. We have had considerable sickness with our babies this winter but they are fine now.

ELLIOTT DWAIN ROBERTS He is now two years and ten months. He has surely grown. In the summer of 1930 he got whooping cough. He had it fairly hard. He had just recovered from the worst of the cough and his glands in his neck swelled. It

seemed as though the medicines we gave him for his cough and that for his glands retarded his appetite and through the whole winter we have worked with him to encourage eating. His whole system got run down and his blood was not as it should have been, causing a breaking out of a rash all over his body, but now spring is in the air he is just beginning to pep right up.

SHIRLEY JEAN ROBERTS is the daughter of Elliott Jessop and Susan Roberts Roberts and sister of Elliott Dwain Roberts. She was born March 31, 1930, at the Budge Memorial Hospital, Logan. She was blessed June 1, 1930, in the Logan Third Ward by her father. At the age of three months she took whooping cough. It was a mighty long six weeks. She had it rather hard, but she has recovered amazingly well.

PIETER WILLIAM BREDEE is a son-in-law of Hugh and Maggie May Terry Roberts. He was born April 5, 1905, in Nymeger, Holland. His father's name is William Bredee, and his mother's name is Petronella Veldhizen. His father was born June 7, 1855 at Soest, Holland. He died February 23, 1929 at Warnsveld and was buried there. He was administrator and Ad Itendant (meaning Assistant Superintendent) of the Royal Domain of Soestdyk.

His mother was born January 10, 1878, at Soest, Holland. His mother has remarried. There are no other children. She now lives at Zwalle, Holland.

William attended grade and high school at Nymeger. He then attended the Royal Horticulture College at Baskoop, Holland. After graduating from college he left Holland for America, April 1, 1925. He arrived in New York, April 13, 1925; then he came straight to Salt Lake. Soon after he arrived he obtained work on the Salt Lake Temple grounds keeping up the flowers and making new beds. Later he went to work for the Schramm-Johnson Drug Company in their wholesale house.

November 15, 1929, he left Salt Lake City for Holland. He sailed from New York on the S. S. Staten Dam. He spent three months in Holland visiting his mother and other relatives. He returned to America, February 5, 1930, on the S. S. Staten Dam. He visited in New York with Eugene Roberts, a few days before coming on to Salt Lake. He arrived in Salt Lake on the morning of February 12, 1930. He was met at the train by Edda Mae Roberts. They drove immediately to Logan, Utah and were married there by C. V. Mohr that very day, in the Logan Court House. They remained in Logan with her sister and brother-in-law, Susan and Elliott Roberts. They then returned to Salt Lake where he obtained a position with the Western Paper Company. They seem to be well and very happy.

EDDA MAE ROBERTS BREDEE On February 12, 1930, Edda Mae married Pieter William Bredee at Logan, Utah. After spending a few days in Logan she and her husband returned to Salt Lake. She continued work a few months after her marriage. They have been living in apartments since their marriage, but have just recently bought furniture and they have moved into a little duplex house. It's #462 Debbs Place. It's near Liberty Park.

KATHERINE ROBERTS after going to Salt Lake Katherine secured work in Kresses. She worked there full time about a year then her brother Eugene helped her financially to attend the L. D. S. Business College. She attended school in the mornings and worked at Kresses afternoons and on Saturdays. She did not graduate, but after going about six months to school an opportunity came to go in an office so she quit school and Kresses to accept the position. It was only temporary however and soon she was looking for work. She had several temporary positions, but work was mighty hard to get especially by one not experienced. She went to Logan and stayed with her sister Susan, while she canvassed the town for positions.

She had only been there a few weeks when the Utah Power & Light Company gave her the position of switch board operator and typist. She kept this position just one year when the power company moved its offices to Preston. She did not want to go to Preston so she quit and went to Salt Lake. Her second day in Salt Lake she called on the Utah Power & Light Company there. They gave her a position starting the next day. This position she still holds.

She attends her church activities regularly.

DORA ROBERTS moved to Logan, Utah, with her sister and family in April, 1928. She lived in Logan about a year, working in various stores during this time. In March, 1929, she went to Salt Lake to look for work. She went to live at the Bee Hive House. She worked a few weeks at Kresses but it was only temporary.

However within a few days she secured a position with the Walker Bros. Dry Goods Company as a Junior Bookkeeper. This position she still holds.

She is a regular attendant at all church activities.

JAMES BODILY ROBERTS - By Hugh Roberts (his father)

I will now try to relate James' history to date. He moved to Rupert with me in the fall of 1929. In the month of May, 1930, a most terrible accident happened.

Just previous to this time James and his brother had traded their bicycle for a horse. They rode the horse constantly. Having a feeling that something terrible was about to happen to one of the boys through this horse, their mother and I (their father) decided to get rid of it. I took it to a nephew living in Asequia, a town just six miles out of Rupert, and asked him to keep it, but with all this precaution, just one week and a half later, May 4, 1930, we went to Sunday School and met some old friends, Mr. & Mrs. Otto Shaffer and family, of Twin Falls. They had come to Rupert to visit me and they called by way of the church.

Instead of remaining to Fast Meeting which was held immediately after Sunday School, we went home with our company. I felt a spirit of heaviness and sorrow come over me as we left the meeting house, but could not understand it. We ate dinner and enjoyed a good sociable chat.

Later in the day we decided to ride to Asequia and take our company with us. We visited first at our brother-in-law's place, Jeff Kent and his family, then we went to our nieces home, Mrs. Coleman. It was while we were there that some boys rode up on horses and our boys got on with them. We decided at this time to go on to our nephews, James Stevenson's home, and visit awhile. The boys on the horses were going to run us a race, but we were way ahead.

When the boys arrived they went on around the corner and out into the open country for a ride. They had not been gone long when they returned, bringing our son, James. He had been injured. The horse he and a companion (Bernace Bewerton) were riding stumbled and fell. The horse turned a summer salt then rolled on James' head crushing the skull.

He was bleeding from both ears, his mouth and nose. His eyes were pale. He would lapse into unconsciousness then brighten a bit.

We rushed him to a hospital and took X-Rays of his head. One side of his head was just mashed and bruised to a jelly. The Doctor said there was no hope. There was only one chance in a thousand if they operated and none at all if they didn't. Of course we said operate.

His nose cavity was broken into the brain and formed a gas. In operating they removed the scalp about four inches in diameter. They then took an auger and bored out his skull one and one quarter inches in diameter and removed the clotted blood and let the gas off the brain.

However, before he was operated on we called in the Elders and anointed his head and sealed the anointing, and when doing so they promised him a blessing, "That he should live and feel no pain, after the operation the anesthetic would have no ill effects on him". His blessing was fulfilled to the very letter. He healed rapidly. The head nurse and the doctor were astonished. A few days later they remarked they could not understand he had not suffered any. He is now attending school. He is in the eighth grade, feeling well and sound.

James Bodily Roberts was ordained a Deacon at Twin Falls, Idaho, by his father, Hugh Roberts, October 6, 1929, assisted by Herman G. Lynn (Councilor to the Bishop) and President of the Stake, L. G. Kirkman. On account of our moving to Rupert, James became a member of Scout Troop #1 of Rupert.

He is a member of one Quorum of Deacons of the Rupert Second Ward. He has the job of distributing and gathering the books for singing each Sunday morning at Sunday School. He is also a member of Trail Builders in Primary and is a tithe payer.

ETHELBERT ROBERTS He commenced schooling September 9, 1925 at Twin Falls, attending Lincoln School, and since the removal of the family to Rupert he is attending the Rupert Lincoln School in the 5th grade.

When a babe he had a very severe spell of sickness, bronchial pneumonia, nie unto death, but lived. He has been operated on for removal of tonsils.

His religious activities - he attends Religion Class, Primary and Sunday School; is a Trail Builder and pays a full tithing.

While living in Twin Falls he assisted in gaining a livelihood by selling papers, raising rabbits and selling them, amounting to considerable; buying his own shoes and caps and part of his clothes. His health is good at present and on account of his parents moving to Paul, Idaho, he attends school there in the 6th grade.

DAVID B. ROBERTS since coming to Rupert attends the Lincoln School and when the family moved to Paul he attended the Paul School in the fourth grade, He attends Sunday School at Paul in the Church History Class.

David while living at Twin Falls, Idaho, to help gain a livelihood sold papers, raised rabbits to sell, sold cottage cheese, bringing in considerable - buying himself shirts and shoes to wear.

He is a full tithe payer paying one tenth to the Lord. His health is good.

Approved: HANNAH R. KELLER

FAMILY HISTORIAN

SUPPLEMENT from 1931 to 1935

By D. R. Roberts

THE TIMES—Since writing the last supplement the conditions throughout the world have grown steadily worse. We are living in a time that is fearful, wonderful and glorious. Fearful because of the impending judgments of God—the “great and dreadful day.” Wonderful in the consummation of God’s purposes—in the perplexities of nations and the very natural way and natural development of things in a thousand ways. Glorious in the contemplation of God’s promises for the safety and protection and redemption of his people—of the peace and plenty and joy of the righteous—“The residue of his people.”

The nations are in turmoil and hatred and suspicion and bitterness—each one crying “Peace, peace,” and preparing with feverish haste for war. Not one of their wise ones appear to know what to do, nor how to improve the conditions. Every move that is made—every plan that is proposed and put into operation seems to further complicate the situation. Verily the words of the prophet Isaiah are being fulfilled wherein he says: “The wisdom of their wise men shall perish, and the understanding of their prudent shall be hid.” The changes that are made are startling. Spain has lost its monarchy, the king having abdicated. Germany has been brought under the dictatorship of Hitler and a certain class of Jews driven from the nation—the result of Dictator Hitler and “Nazism.” Italy with its “Fascist” party has gone into a dictatorship under Mussolini. Russia continues in the grasp of her captors, the Soviet or Bolshevich Party, under an absolute dictatorship and her people are apparently enduring a merciless tyranny. Japan has wrested Manchuria from China and has created a new nation, viz: Manchoukuo, without the approval of the League of Nations. Many other great changes, too numerous to mention, have occurred among the foreign nations and many more appear in the making. The great “depression” in business that began in 1929, has grown steadily worse, throughout the world and especially in our own country.

In the national election of 1932, our own nation went, by an overwhelming vote, into the hands of the Democratic party. That party was ushered in (among other things) on a promise to repeal the 18th amendment to the Federal Constitution—that barrier against nationally approved drunkenness. With the repeal of this amendment, sin and crime has increased alarmingly in the land. Billions of dollars have been borrowed on bonds, by the national government, and has been used with reckless abandon. Billions spent in an effort to create work has proven of no value, as to any lasting good. Billions of dollars worth of food stuffs and other necessities have been destroyed in an effort to raise prices. Upwards of 25,000,000 of the people of the country are on relief, being supplied by the government. It is admitted by those in power that they are “evolutionizing” our form of government. It appears that the stage is setting toward the establishment of a Soviet Dictatorship. Verily, the Constitution hangs by a thread. Men are being stirred in their souls as they see the dangers. Fear and anger is in their hearts. Men and nations are overcome with selfishness that blinds and deafens to all good, and the consideration of others. The great international Banking System controls the fiscal and monetary policies of all nations. Money is most scarce and precious—even worshipful through its manipulations. Money has become the greatest idol the world has ever known. The comparatively few have it in plenty—the many have little or none of it, and they cry out in despair because of such a condition. Their anguished cry has ascended to the ears of the God of Sabaoth because they cannot obtain the necessities of life, that money can buy. The earth also, attune to the spirit of man, revolts and joins in the catastrophe to make money worthless for God has decreed that, “the idols shall be utterly abolished.” The people and the nations are in bondage to the money power—a bondage more terrible than any form of bondage. No power, except the power of God can break the strangle hold that this money power has on the world. It will be broken through the response of the earth in famine, so say the prophets. Pests are destroying our food supply and drouth and destructive storms and convulsions of the earth attune to the spirit that man manifests are at hand to finish the work. What will accompany famine? Every kind of destruction.

Time and space will not permit of prophetic and historic proof of these conditions, but “stop, look and listen!” you can see it if you will. Do not look for better times for they cannot come, to be of any lasting benefit, until we have had worse times—much worse. This civilization is tottering, dying, passing away with its Mighty Dollar System—the way and plan of Lucifer. Another civilization will come soon, when Satan will be bound—selfishness done away with—and every man will seek the interest of his neighbor. May God speed the day.

By D. R. Roberts

DAVID R. ROBERTS—Four years without a supplement to the Hugh Roberts Record Book. A disappointment. Three years without a family reunion. Another disappointment. Five years of living under a period of unparalleled and sore national depression by reason of the existing economic system and conditions—Many more disappointments.

Four years of much Priesthood activity as an officer of the High Priests Quorum of the Weber Stake—brought much satisfaction—four years more of continuous Temple Service and work officiating and assisting many thousands of the living and the dead—brought much joy.

Chosen President of the High Priests' Quorum of the Weber Stake on February 21, 1932, on account of the death of President Christian J. Jensen. I chose Peter Anderson of Ogden 2nd ward as first, and Reuben P. Greenwood of Roy as second counselors. I was set apart on March 6th, 1932 by President Heber J. Grant in the home of Stake President George E. Browning, at the Browning Apartments in Ogden, Utah. In June, 1935, Brother Greenwood was chosen Bishop of Roy Ward, and Brother John Nicholas of Ogden 11th ward chosen in his stead, as second counselor.

My health is good, excepting some stomach trouble which, at times, causes some heart distress, but my condition is improving. Much light has come to me through reading the scriptures and other records.

In August, 1934, I was appointed chairman of the organizing committee of the "Sons of the Utah Pioneers" association. I am a member of the State Executive Committee. I assisted in organizing 22 camps in Weber County. 21 camps were chartered on March 6, 1935, at a meeting held in the Ogden Tabernacle. The family now consists of myself, mother, Della Rae. Robert Merddyn and daughter, Alice Annette, reside temporarily with us. The home is 260 2nd St., Ogden, where we have resided over 21 years. I still continue the practice of Law, which is not very remunerative.

TRYPHENA D. ROBERTS—she is the same always—good, patient, kindly, true and faithful. Her health is good, but she has some trouble in getting around on account of broken arches in her feet. She has continued, until recently, as President of the First Ward Relief Society and has had much joy and satisfaction in her labors. The severity of the depression increased her duties in the ward of over 500 families and over 2000 people. She has spent many years at hard labor and she seemed never to tire but now she says that she gets tired at the end of the day. She with her counselors, viz: Estella B. Ballinger and Lida Van Limburg were honorably released on February 5th, 1935, amidst the love, respect and good will of their sisters of the Society with whom they had labored so long and amidst tears of regret of the members of the society.

DELLA RAE ROBERTS—After finishing her school work at the Washington School, she entered the Ogden High where she graduated at the May 29, 1935 exercises of the school. She attends Sunday School and Mutual classes of the girls of her age. Her health is good. She is quite proficient in Sewing and Dressmaking.

GEORGE A. CROFT—his wife, TRYPHENA PRUDENCE R. CROFT and their children, CARMEN, MARJORIE and KARL, continue to reside in Cedar City, Iron County, Utah. George is at present in the employ of the Union Pacific Co. as Superintendent of Maintenance of its tourist plants at Zion's Park, Bryce Canyon, Cedar Breaks, Utah, and Grand Canyon, Arizona. He has been in this position since he resigned his position as a teacher in the Branch Agricultural College, at Cedar City, May 15, 1930.

TRYPHENA PRUDENCE CROFT—Continues with her duties in the home work and cares of the family as usual and also in the enjoyment of good health.

CARMEN CROFT—was baptized November 4, 1928, by Keith McFarlane and confirmed the same day by Walter K. Granger, at Cedar City. In March, 1930, she was operated on for appendicitis by Dr. McFarlane in the Cedar City Hospital. The operation was successful. She attends the public schools of Cedar City and is now in the 9th grade. She is making good progress.

MARJORIE CROFT—"Margie" was baptized November 2, 1930, by Homer Jones and was confirmed the same day by David L. Sargent at Cedar City. She is making good progress in her school work and is in the 7th grade. Her health is good.

CARL CROFT—was baptized October 7, 1934, at Cedar City by Arthur Gardner, and was confirmed the same day by John W. Mendenhall. He is now in the 4th grade in school and is doing well. He has some pets and lots of playthings. The children attend services on Saturdays and Sundays at the beautiful new Third Ward Meeting House in Cedar City, Utah.

The family spent Thanksgiving, 1934, in Ogden, with Grandpa and Grandma Roberts and aim to visit there about twice a year. They went to Southern California for the Christmas holidays of 1934 and had a very enjoyable time.

By D. R. Roberts

DAVID LLEWELYN ROBERTS—Since the last report was made he has continued his connection as Field Scout Executive of the Salt Lake Council B. S. A. This has afforded him many opportunities and given him many fine associations. It has included three executive training conferences in California. It has involved him in leadership at the summer camp in the Uintah Mountains at Granddaddy Lakes.

His church contacts aside from those made in an official capacity have been very few. However, he was recommended for advancement in the priesthood and was ordained a Seventy on September 18, 1933, by President J. Golden Kimball in his office in the church office building. His health has been good and is ever thankful for the blessings of God, especially his family.

MARY ELIZA ROBERTS—Since the last report she has, besides doing her regular home work, brought two new members, Dean and Carolyn into the family, and also has been teacher of Gleaners and 2nd Counselor in the Presidency of the Sugar House Ward Y. L. M. I. A., and is now a member of the Y. L. M. I. A. board of the Grant stake in the Beehive department. These contacts, although requiring much time and attention, have been very satisfactory.

In the fall of 1933 she made a trip to Southern California with her husband and Mr. and Mrs. S. Dilworth Young of Ogden. The trip consumed about 10 days and was a very happy occasion. On June 1, 1932, the family moved from 225 Edith Avenue, Salt Lake City, where they had been living to 1434 Ramona Ave. where they resided until June 1, 1933. They then moved to 2147 East 33rd South St., where they now reside, which is in East Mill Creek Ward.

JANET ROBERTS—Since last writing this record she has attended the 7th grade in the Whittier School and the 8th, 9th, 10th and 11th grades at the Irving Junior and Granite High schools. During these years she has attended Sunday School, Primary, Seminary and Mutual. This last year she has been President of her Sunday School class and of Junior Girls class at Mutual. She has had good health, although she fell and tore loose the ligaments in her knee and also had an appendicitis operation on December 6, 1934, but recovered from both under the care of Dr. Byron Rees.

DAVID RICHARD ROBERTS—The most outstanding thing that has happened to "Dick" since the last report is growth. At present although only 14½ years old, he is 6 feet tall and weighs 150 pounds. His health has been good. He was ordained a deacon in the Sugar House Ward chapel in April, 1933, by his father, D. L. Roberts. He is at present an active member of Troop 5, Salt Lake Boy Scout Council. He is also a regular attendant at Sunday School. He graduated from the Granite Junior High School on May 23, 1935. He has developed into an excellent swimmer.

RUTH ROBERTS—During the second and third grades, she attended the Liberty school. In the fourth grade she went to the Garfield school. In the fourth grade she was president of her class for part of the time. She went to Sherman school near East Mill Creek canyon during her fifth and sixth years of school. In Primary she has been a Zion girl, a Lark, a Bluebird and completed primary when she was a Seagull girl. She finished Junior Sunday School and has nearly finished Church History. She has been very healthy with the exception of a few colds. She was baptized July 2, 1931, by Richard E. Ashton, a priest, at the Salt Lake Tabernacle, confirmed July 3, 1931, by her father D. L. Roberts.

KENNETH OSCAR ROBERTS—Kenneth is enjoying good health and is growing fast. He has just completed the 3rd grade at the Sherman School in the Granite District. He is a trail builder in Primary and is a member of the Church History class of Sunday School. He was baptized May 27, 1933, by Richard Lambert, a Priest, at the Salt Lake Tabernacle, confirmed June 4 1933, by his Father, D. L. Roberts.

MARY LOU ROBERTS—Marylou is now 8 years and 9 months old. She is growing fine. She has just completed the third grade at the Sherman school in the Granite school district. Although her health is fine now, she has had her appendix removed, September 12, 1932. She also had a serious accident April 27, 1935, when she ran into a barb wire fence and cut her face. Dr. C. W. Woodruff who attended her used 20 stitches to repair the damage. She was baptized on January 26, 1935, at the Salt Lake Tabernacle, by Priest D. E. Stanfield, and was confirmed Feb. 3, 1935 at the East Mill Creek ward chapel, by her father, D. L. Roberts.

DEAN CRITTENDEN ROBERTS—Dean Crittenden Roberts was born December 3rd, 1931, at No. 225 Edith Ave., Salt Lake City. As a small baby he cried almost constantly, but he is a fine boy now. He is quite small for his age, although he is not lacking in pep. He was not as healthy as he should have been until he was two and a half years old, when he had his tonsils removed, since then he has had perfect health and is a perfect mischief—into everything.

CAROLYN ROBERTS—is the newest daughter of D. L. and Mary E. Roberts. She was born May 31, 1935, at the family residence 2147, E. 33rd So., Salt Lake City. She had some dark hair, and was a fine looking baby. She weighed 7 pounds and 9 ounces when born. She was blessed by D. L. Roberts, her father, on July 7, 1935, at East Mill Creek Ward, Salt Lake County.

By D. R. Roberts

ROBERT M. ROBERTS, his wife HAZEL ORCUTT ROBERTS and children ALICE ANNETTE and ROBERT LLOYD ROBERTS. The family lived in various parts of Ogden, Utah, until September, 1933, at which time Hazel and the children went to Muncie, Indiana, to live with her mother and Robert M. went to live with his parents at 260 32nd St., Ogden, Utah. In June, 1934, Alice Annette returned to live with her Grandma and Grandpa Roberts. She attends the Washington school, is in the 4th grade and has several teachers. She was baptized July 23, 1933, by Elder Nephi J. Hopkins and confirmed the same day by Bishop Horace E. Garner, in the first Ward chapel, Ogden, Utah. She has quite a notion for step dancing. Robert M. was employed by the Curtis Publishing Company of Washington, D. C. caring for the distribution of their magazines in this Intermountain Territory but lost his job. He was recently employed, occasionally, as a foreman in the government F. E. R. A. service in the work of drainage of mosquito-breeding pools of water in Weber county. He lost his job and was again idle. He enlisted about 3 years ago in the Federal Army Reserve Quartermaster's Department as Second Lieutenant and completed the prescribed work was advanced and appointed First Lieutenant. On June 8, 1935, he was called into the Government Service in the Civilian Conservation Corp. camps as an army officer and was assigned to the camp at Woods Cross, Utah.

EZRA WILMER RASMUSSEN—(Bill) as he is called, was troubled considerably with asthma, which was very much aggravated by the dust of the hay, grain, feeds, etc. at the Rasmussen & Sons place of business, so he was bliged to make a change in his occupation. In 1931 he joined with his brother Wayne, in a partnership dealing in Used Automobiles and operated under the name of Rasmussen Used Car Market, located at 410-22nd St., Ogden, Utah. The progressed well and later moved to 348-23rd street, handling the Chrysler and Plymouth cars, taking in a partner: Grant E. Hayes and adding the Auto Financing business, but in the fall of 1934, through manipulations of others, they lost the Chrysler-Plymouth agency and returned to the used automobile business at the old location 410 22nd St. His health is very much improved and he is enjoying life. He plays golf.

FLORENCE A. R. RASMUSSEN—enjoys the best of health always. She continued working for the Ogden Lithographing Co. until December 1934, when she retired to home life. She was stenographer, typist and bookkeeper while in their employ. On March 20, 1935, she became the mother of a fine boy, born at the Dee hospital. She was attended by Dr. V. L. Ward.

Bill and Florence enjoyed an extensive automobile trip through Idaho, Montana and Washington, & Vancouver, B. C. July 1934. From there they took the boat to Victoria on Vancouver Island, and thence back to Seattle, Washington, where their car was unloaded from the boat and they continued their trip. From this point they drove through Mt. Ranier National Park and from there to Portland, Oregon, where they spent a very enjoyable six days with John Davis, his brother Rulon, sister Margaret, and friends. On their return they spent two very enjoyable days with Florence's Aunt Sally and family at Baker, Oregon, and they returned home to Ogden in time for the first Big Pioneer Day Celebration.

WILMER ROBERTS RASMUSSEN—son of Ezra Wilmer Rasmussen and Florence A. R. Rasmussen, was born at the Dee Hospital, March 20, 1935. Blessed July 7, 1935, by his Grandfather, D. R. Roberts at Ogden Sixth Ward chapel. Weight at birth 7½ pounds and at the time of blessing 15 pounds.

LORIN GRANT CARRUTH—the son of Wiltiam Henry and Eliza Jane Barber Carruth. His Great Grandfather William Carruth, and Great Grandmother, Margaret Elwood Carruth, arrived in Salt Lake Valley, September 23, 1848. Lorin was born in Coalville, Summit County, Utah, March 28, 1908, where he resided with his parents until 1916, when they moved to Grass Creek, Utah. In March 1919, the family moved to Devil Slide, Utah, where his father was employed as carpenter by the Union Portland Cement plant. During school vacations, he was also employed at the cement plant. In June, 1923, they moved to Ogden, and shortly afterwards his father purchased a home at 937, 23rd St., which remains the family residence.

He was blessed June 7, 1908, by Frank Croft, baptized April 2, 1916, by his father William H. Carruth and confirmed the same day by Wm. H. Carruth. Ordained a Deacon March 28, 1920, by Wm. H. Carruth. Ordained a Priest, January 13, 1924, by Samuel Martin. Ordained an Elder January 30, 1927, by Wm. H. Carruth. Ordained a Seventy December 29, 1929 by J. Golden Kimball. Received his endowments September 10, 1930, in the Salt Lake Temple.

He attended grade schools in Coalville, Grass Creek and Devils Slide, Utah, High School in Morgan and Ogden, Utah. Prior to 1930, he held the following positions in the church: Sunday School Librarian, Y. M. M. I. A. Secretary, Y. M. M. I. A. Counselor, Sunday School Teacher, Aaronic Priesthood Teacher, Ward Teacher, and was actively engaged in quorum work.

During school vacation in 1924 and 1925 he worked for Becker Products Co., in the bottling department. On March 1, 1926, he became regularly employed by the same company and during the next four and a half years served an apprenticeship in the brewing, malting, cooperage and fermenting departments. In September, 1930 he quit his job to perform a mission in the Central States, laboring in the Texas and Louisiana conferences for two and a half years. In January, 1931, the states of Texas and Louisiana were taken from the Central States mission and formed the new Texas mission.

(Continued on next page,)

The latter 14 months of his mission were served in the capacity of Mission Secretary and Sunday School Superintendent. He returned home March 1933 and again became connected with the Becker Products Co., with whom he was employed until August 1st, when he was transferred to the Becker Brewing and Malting Company at Evanston, Wyoming. On September 11, 1933 he and Olwyn Geneva Roberts were married in the Salt Lake Temple by Apostle George F. Richards. They are very happy together and have lived in Evanston since their marriage.

On November 19, 1934, a baby was born to them and has brought added joy to them.

OLWYN GENEVA ROBERTS CARRUTH—She continued working in the Y. L. M. I. A. as Secretary until September, 1933, and was then released and since that time she has not held any church position. She continued on in her work as a clerk in the Woolworth Co., until September, 1933, when she resigned. On September 11, 1933, she was married to Lorin Grant Carruth in the Salt Lake Temple, President George F. Richards performed the ceremony. On September 12, 1933, they moved to Evanston, Wyoming, to make their home. On November 19, 1934, she gave birth to a six pound baby girl who has added more joy to their already happy home. They named her Evelyn

EVELYN CARRUTH—daughter of Lorin Grant and Olwyn Geneva Roberts Carruth was born November 19, 1934, in the Dee Hospital, Ogden, Utah. She was born at 4 a. m. and weighed six pounds. When she was one month old her parents took her to their home in Evanston, Wyo. On February 3, 1935, she was blessed by her father in the Evanston Ward chapel.

WILLIAM REED WASHINGTON ROBERTS—Three weeks after finishing his year at Weber College, he was reemployed by the George A. Lowe Co. In the fall of 1931, three of his friends and he organized a quartet, they were Gale Malin, Clifford Chapple and Wayne Stephens. They sung in at many church and social gatherings with much success. It was through the organization of this quartet that he met his future wife, Alberta P. Jensen. The quartet needed an accompanist and they asked Alberta who was organist in the Sunday School at that time, and she consented and was very faithful at this task. He was active in M. I. A. work and Basketball. On April 27, 1931, he was ordained an Elder in the Melchezideck Priesthood, by Bishop Horace E. Garner. On April 27, 1931, he injured his head on a fire extinguisher. June 10, 1931, he was operated on for appendicitis but healed very rapidly and was soon back to work. In the fall he was playing basketball and cut his arm severely on a broken window. He was off work for a month. In the summer of 1933, he went to Yellowstone Park with Alberta and her father and mother. They had a very fine trip. In the fall of 1932, he was put in as chorister of the Sunday School, Alberta being still organist. On February 14, 1934, Alberta P. Jensen and he were married in the Salt Lake Temple by Apostle Reed Smoot. They have had a very happy year of married life. In the fall of 1934, the Geo. A. Lowe Co organized an indoor baseball team. He played several games until he fractured his shoulder. In July 1934, he was promoted to the office in the Geo. A. Lowe Co. and has worked there since. In March 1935 Lester Hinchcliff appointed him as Librarian of the Ogden Tabernacle Choir. Early in June, 1935, he left the Geo. A. Lowe Co., and entered the employ of the Salt Lake Hardware Co.

ALBERTA PLEASANCE JENSEN ROBERTS—She was born August 10, 1913, in Salem, Idaho. She is the daughter of Clements Heber and Edith Furse Jensen. She was blessed September 7, 1913, by James Ball, at Salem. She was baptized January 2, 1923, by L. Vern Toolson and confirmed by Thomas Morgan, in the Logan Temple. She started in the first grade at Garland, Utah, and graduated from Ogden High School in 1931. She was married to W. Reed Roberts, son of David R. and Tryphena Davis Roberts, on February 14, 1934, in the Salt Lake Temple by Apostle Reed Smoot. She has been organist in the First Ward Sunday School for about five years and has been active in Mutual Improvement Work. Since graduating from school she has been employed at the Quinn Garment Factory, Ogden, Utah.

RALPH FREDERICK KREY—born April 4th, 1915, at Ogden, Utah, son of Paul Frederick Krey, native of Saarbrücken, Germany, and Marie Zimmerman native of Berne, Switzerland. He was blessed April 4, 1915, by Thomas B. Wheelwright. He was baptized May 7, 1923, by Joseph C. McFarlane and confirmed May 7, 1923 by Bishop T. B. Wheelwright. He was ordained a Deacon June 19, 1927, by Esdras Whittaker. Was ordained a Priest June 4, 1933, by Earl S. Paul of the 17th ward. He attended the Ogden City schools, completing the 12th grade at Ogden High school May, 1934. He married Laura Delano Roberts at Brigham City, Utah, on Saturday evening, May 18, 1935, Henry Nielsen performing the ceremony. He is employed in operating a gas service station in West Ogden.

LAURA DELANO ROBERTS—graduated from Ogden High School May 29, 1930. She taught in the Kindergarten of the Ogden First Ward Sunday School for eight years, was also Class organist. She attended Mutual Improvement association. She was employed at odd jobs after finishing High School in 1930 until November, 1932, when she entered the employ of Woolworth Store at Ogden, where she is still engaged. She was married to Ralph Frederick Krey at Brigham City, Utah, on Saturday evening, May 18, 1935 by Henry Nielsen.

HUGH ROBERTS II—

It has been some time since I have written any of my family history so I will begin by telling some of the things that have happened since 1932.

1932—In church activities I was asked by the Bishop to attend to the baptisms for the month of July. I baptized five persons, confirmed one and blessed one. I acted as a ward teacher with Brother J. Johnson. We made our visits each month and enjoyed our labors.

In my farming activities I raised about 60 tons of hay, 17 sacks of beans, 200 sacks of potatoes and 67 bushels of wheat. I also raised about three ton of corn. I have not sold any of the produce as yet except a little corn at 50c a hundred, as there is little sale for anything that the farmer raises. However, we raise plenty to eat, such as pork, beef, chicken, mutton and plenty of milk and butter.

1933—On Febueary 5th at Fast Meeting I was called to assist in the Ordination and Blessings. I blessed one child. During the year I also visited the entire stake as a Genealogical worker. I was also called on a three month's mission, which I performed, so I feel I am doing some good.

1934—In January I went to Logan to visit the folks and while there I did work for nine of the dead and enjoyed myself fine.

March 7th, my son James came home from school, very sick. We rushed him to the hospital, at Burley, where he was operated on for appendicitis. His appendix was nearly to burst. The operation was successful and he returned home March 25th feeling fine.

My church activities were Teacher in Sunday School, Counselor in ward and stake Genealogical work. Our crops this year were very poor an account of the drouth. Only two cuttings of hay and some corn, wheat and potatoes. All very poor, however we still manage to live.

HUGH EUGENE ROBERTS—now resides in Washington, D. C., where he has been for several months. He is employed as a special investigator in the Department of Justice and has been stationed in Montana, Oregon, California, the Southern States and various other places in the course of his duties.

ELLIOTT J. ROBERTS, SUSAN ROBERTS and children ELLIOTT DUANE, SHIRLEY and ROBERT EUGENE ROBERTS—have lived in Logan, Salt Lake City and back to Logan again. Elliott was employed by a tire company in Logan for some time, then bought a corner on 21st South and 5th East in Salt Lake City, where he located for some time in the oil station business, also selling motor accesseries. He finally rented the property and returned to Logan and entered the employ of J. L. Montrose. Elliot and family moved to Washington, D. C. in May, 1935, where Elliott is now employed in the Government Service and is studying.

ROBERT EUGENE ROBERTS—Son of Elliott J. and Susan R. Roberts was born in Logan, Utah, September 26, 1934. He was blessed by his father.

PIETER WILLIAM, EDNA MAY (ROBERTS) BREDEE and children lived in Logan for some time and then moved to Los Angeles, California, where they now reside.

KATHERINE ROBERTS—married Alton Rose of Farmington, Utah, where they now reside. Alton is employed by the Utah Power & Light Co. in their Salt Lake City offices.

ROBERT WARREN ROSE—Son of Alton and Katherine Roberts Rose was born March 29th 1933, at Salt Lake City, Utah.

DORA ROBERTS LAGATUTTA—lives in New Jersey. She married Vincent Lagatutta some time in November, 1934, but I have not the place or date of her marriage.

JAMES BODILY ROBERTS—lives at home and attends the Acequia High School. He is a solicitor for the school paper and treasurer of the basket ball team. He is doing fine.

ETHELBERT BODILY ROBERTS—is attending the Acequia High School. He is a member of the band and the 2nd basketball team. He has been ordained a Deacon and is soon to be a Teacher.

DAVID BODILY ROBERTS—attends the Acequia grade school. He is in the Eighth grade. He is a member of the band and of the Boy Scouts. James, Ethelbert and David all passed the 2nd degree scout test and have some merit badges.

ANNIE BODILY ROBERTS—my wife, spends her time at home, cooking and doing general house work. She has made some very nice things in the last three years. She is very good at sewing and dressmaking. Her health is good.

Approved June, 1935

G. ILAND PASSEY, Recorder-Historian,
Hugh Roberts Family Association

DAVID R. ROBERTS.—The family continues to reside at 260, 32nd St., Ogden, Utah. During the last year it has consisted of mother and I, Della Rae and Alice Annette (a granddaughter) and Laura Delano and her husband, Ralph P. Krey.

The terrible "depression" still continues—the world is in a very turbulent and frenzied condition—going mad. Many important events have transpired and many more are near to happening. Mighty changes appear in nearly all parts of the world. It appears that communism would sweep over this land. It is the "little horn" spoken of by Daniel, the prophet, in his 7th chapter. Our people will likely suffer much as a result of it's power.

I have continued my labor as president of the Weber Stake High Priest's Quorum. Brother John Nicholas resigned as 2nd Counselor in November, 1935, on account of ill health, and he died in December. I chose Brother Chas. E. Hogge to fill his place. The work of the quorum progresses favorably. I have continued my labors in officiating in the Salt Lake Temple continuously since last report. I am a ward teacher and have been so for several years, and am also a member of the First Ward Choir. I have enjoyed my labors in these callings.

TRYPHENA D. ROBERTS.—She is the same as ever and ever and loved by all. Relief Society Teacher and member of the 1st Ward Choir. Her health has been good since last report. Enjoys her work and her family.

DELLA RAE ROBERTS—entered the employ of the Quinn Garment Factory in July, 1935, and continues in that service.

GEORGE A. CROFT, T. PRUDENCE R. CROFT and children, Carman, Marjorie and Karl continue to reside in Cedar City, Utah, engaged in their usual pursuits, and enjoying good health and prospering. A baby daughter came to the home of Geo. A. and T. Prudence R. Croft at Cedar City, Utah, June 4, 1936, but as yet no name has been chosen for her.

DAVID LLEWELLYN ROBERTS and wife MARY ELIZA ROBERTS—and children Janet, David, Richard, Ruth, Kenneth Oscar, Mary Lou, Dean Crittendon and Carolyn, now reside in Pocatello, Idaho. They moved there during early October, 1935, on account of D. Llewellyn having been appointed to and having accepted the position of Scout Executive of the Tendoy Scout Council. The Council extends from American Falls on the West to Star Valley on the East and from Blackfoot on the North to Malad on the South. The health of the family has been good, and they are engaged in their usual occupations, the children of age attending school and the usual church activities.

DAVID RICHARD ROBERTS—was ordained a Teacher April 19, 1936, by Ward Green, in the Second Ward Chapel, Pocatello, Idaho.

ROBERT M. ROBERTS—was discharged from duty at the C. C. C. camp at Woods Cross, on Sept. 30, 1935, and has resided in Salt Lake City since that time.

HAZEL O. ROBERTS and son Robert Lloyd, continues to reside in Muncie, Indiana.

EZRA WILMER RASMUSSEN—moved with his family FLORENCE RASMUSSEN and WILMER ROBERTS RASMUSSEN to Price, Utah, on Feb. 4th, 1936, on account of taking the agency there for the Plymouth-Chrysler Automobiles. Their business is progressing favorably. Their health is good.

LORIN G. CARRUTH—OLWYN G. R. CARRUTH and EVELYN CARRUTH—resides in Evanston, Wyoming. Lorin continues in the employ of the Becker Brewing and Malting Co. as Brew Master. They enjoy good health.

WILLIAM REED WASHINGTON ROBERTS and—ALBERTA P. J. ROBERTS reside at Salt Lake City. Reed continuing in the employ of the Salt Lake Hardware Co. and Bertie in the employ of the Western Garment Co.

RALPH PAUL KREY—son of Ralph P. and L. Delano Roberts Krey born Feb. 3rd, 1936, at Ogden, Utah. Blessed by Paul F. Krey, his grandfather, on March 22, 1936, at the Ogden 17th Ward Chapel.

All of the family are more or less engaged in church work and have faith in the Restored Gospel and they pay their tithes and offerings.

Approved—
G. ILAND PASSEY, Recorder-Historian
Hugh Roberts Family Association.

DAVID ROBERTS, Secretary-Treasurer
Hugh Roberts Family Association

TEMPLE WORK.

By- D. R. Roberts.

The Temple Work of the family was begun by Hugh and Mary Owens Roberts, shall we say when they entered the Endowment House in Salt Lake City on April 29, 1865 and received for themselves the blessings therein given? Or did it begin when they received the Gospel in Wales, twenty years before that time? Or did it begin in the great pre-mortal life, sometime in the Grand Councils of Heaven relating to this earth life, its design and work? The great Latter day Prophet says "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of Heaven before this world was," (Church History - Vol. 6 p 363. The Prophet Alma teaches this doctrine of the foreordination of those, who, in pre-existence "exercised exceeding great faith and good works." (Alma 13-1 to 9) and were there to be "Saviors come upon Mount Zion"? (Obediah 1-21) And there were "Noble and great ones" who were "to be rulers"? (Abraham 3-22 to 28) And did some volunteer saying "Here am I Send Me". and were some "chosen"? And did we then form ties for earth life - did we then have a choice of families and were we chosen by our families to represent them in this wonderful period of the world's life - entrusted with the mission of redeeming our families? Truth answers yes. Reason answers yes. Then if these things be so, the coming of Hugh and Mary Owens Roberts into mortal life in this wonderful day - their receiving the "Glad Tidings" in Wales- Their migrating to the tops of the mountains where the House of the Lord was being built and their entering the Endowment House and the doing of the works they have done was but the bent of an urge coming from a former life and associations to keep their promise - to fulfil their mission-to redeem the fathers who bore them here and who chose them and entrusted them with that calling and duty and who bid them to lay the foundation of this mighty work broad and deep so that their children would follow after them in it. When they received the Gospel they eagerly sought every gift and blessing pertaining to the great latter day work and rejoiced in it.

After receiving their blessings and the revelations of Lord in the Endowment House for themselves, they moved to Smithfield Cache Co., Utah, in 1865. They must now wait for the completion of a Temple before they could do all of the work that was necessary for the redemption of their dead.

They were not idle however, for they began to gather the records of their dead as best they could awaiting a time when a Temple reared unto the Lord, might be available to them. In May 1884 the Logan Temple, about eight miles distance, was dedicated and in it the realization of their hopes had come. The record of their dead kindred and friends was now in a Temple Record Book prepared under the hands of their son-in-law Samuel Roskelley, the Temple Recorder. Under his able direction the work began, and under his direction it continued until all of the work for those whose records were secured had been completed. There were several hundred names in that record worked for.

Several of the members of the family assisted in doing the work as proxys from time to time, but the most of the work for the females was done by Grandmother Mary Owens Roberts. So earnest and determined was she in this work that she would leave her home in Smithfield in the early morning and walk to the Logan Temple, about eight miles distance, perform the work of one endowment then walk back home in the evening. This she did many times. Grandfather Hugh Roberts, though just as interested and desirous of seeing the work accomplished, could not walk so far on account of the condition of his limbs from accidents had in his youth which caused him to limp in his walk. He went every time there was an opportunity through some conveyance to take him. By this means he did considerable work.

They could not complete all of the work for those recorded in their Temple Record Book for they were obliged to move to Bear Lake and not long thereafter they returned to our Father and their Father to answer for the deeds done in the body. However Grandmother prior to her death extracted a promise from me that I would see to it that the Temple work was completed as is stated in the "Foreword", of this book. That promise was kept by myself and Aunt Mary R. Rockelley in rather peculiar way as before explained.

The work was finished so far as the records they had gathered was concerned and much more has since been added thereto. The care and custody of the Temple Record Book was entrusted to Aunt Mary Roberts Roskelley their daughter who kept it to the time of her death. Since that time Mary and Cassie Roskelley have been and are now its custodians. In January 1923 with my son R. Merddyn Roberts, we met at Aunt Mary's home in Smithfield, Utah with Aunts Betsy and Mary and took a copy of the Temple Record Book, at the same time working out as many family groupings as possible. The first Temple Record Book was made up according to the earlier form of Records with the Male names together in one part of the book and the Female names together in another part of the book. A new temple record was now made in the later or the standard system of family groups with a numbering system. About this time I employed sister Maude Jones of the Weber Stake Genealogical Committee to do research work in the Genealogical Library at Salt Lake City, and at a cost of \$45.00 which was paid from the Hugh Roberts Ass'n Treasury, she secured the names of Roberts families from North Wales totaling about 800 souls. These names were prepared in proper form in Genealogical Pencil Record Books by me and were copied together with the previous records into the new Temple Record Book by Esther Pratt Clark who was then the Chairman of the Temple work Committee of the Hugh Roberts Family Association. Later these names were apportioned to the various branches of the family by Owen Roberts President, Amos Hulune Secretary Treasurer and Sara M. Austin Assistant Chairman of the Temple Work Committee of the Hugh Roberts Family association to do the Temple work. That work is now nearly completed with gratifying results to the family to all who have participated. During the winter of 1926-27 Prof. James Jensen of Montpelier, Idaho, an Inlaw of the family, copied all of the Temple records on the regular family group sheets (form #2) and on the regular Index Cards, cross referencing them with the Temple Record Book. This work was well done, The sheets and cards were sent to me and I delivered them to Sister Martha E. R. Vogel to be properly placed in the Roberts Surname Book and the Card Index filed, she being the custodian of those Records. She was called East on account of the serious illness of a son and she delivered all of the files of the Roberts Surname association into my care. Since then my children and I have placed all of the sheets in the Surname book, also the Index cards in the files and have cross referenced the Index Cards with the Surname book. I delivered the inlaw Index Cards and family group sheets to the Genealogical Library. The expense associated with all this amounts to about \$25.00, for material on which to record the family groups and cards and for distribution charges at the Genealogical Library.

Sister Vogel had, before leaving for the East, done some research work of the records of Denbighshire Wales and had tabulated the records in the Roberts Surname Book with Index Cards, therefor, in the files. It was understood in the Roberts Surname Ass'n., that Hugh Roberts family was to take the responsibility for the Temple work for those families, consequently, I copied the names in the Hugh Roberts Temple Record Book and have sent it to Sara M. Austin Liberty, Idaho, to have the work apportioned to the different branches of the family for temple work as heretofore done. The above is a short story of the temple work of the family which I have deemed advisable to preserve in this family record, for the benefit of those who come after. I hope it will grow and multiply and become more perfect as the years roll on until there shall be a record of the redemption work of the family that shall be "worthy of all acceptance". (D & C Sec. 128-24. Temple work is the greatest spiritualizing and uplifting force in the world. It will always be so. If the family shall fail in it, it will be because of selfishness. I trust that we shall not fail. An annual supplement should be added to this story each year showing the progress of the Temple Work. It is so intended and arranged and I hope this will be done. I might be pardoned for writing what I have but I am most familiar with it as it is recorded here. Those who have charge of the work should continue this record, and I hope they will do so. If they fail then let someone do this important work. I feel that I have discharged my full duty in this story and that anything less would not have been justifiable. I have also placed the responsibility of continuing this work where it rightly belongs and that is with the officers having charge of Temple work in the family association in particular, and under the patriarchal order, the chief duty rests upon the sons of Uncle John Roberts. May they not be found wanting in these things. I shall be glad to render them any aid I can at any time with due regard to my own particular

duties in the Family of my Father - his line-as I am the person responsible for the work of that great line. This work should ever increase with us and we should never be satisfied until we are linked up in the chain of family through the sealing power and all of our dead redeemed. Shortly Father Adam will return to call his family together in the Valley of Adam - on - Diahman in a great family reunion. Will we and our dead be invited? If our Temple work is done - our chain of family unbroken to father Adam no doubt of it. Or if we have tried to make it so, but, if not, and we have been careless and indifferent and selfish there is serious doubt of it, for the careless and indifferent never did get those desirable things.

I sincerely hope that there will never be a year pass by but that there is some research done, at least a sufficient to obtain the names of our ancestry - the ancestry of the noble and great Hugh and Mary Owens Roberts in sufficient numbers to keep all of the family - their descendants busy every year in the Temples. A selfishness that will destroy is the only thing that will prevent this. "Stand Ye in Holy Places when the Abomination of Desolation shall pass over the earth". It is here and there is need of our entering the Temples in order to receive sufficient strength to stand up under the strain that is, even now, crushing so many of our fellow human beings with despair unto death. It costs money and work to do research. It cannot be done for nothing. Those names of ancestry are hidden under the rubbish of time like gold in the earth and we must delve for them or hire others to, or, they are safely concealed in the great world beyond and we must work and develop a faith that will commune with those who are there and in charge of them to obtain them. We should determine now that this mission and duty to build upon the foundation our noble sire has laid and to keep constantly at it is ours. We each said "Here, am I send me". Do you not seem to have a recollection of it? Our fathers are calling us, can you not hear them? Shall we fail them?

TEMPLE WORK SUPPLEMENT 1928 to 1934 Inclusive

By David R. Roberts

For some unaccountable reason there has never been a supplement added in this section or branch of the record since the record was first completed. Nevertheless there has been considerable activity in Temple work during the fore part of this period. Cousin Sarah M. Austin was appointed Chairman of the Temple Committee at the reunion held on July 27, 1927. She took the place of Cousin Esther Pratt Clark. Cousin Sarah held this position until August 3, 1934, at the reunion held in Mink Creek. She was released with a hearty vote of thanks for her long and faithful services and I was appointed to take her place.

During the years that Cousin Sarah was in charge an effort was made to complete all of the Temple work for all of the names of the dead which we had received, and this work was persued until completed even to the gleanings of the record, in a very commendable way, so that there is little more remaining to be done for them. There have been baptisms, endowments and sealings done by the family, under the supervision of Cousins Esther Pratt Clark and Sarah M. Austin, for upwards of 2500 names. The records sheets (Form 2) and index cards for the individual names thereon, have been delivered into the Archive Department of the Genealogical Society of Utah by Sister Martha E. R. Vogel of Ogden, Utah, who had charge of the files and records of the Roberts Surname Association. I assisted her in this work and we felt much relieved when they with the records of other families were safely delivered into the archive. There is one thing in the Temple work story of the family that is very commendable and that is, every branch of the family responded promptly and loyally in the performance of the work whenever there was any to do or any assigned to them.

During this period one thing was done that, it appears, caused confusion and duplication of work. While Cousin Sarah M. Austin was busy gleaning the Hugh Roberts Temple Records for work that had been missed, Sister Vogel was gleaning the archive records of Hugh Roberts for names missed and as a result there has been some duplication. Both records went to the index bureau about the same time. Cousin Sarah's records going to the Logan Temple, and Sister Vogel's records going to the Salt Lake Temple. This situation should and can be avoided. It will probably not occur again. In fact, if we can get no more names, it cannot so happen.

The family, as such, has not made any concerted effort to do research work, nor to secure more names or rather our pedigree—the names of ancestry. Some individual members of the family however, have made some effort along these lines of research during this period but without any results. The crying need is research work. It takes money. It is expensive, according to the experience of many who do not accidentally stumble on to books of their ancestry already published. It appears, in our case, that nothing has been done for us by others. We must do that ourselves. We must search the depths for the records of our ancestry. It is our work. We must sacrifice our time and money. Cousins, shall we?

Our forefathers cry to us for salvation—redemption—for release from bondage. Can we feel satisfied or justified in what we are now doing or rather not doing? Let each one of us answer for himself. Not one dollar has been contributed for this purpose during the year just gone by.

Approved June 19, 1935

G. ILAND PASSEY, Recorder-Historian,
Hugh Roberts Family Association.

THE HUGH ROBERTS FAMILY ASSOCIATION.

By- David R. Roberts.

It is deemed advisable and it is desirable and important that the story of the organization of the Hugh Roberts Family Association be written and preserved. The importance of the organization and its doings are of such a nature as to justify a section of this book being set apart to make and keep a record of it. After the laying of the foundation in this article it is hoped that the Secretary of the Association will write a supplementary chapter each year setting forth the work and progress of the Association, the doings of its officers and the activities of the members in the carrying out of the plans and purposes of the association. This record is so designed and intended. In a few years such a record will afford interesting reading. It will be a source of instruction and inspiration. It will have an effect on the family and its members worth the effort we now make and will be a source of wholesome family pride that will stimulate to higher motives and better deeds. The organization and its Records go hand in hand. Both are necessary to the wellbeing and progress of the family as such. Both the Organization and the Record properly fostered and promoted will make the Hugh Roberts Family, in a surprisingly short time, a distinct entity and unit as such in the earth, and will place it and with it, its members in a very desirable and enviable position among the children of our Father. Keep your eye on the Hugh Roberts Family. I regret exceedingly that I have not more and better minutes and records of the meetings and Reunions of the family available to examine in this important work. Most of the following is recorded from memory. I am sorry that it is not more complete.

The organization of the Family really began out of the events narrated in the Foreword of this book.

ORGANIZATION OF THE HUGH ROBERTS FAMILY

Logan, Utah, October 20-1923.

It will not be necessary to repeat the story of those events here but to merely refer the reader to them. This organization really grew out of or had its inception in a promise made by me to Grandmother Mary Owens Roberts about October 15-1892 at Lanark, Idaho. It culminated on the 20th day of August 1923 at Logan, Utah in the gathering of the members of the family and the selection of officers to carry on the work of the family. The family gathered on the occasion named pursuant to a written call a copy of which is as follows:

THE CALL

Ogden, Utah, Aug. 6, 1923.

Dear Cousin:

Two years ago I obtained Uncle John's consent and blessing to proceed with the organization of grandfather Hugh Roberts' family. Since that time I have been trying to gather the genealogy of the family together with some of the biographies, by way of preliminary. I have succeeded in getting only a part, as the enclosed copies indicate. However, this may serve to whet our appetites for more. It will at least be a foundation to begin our work. I am not just satisfied with the long delay in these matters, but it seemed that something has intervened constantly to hinder. I think it has been more because I have permitted things to come in the way than for any other reason.

I feel that the time has come to act, and inasmuch as I could not consult with you about matters I have had to determine somethings without your desired counsel, and I trust it will be satisfactory to you. We will need to make a start sometime, somewhere, if we start at all, and it is sure to be of more or less inconvenience to some one, no matter when nor where the meeting for organization is held.

It was intended to hold the meeting at Mink Creek but I'm informed that the roads between Mink Creek and Bear Lake are closed and that the Logan Canyon Road is good. On account of this condition it would be impossible to meet at Mink Creek. Again, the summer time would be better (on account of there being no schools) than

in the winter time. The weather is also an element to be considered. So all things considered it is decided that the meeting for the organization of the family will be held at Logan, Utah, on Monday, August 20, 1923. We will all meet on the Tabernacle Square at 10:00 o'clock A.M. Under the circumstances we will spend just the one day, Monday, together.

The purpose of the organization is so that the family of Hugh Roberts may get acquainted, and keep acquainted, and help one another, if need be. To gather the history and genealogy of the family to the remotest generations possible, to hand down to future generations, and to do the Temple work necessary for the redemption of our ancestors. We can do more in the accomplishment of this work than can the next generation, and I feel that it is our duty to lay the foundation, and that there should be no further delay. I hope that you will make a little sacrifice to get there. It is said, "Where there is a will there is a way."

This letter is sent to you only, of your mother's family and I will ask that you notify all of your mother's children and grandchildren, fully explaining, as I have above, and urging them to be present.

Trusting this will be satisfactory, I am with love and best wishes,

Your cousin

D. R. Roberts

The 20th day of August 1923 came. It was Monday and a very beautiful and pleasant day. Nature seemed to smile approval and be glad. The family gathered from far and near - from Northern Utah and Southern Idaho. All were joyous and happy. Greetings and visiting characterized its opening. Every branch of the family in America was represented. Uncle John Roberts, the Patriarch of the family, was there with Aunts Eliza and Fannie his two wives and most happy in the large representation of his two large branches of the family as well as the families of his sisters that were present. Aunt Elizabeth "Betsy" R. Owens and Aunt Mary R. Roskelley the only others of the family of their generation living were also present. The families began to arrive at 9 A.M. at the beautiful, grassy, shaded Tabernacle Square at Logan and by 11 A. M. all had arrived from the remotest distances of about 100 miles around. Everyone was happy. It was a joyous occasion. We chatted and visited until noon came with its hunger after long hours and travel over jostling canyon and country roads. Long tables were made and were quickly spread with the bounties of life. Everything that could be desired was there in abundance. All was so palatable and well prepared and so splendid a compliment to our mothers, wives and cousins. All partook of the food together and it was a grand sight. What a gathering - what a family reunion, the first ever of the Hugh Roberts family. Everyone was made satisfied with the good things to eat to the limit, then we indulged in more visiting and chatting until 2 P.M. when we went to the Logan Third Ward Meeting House and had a formal organization meeting.

The meeting was called to order and Uncle John Roberts was chosen as the Chairman and Amos B. Hulme the Secretary of the meeting. All joined in singing the well known and favorite Hymn "Come, Come Ye Saints, No toil nor labor fear, etc.," which was very appropriate. Prayer was offered by Bishop Wm. R. Morgan of Liberty, Idaho. D. R. Roberts read the call above set forth and explained the purposes and possibilities, in a measure, of a Family organization. Aunt "Betsy" Owens next spoke expressing thankfulness for the privilege of meeting with the family encouraging organization and bearing strong testimony to the truth of the revealed gospel.

Aunt Mary Roskelley spoke of her experiences in the church, of the journey coming to this land - the hardships - the blessings - and the first happy home of the family in Zion. She said "I know father would want us to be united and become organized as a family."

Cousin Richard Roskelley then led the assembly in the song "Smile and Whistle", and other community songs. Uncle John Roberts expressed his delight with the gathering especially of his own branches. He approved and encouraged the organization of the family and desired the blessings of the Lord upon the family. After further discussion it was decided to organize.

D. R. Roberts then read a draft of a formal constitution for the organization which had been previously prepared and, after discussion, it was finally adopted by unanimous vote of the family. It is as follows:

C O N S T I T U T I O N
of the
HUGH ROBERTS FAMILY ASSOCIATION

Article I (NAME)

The name of this Association shall be the HUGH ROBERTS FAMILY ASSOCIATION.

Article II (PURPOSES)

The purpose of this Association is to unite all of the descendants of Hugh Roberts and Mary Owens, his wife, of Eglwysbach, Denbshire, Wales, so that all may get acquainted and keep acquainted to the remotest generations future and enjoy themselves together and assist each other when occasion requires. Also, to gather, write and preserve for future generations the history and genealogy of the family and the biographies of it's members and to do all things necessary for the unifying, cementing together and redemption of the family to the remotest generations of the past and future.

Article III (OFFICERS)

The Association shall have as it's officers, a President, two Vice-Presidents, a Secretary-Treasurer, a Recorder - Historian, a Chairman of the Temple Committee, a Chairman of the Social Committee, and an Executive Committee of five members, consisting of the above named officers excepting the Vice Presidents.

Article IV (DUTIES OF OFFICERS)

Sec. 1. The President shall preside at all meetings and shall have general supervision of all other officers and of all of the affairs of the Association and, in his absence, a Vice-President shall perform the duties of President.

Sec. 2. The Secretary-Treasurer shall keep minutes of all the meetings held, and a roll of membership and, under the direction of the Executive Committee, safely keep all money of the Association and an inventory and account of any and all property of the Association.

Sec. 3. The Recorder-Historian shall gather, arrange and preserve the genealogies and history of the family together with biographies of it's members in triplicate copies, one of which shall be retained by him, one by the President, and one shall be kept in a fire-proof receptacle for safe-keeping under the direction of the Executive Committee.

Sec. 4. The Chairman of the Temple Committee shall supervise the gathering of the genealogy of the family for Temple Work, prepare Temple Records and Temple Sheets and promote and conduct Temple missions and the Temple work for the family. The Temple Records shall be kept in Triplicate copies, which copies shall be placed as the Executive Committee shall determine.

Sec. 5. The Chairman of the Social Committee shall prepare, supervise and arrange the programs, and all matters of entertainment at the meetings and gatherings of the family, under the direction of the Executive Committee.

Sec. 6. The Executive Committee shall, in connection with the duties above specified, arrange the times and places of the meetings or gatherings of the family; shall fill all vacancies in offices when necessary; shall appropriate all money for the paying of debts of the Association; and shall conduct the affairs of the Association.

Sec. 7. All officers shall hold office for one year or until others are elected or chosen in their stead. The Officers shall be elected by the majority vote of the members present at any general meeting of the Association.

Sec. 8. All papers, books, records, accounts, moneys and other property of the Association shall be the property of the Association, to be delivered by out-going officers to incoming officers under the direction of the Executive Committee.

Article V (MEMBERSHIP)

All of the Descendants of Hugh Roberts and Mary Owens his wife of Eglwysbach, Denbinshire, Wales, and all those who have intermarried with such descendants are eligible to membership in this Association and shall become such members by subscribing to this constitution or by authorizing the Secretary-Treasurer to enter their names on the roll.

Article VI (DUES)

No initiation fee or annual dues shall be required. All expenses of the Association shall be paid from funds acquired from voluntary contributions of the members or by other means as the same shall be determined by the Executive Committee, from time to time, as necessities may require.

Article VII (VOTING)

Each member of the Association shall be entitled to one vote and the majority vote of those present at any meeting, regularly called, shall be required to transact business.

Article VIII (AMENDMENTS)

These articles of the Association may be amended at any general meeting of the Association by a majority vote of those present.

Article IX (ORGANIZATION)

This Association is organized at Logan, Utah, ~~this 20th day~~, of August, 1923, by mutual consent and unanimous vote, in meeting assembled by those whose names appear following on that date.

ROLL OF MEMBERSHIP, AUGUST 20th, 1923.

Name

Address

Pursuant to the terms of the Constitution the following named officers were then unanimously elected:

John Roberts, Paris, Idaho, President. William R. Morgan, Liberty, Idaho, Vice-President. Hannah R. Keller, Mink Creek, Idaho, 2nd Vice-President. Amos B. Hulme, Bennington, Idaho, Secretary-Treasurer. David R. Roberts, Ogden, Utah, Recorder - Historian. Richard Roskelley, Smithfield, Utah, Chairman Social Committee. Esther P. Clark, Afton, Wyoming, Chairman Temple Committee.

Every branch of the family was thus represented in the organization. The roll of memberships was then made including all who were present. Contributions to the treasury was the next order and a nice sum was given by the members to begin a fund for the organization's use.

Then a song - a benediction - a short visit and the grand good day was gone. We all parted rather reluctantly to return to our homes to ponder, reflect and muse upon our meeting, our visits - our accomplishments - our hopes and to resolve and to pray for the future good and welfare of the family. It was a perfect day for the family of Hugh and Mary Owens Roberts.

FIRST REUNION

Mink Creek, Idaho, Friday and Saturday - August 22 & 23, 1924.

According to previous arrangements made by correspondence the First Annual reunion of the Hugh Roberts Family Association was held at the Ball Park at Mink Creek, Idaho, Friday and Saturday August 22 and 23 - 1924.

All were in anticipation of a real big time. By noon of the first day most of the members participating in this reunion had arrived and there were warm and cordial greetings. Every branch of the family was here again represented. We arranged our camp and tents along the creek in the shade of the brush or willows along its banks. Each branch of the family had its own tents, bedding, food and separate accommodations provided by themselves and took their regular meals in their own tents during this gathering. In the afternoon of Friday we had a meeting of the Association in the Ball Park grand stand. At this meeting we had the Association of Aunt "Betsy" Owens and aunt Fannie Akins Roberts only, of their generation. Aunt Mary R. Roskelley and aunt Eliza Sorensen Roberts were unable, on account of their condition of health to be present, and Uncle John Roberts, our President, had passed into the great world beyond the previous December. This was disappointing but we must bow to the inevitable and make the best of it. We missed the company of those pioneers and loved ones who had stood at the head of the family.

At the meeting, a program was rendered by members of the various branches and reports were received from the various officers, and were approved. Owen Roberts, oldest son of Uncle John Roberts was elected President of the Association in the place of his father. All other officers were reelected to continue in their respective places another year.

D. R. Roberts reported that during the last year he had hired a genealogist and had secured several hundred names of the Roberts Family from the Records of the Genealogical Society of Utah, of those who had resided near Eglwysbach Wales. He reported also that he had prepared these records in temporary Record books to be copied in a Temple Record Book which has been done by cousin Esther Clark. Cousins Owen Roberts, the President, Amos B. Hulme, the Secy.-Treas., and Sara M. Austin were appointed as a committee to secure the Temple Record Book from cousin Esther Clark and apportion to the various branches of the family the names written therein for Temple work. In the evening after supper and as darkness came on, a large bonfire was built in the center of the ball park and a very enjoyable evening was spent together around the bonfire playing games and singing familiar songs until midnight. It was a real jolly time the first of its kind that the family had ever enjoyed in such numbers together. Next morning after breakfast and visiting we had another meeting in the Grand stand at which we had a mixed programme and talks on family work, progress and duties.

After lunch, visiting and games were again the feature of the reunion until late in the afternoon, when again came the time to part and return to our homes. This we were not very willing to do as we had such a good time together and we lingered until late before parting. A feature of the gathering was that we had all the fine delicious apples we could eat fresh from the orchard of cousins Amos and Hannah P. Keller, while at this camp. The first reunion passed into history a very fine and successful affair. The weather was ideal throughout. Everyone returned to his home sorry that the time was so short. The exercises of this reunion were conducted under the supervision of Pres. Owen Roberts.

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SECOND REUNION.

Smithfield, Utah - Tuesday and Wednesday - August 11th & 12th, 1925.

The second annual reunion of the Hugh Roberts Family was held at Smithfield, Utah on Tuesday and Wednesday, August 11 and 12 - 1925. Most of the family attending this gathering arrived at the Smithfield Second Ward Chapel before noon of Tuesday, August 11th and the usual greetings were participated in. Each family had its own food, bedding and camping outfit including tents for those coming from long distances. As the families arrived they were directed to the grove on Smithfield Creek, East of the City for camping accommodations, to set up tents etc. For lunch all went to the Second Ward Amusement Hall as a rain had set in. Lunch over, we had a mixed programme and business meeting. Reports were made by the various officers showing much progress had been made during the year, especially in Temple work. Every branch of the family had done splendid work for the dead. A better response had also been shown in preparing records and genealogy. The mixed programme was splendid, showing much musical literary and other talent in the family. Dancing was also indulged in and all had a very enjoyable time. In the evening all went to the grove where we had a bonfire, sports and games until a late hour. The evening was cold after the storm and the bonfire was comfortable.

Wednesday morning the older members of the family went to the Logan Temple, where they did endowment work for the dead. There was quite a large company of the family present and much work was done. While the older ones were at the Temple the younger folks were playing games getting acquainted and enjoying themselves together at Smithfield in the Grove. In the evening there was a dancing party in the Second ward Amusement Hall. Thursday morning was beautiful and clear, and it was a beautiful day throughout. Some few returned to their homes but most of the family went to Logan and attended the funeral of my father Robert D. Roberts which was held at 2 p.m. in the Logan Third Ward Chapel. Father had been mortally injured by an automobile Sunday evening Aug. 9th and died from the effects of it Monday morning. His funeral was set for Thursday. When the news of his death reached me at Ogden I was shocked and felt sick in my soul and during the days that followed I had a choking feeling in my throat and felt chilled when I thought of it and the thought was ever present. When the news came I thought what of the reunion. I debated seriously what to do - what course to pursue. My absence would injure - put a damper I feared on the family gathering. I said, "Father what shall I do". The conviction came into every fiber of my being as a direction from him, to go to the reunion and go thru with the programme and that that would please him most of all, and it would please my mother too, and that I could do that and give to him proper consideration as well and that I could now do nothing for him except such as this.

I was convinced that there was no better way to honor and please him than to attend to that duty and that he and all of the family on the other side would rejoice in that course of things, though some on this side might not be pleased for mere sentimental reasons. What more could I have done for him than I did do, I know I did the things he most desired.

After the funeral services the family, again dispersed to their homes with joys and sorrow mingled. One of our cousins, Jane Roberts Phelps of Montpelier, Ida. who was in attendance with us at Milk Creek in 1924 was absent this time because she had, during the year, gone to the other side. She was missed too, her name being often mentioned.

Aunt Mary Roskelley and Aunt Fannie Akins Roberts only, of their generation were present at this reunion and viewed with satisfaction the growth and development of the family and its work. Aunt Betsy Owens and Aunt Eliza Sorenson Roberts were physically unable to be present, but in spirit we felt their presence. Notwithstanding the difficult situation this reunion was a splendid success. Temple work at a reunion was a pleasing and profitable innovation. The whole gathering was the guest of Aunt Mary Roskelley and her family during this time and they were

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22 JOHN ROBERTS FIRST PRESIDENT OF
THE HUGH ROBERTS FAMILY ASSOCIATION



#74 FAMILY GROUPE REUNION 1926 LAKOTA UTAH
BEAR LAKE IN BACKGROUND



#75 AUNTS MARY R. ROSKELLY, ELIZA S ROBERTS
AND FANNIE A. ROBERTS. AT LAKOTA REUNION 1926



#76 VISITING FAMILY REUNION LAKOTA
BEAR LAKE 1926

royally treated to ice cream, cake, and other fine considerations which will never be forgotten.

President Owens Roberts presided and conducted at this reunion. The next reunion was fixed to be held during the last Friday and Saturday of July 1926 at some place to be designated by our Bear Lake County cousins on the shores of Bear Lake.

THIRD REUNION

Lakota, Idaho- Friday and Saturday, July 30th and 31st, 1926

Lakota, a pleasure resort on the shores of beautiful Bear Lake, on the Utah side of the states line, was chosen as the meeting place for the reunion of 1926. I reached there on Thursday evening, July 29th. I was afflicted with acute rheumatism in my lower limbs until I could hardly walk and when Friday morning came I was much worse. However, through prayer and the good nursing of a devoted wife I was soon much better and was able to participate in the reunion. Friday morning July 30th was beautiful and clear as was also Saturday. The nights were cold and the cabins provided by our Bear Lake County cousins were very desirable and comfortable and we needed plenty of bedding with blankets to keep warm.

The meeting was held in the open, in the shade of the big cottonwood trees between the cabins and the lake on the sandy lake shore. This gathering numbered about 140 souls. It was the third reunion of the family. President Owen Roberts presided and conducted. After the singing of a hymn, prayer was offered by Bishop Richard Roskelley. Reports were made by the officers showing work done and much progress. Temple work was going steadily on to the completion of the records we had and the genealogy of the family had been gathered and was now being published in the Genealogical Magazine free of all cost to the family. Some research work, for names of the family was also being done in behalf of the family. I spoke to the family encouraging loyalty thereto by each doing his part of the work assigned. I called attention to the fact that we were "chosen" before we came into mortal life. There in premortal life we chose our family and our family chose us and entrusted us with sacred mission of their redemption because of our intelligence and of our "exceeding great faith and good works" in the life before. It was our privilege to come in this most wonderful dispensation of the fullness of times, to represent our families. In support of this doctrine I referred to the lives and missions of Jesus the Redeemer, Abraham, Jeremiah, Joseph Smith the great latter day Prophet and others. Also to the declaration of Obediah that "Saviors should come upon Mount Zion", and in Alma, 13- 1 to 9, and also referred to an article in the Relief Society Magazine of November, 1921, entitled "The Origin and destiny of Woman.", and gave other references including numerous patriarchal blessings. I pressed and stressed also the writing of brief biographies of each and everyone of the family for the Hugh Roberts Family Record Book, which I was completing. I reported that much of this material was already gathered but much more was needed to complete it. It was decided to hold the 1927 reunion at Preston, Ida., so Aunt "Betsy" Owens could be with us. The meeting closed with benediction by Bishop William R. Morgan. Pictures were taken of the assembly by cousin A. D. Blanchard. There was much visiting, chatting, bathing, boating, games and sports indulged in. Friday evening we went to the Dancing Pavillion and had a good mixed programme and dancing which party lasted until midnight. Saturday was spent in visiting, sports, bathing and other amusements until about 4 p.m., when again the hour of parting came, and after a hearty hand shake and a lingering "goodbye" all journeyed homeward. Another reunion had passed into history as an enjoyable and successful one-another mile, the third, was marked in the earthly and spirit life journey of the family of Hugh Roberts. We must not forget to mention that we were the guests of our Bear Lake cousins and enjoyed very much the accommodations and good things they provided us with.

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Aunt Mary Roskelley of Smithfield, Aunt Eliza Sorenson and Aunt Fannie Akins Roberts of Paris, Idaho of their generation were there to enjoy the festivities. Aunt "Betsy" Owens of Preston, Idaho was not with us which was disappointing to all.

FOURTH REUNION

Preston, Idaho, Friday and Saturday - July 29th and 30th, 1927.

The time to celebrate and commemorate the Fourth Milestone in the history of the Hugh Roberts Family in its organization came around with the march of time. The branches gathered and pitched their tents in the beautiful grove of trees adjacent to the Third Ward Chapel at Preston, Idaho on the morning of Friday, July 29 - 1927. All participated in salutations, hand shakes, greetings and visiting.

The dinner hour came. The large table was spread in the grove by the tents. Everybody at one big family dinner. All were here the guests of Aunt "Betsy" Owens and her family. There was fried chicken by the bushel with other tastey meats, tender green peas and new potatoes just fresh from their gardens in abundance, with hot cream gravy - hot rolls and delicious fresh bread and butter with relishes, pickled young beets, onions, tomatoes and cucumbers. Hot cocoa and clear cold pure water from the fountains of Zion. There were scads of fine red ripe raspberries just picked from their own patches with cream and sugar, and big piles of cake, then ice cream and more cake.

What a feed, and that for a large hungry crowd that had been hours without anything to eat and traveling long distances to get there. Imagine if you can, such a picture. Do not linger too long with that picture, you may be disappointed. Does the picture or the memory of it just make your mouth water?

We will here insert the brief minutes of the meeting held at the Third Ward Chapel near by at 3 P.M. Friday July 29th - 1927. These minutes were taken by Cousin Twayne Austin as Amos B. Hulme our regular Secretary was absent:

COPY

MINUTES

Opening song "I'll Serve the Lord While I am Young".

Prayer by Bishop Wm. R. Morgan.

Report by Prest. Owen Roberts. His work progressing well.

Report by Hannah Keller. All Temple work but sealing done.

Report by Richard Roskelly. All endowment work done. Biographies in good shape.

Report by Sara Austin. About one-fourth sealings done. All baptisms and endowments done.

Report by Cousin Ben Roberts wife for her husband's branch most of temple work done.

Report by Mary Pratt. Worked on history, and sacrificed temple work to do this.

Report by D. R. Roberts. All temple work but sealing done.

Urged early completion of temple work also biographies and history.

Motion made by D. R. Roberts to notify Roberts Surname Ass'n that we are ready to take a line of DeBignshire family of Wales to do temple work for, up to 1000 names.

Adopted - carried - motion passed to tender to Prof. Jas. Jensen the Sincere thanks of the Hugh Roberts ass'n for work done in preparing sheets and making Index cards to place the records in the church clearing house.

Secretary please notify him.

Motion made by D. R. Roberts that a committee be appointed to select a place to meet next year. To meet first Friday and Saturday in August 1928. Motion carried. Owen Roberts, W. R. Morgan and Amos Hulme appointed as this committee of selection.

Motion by D. R. Roberts to have a historian appointed in each branch of the family to aid association historian. Adopted.

This officer to be chosen by each branch.

Motion by Richard Roskelly that the executive board namely, President, Vice-President and Secretary Treasurer be re-elected. Motion carried and elected.

Motion by Sara Austin that Richard Roskelly be re-elected as Chairman of Recreation Committee. Adopted and elected.

Motion that Ben Roberts be elected as his assistant. Adopted and elected.

Motion by D. R. Roberts that Sara M. Austin and Esther Clark be sent a vote of thanks for their work on the Temple Record book. Carried.

Motion by Mary Pratt that Sara Austin be elected as Chairman of Temple Committee. Adopted and elected.

Motion by Richard Roskelly that Hannah Keller be elected as Historian. D. R. Roberts being released on his promise to complete the Family Record Book by Jan. 1, 1928. Provided those who had not sent us their manuscripts would do so. Adopted and elected.

Motion by D. R. Roberts that Blanche Kunz be elected as Assistant Historian. Adopted and elected.

Motion by D. R. Roberts to reconsider the election of Hannah Keller as Vice - President and release her and elect Mary Pratt as Second Vice-President in her place. Adopted and carried.

Motion by Richard Roskelly to tender vote of thanks to Historian D. R. Roberts for his splendid services in this position. Carried.

Motion by Richard Roskelly that meeting adjourn. Seconded and carried by unanimous vote.

The evening was spent in hearing a mixed programme and in dancing in the Third Ward Amusement Hall until a late hour. Cousin Richard Roskelley and others furnished the music for dancing. Saturday, July 30 was spent in sports games etc., a base ball game was had by the men and boys at the Preston ball park near by. There was also a real tug of war by the women and girls all of which was very amusing and enjoyable. Another big dinner all together with fried chicken and all that goes with it in the grove. We visited etc., until about 4 P.M. then with a sigh we parted for our homes again.

The fourth reunion gone but never to be forgotten by those who participated in it. Aunt "Betsy" Owens alone of her generation participated. Aunt Eliza Sorenson Roberts and Aunt Fannie Akins Roberts were unable to come so far and be jostled over the rough mountain roads to be with us. Aunt Mary Roskelley had, during the intervening year, passed from mortality and had gone to join in the reunion with the great hosts of the family in the spirit world no more to be with us here. We thought of the absent ones, we missed them. We hoped to meet them again in the greater reunions of the family in the future.

The Secretary should supplement the above record each year, giving special attention always to the approved action of the family in this reunion meetings on all great movements in the family for family progress and development in every activity, together with the reports of work accomplished each year in those activities. Note also the changes in officers - described meeting places - the weather - the general character of the reunion, who of the oldest generation is there and any other matter of peculiar interest that should be recorded and preserved and have it printed and added to this each year.

Respectfully your Cousin,
D. R. Roberts.



#30 - OWEN ROBERTS, SECOND PRESIDENT
OF HUGH ROBERTS FAMILY ASSOCIATION

FIFTH REUNION

Preston, Idaho, Friday and Saturday August 3rd and 4th, 1928

The family began to gather for the reunion on Friday morning August 3rd, 1928 from far and near. Most of the family attending this reunion had arrived by noon. The principal place of gathering was at the Third Ward Meeting House and Grove at Preston, Idaho. There were the usual greetings. Then the big dinner, all together, at one big table in the grove. Friday afternoon was spent in visiting and playing games. The evening was spent in visiting awhile and all dispersed early leaving one family alone to camp in the grove. Friday morning the family gathered at the Third Ward Grove at about 10 A. M. and participated in visiting with each other and in games. The usual big dinner table was set in the grove and all enjoyed the splendid meal together. After the dinner, or about 2 P. M., the family met in the Third Ward Meeting House to consider the interests of the family - to hear reports and to arrange and map out future moves and business of the family. The meeting was conducted by Vice President Wm. R. Morgan, and Blanche Kunz was chosen Secy. Pro Tem. There was singing and prayer, then another song in which all present joined. Officers were called to report.

D. R. Roberts reported that the printing of the book was not complete on account of delays in obtaining manuscripts and other causes over which he had no control. He presented the book as far as it had been completed and promised to continue the work to the end in laying the foundation of the record.

Sara M. Austin reported some Temple Work done during the year.

Aunt Elizabeth "Betsy" Owens sang the solo, "Have courage My Boy to Say No." also the Welsh National song, "Wales, Wales". She carried the tune in a clear voice though a little trembling at the advanced age of 93 years.

It was proposed to donate funds for research work to find our pedigree of ancestry but the proposition failed. There were several talks by members and some music. Singing and benediction.

President Owen Roberts and Recreational Director Richard Roskelley of Smithfield were not in attendance on the account of the press of farm work. Aunt Elizabeth "Betsy" Owens was the only one of her generation present and the reunion was held there principally on her account. Aunts Eliza S. Roberts and Fannie A. Roberts were unable to make the long journey over the mountains to be present. The days were pleasant except some wind and it threatened rain some. The majority of those who were there, I believe, had a good time and profited much out of the fathering. Between 4 and 5 P. M. the company dispersed, the reunion over with again for another year. It was rolled into history - the organization one year older and each of the living in the family hurrying on - the younger ones to active life and leaderships - the older ones to the finish of life and to the time of answering the roll call in the family reunions "over there" and to report the activities for the family while here.

O-O-O-O-O-O-O-O-O-O

I have made the above report of the Fifth Reunion of the family on behalf of the Secretary from memory so that this minute record of reunions might be, at least, partially complete and thereby preserve the integrity of the record and emphasize its importance.

Hannah R. Keller,
Family Historian

SIXTH REUNION

Fish Haven, Idaho, August 7, 1929

By David Roberts, Liberty, Idaho.

Minutes of the Hugh Roberts Family Reunion held at Fish Haven, Idaho, August 7, 1929.

President Owen Roberts presided and conducted. Meeting was held in the pavilion at Fish Haven. Prayer was offered by Bro. James Jensen. Reports were made by the following:

Pres. Owen Roberts reported the general conditions of the organization.

Sara Austin reported that the names of the dead had all been placed on sheets and were in the Logan Temple. Baptisms were done largely by the Bear Lake boys and girls in June. The endowments are now being done.

Ben Roberts reported that no plans had been made to provide a program for the day.

D. R. Roberts reported his work of finishing and distributing the books. One complete book has been made for each branch of the family. Attention was called to the financial report, and a complete financial report was given by him. It was moved and seconded that the financial report be accepted, approved and filed and a vote of thanks be given D. R. Roberts for his work and also to Milford Roberts for assisting.

It was moved and seconded that the books be distributed evenly between the seven branches of the family which would make seventeen books for each branch of the family. There were 111 incomplete books and 14 complete books. A vote of thanks was rendered to Cousin James Jensen for the splendid work he did in copying the temple records on form 2 and cards for the family to be filed in the Genealogical Society archives.

A committee was appointed to help Mary Pratt raise the balance of the money for their branch of the family. The committee appointed was: Ben Roberts, Sara Austin, and Hannah Keller.

It was moved and seconded that the officers who were chosen at the last reunion be retained in office for the coming year with the exception of Amos Hulme who resigned and was released with a vote of thanks from the office of Secretary of the organization. David Roberts was then unanimously chosen to fill the vacancy.

The minutes of the last reunion were read and accepted.

A committee was appointed by President Owen Roberts to arrange for the next family reunion; to fix the time and appoint the place of the reunion. John Morgan, Edwin Shepherd and David Roberts were appointed as this committee.

It was moved and seconded that the organization continue to do temple work and research work for the family. It was moved and seconded that the meeting adjourn. The benediction was offered by Edwin Shepherd.

The absence of Cousin Amos Keller and Aunt Elizabeth "Betsy" Owen was keenly felt by all, they having passed away since our last reunion. Cousin Amos was so faithful to the family and we missed the sweet, patient, smiling face of dear Aunt Betsy, but how we love to think back on the number of reunions they were able to be with us.

Dinner was served in the shade of the trees by the lake, one large family table being set for all and what a big feed.

In the afternoon a large crowd enjoyed a bath in the Lake while the rest looked on and visited together. About sundown the reunion broke up and all started for home, having had a very enjoyable day together.

HANNAH R. KELLER

FAMILY HISTORIAN

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SEVENTH REUNION

LAKOTA, IDAHO, AUGUST 7, 1930

By David Roberts, Sec'y.

The reunion was held August 7 at Lakota Resort on the shores of Bear Lake. Meeting held in the forenoon presided over by Pres. Owen Roberts. Prayer offered by Bro. Seth Budge. Reports given by the following officers:

Pres. Owen Roberts reported the work that had been done at the Logan Temple, and encouraged unity and brotherly love among the members of the family.

Report by Cousin Hannah Keller, the Historian, on the 1929 supplement of the Hugh Roberts Book.

The final financial report of the condition and expense of the printing of the book was given by Cousin D. R. Roberts and approved. He also read a number of letters received from leading individuals of our church, and also from one non-member, who highly approved of the book and the work that had been accomplished. He also gave a report of the research work.

The Reunion Committee for 1930, John Morgan, Edwin Shepherd, David Roberts were continued as such for another year.

Prayer was offered by Bro. George Passey.

A wonderful dinner was served with 79 persons seated at the long family table. Afternoon sports were as follows: baseball game between the married and single men, and various other group games, and group singing, boating and bathing.

All afternoon the clouds grew blacker and blacker and it was raining practically in all surrounding territory, but it seem to hold back until the day's program was completed.

We broke camp about 5:30 P. M. feeling that we had had an enjoyable time together.

Approved: HANNAH R. KELLER
FAMILY HISTORIAN

EIGHTH REUNION at Emigration Canyon, Bear Lake County, Idaho, Sept. 3 and 4, 1931

The Hugh Roberts Family met, according to appointment, in the beautiful grove of pine trees near the summit of Emigration Canyon, near Liberty, at 10 a. m. September 3, 1931.

There were family greetings until 1:30 p. m. at which time dinner was served at one large table in the shade near a beautiful spring of cold water.

The afternoon was spent by the older members in chatting and visiting, while the younger ones climbed the nearby peaks and played games.

In the evening all participated in a big camp fire and weiners roast, and in camp fire stories, until 11 p. m., when we retired to rest for the night in tents and under the stars. It was a beautiful, clear night and quiet, except for the song of a few coyotes. We had a good restful sleep.

September 4th, 1931—camp awakened about 7 a. m. and breakfast was cooked on the camp fire. Breakfast consisted of bacon, eggs, fried chicken, fried potatoes, relish, fruit, bread and butter and cold spring water. It was all very fine.

We visited until 11 a. m. then held a family meeting.

Meeting was called to order by President Owen Roberts.

Prayer was offered by Cousin D. R. Roberts.

Minutes of the Seventh Reunion were read and approved.

President Owen Roberts reported that little had been accomplished by the family during the year except some Temple Work. Cousin Hannah R. Keller, Historian, reported the addition of 20 pages of 1930 supplement to the record book at a cost of \$30.00 which was paid by those who had furnished the manuscript, viz: part of Aunt Eliza's branch, part of Aunt Catherine's branch and Aunt Hannah's branch. She reported that the copies were there for distribution. She recommended that the office of Historian be passed around and let some one else do the work. She said that she had enjoyed the work very much during the four years that she had been historian.

Cousin D. R. Roberts reported his labors in researching for records of ancestry. He read some correspondence with Brother John F. Cook, a genealogist of Suffolk, England, and recommended that the family raise \$75.00 or half of the amount that Brother Cook asked for, to do one month's research work in Wales, proffering himself to raise the other half. The above reports were approved.

On motion of Cousin Hannah R. Keller, seconded by Cousin Mary R. Budge, it was proposed that a committee of 5 be appointed to raise \$75.00 for research work as indicated. Carried. The following committee were chosen. Cousin David Roberts, chairman, and Cousins Richard Roskelly, Blanch Kunz, Mary R. Budge and Laura P. Gamble.

Cousin Carrie R. Passey moved that certain officers be released with a vote of thanks for services rendered as follows: Reunion committee, John Morgan, David Roberts and Edwin Shepherd; 1st vice president Wm. R. Morgan; 2nd vice-president Mary O. Pratt; Recorder-Historian Hannah R. Keller and her assistant Blanch Kunz; chairman of Social committee Richard Roskelly and his assistant Benjamin Roberts. The motion was seconded by Cousin Hannah R. Keller and carried.

It was moved by Cousin Mary W. Roberts and seconded by Cousin Hannah R. Keller that the following officers be appointed: Cousin Emanuel C. Keller 1st vice-president; Cousin Carrie R. Passey 2nd vice-president; Cousin Welling Roskelly recorder-historian, and Cousin Iland Passey, assistant; Cousin Clifford Morgan chairman of the social committee; and Cousin Amy Roberts as his assistant. Motion carried.

Cousin Hannah R. Keller moved and Cousin Carrie R. Passey seconded the same that President Owen Roberts be requested to write to the newly appointed officers advising them of their respective appointments and duties. Carried. On motion of Cousin Mary R. Budge the meeting adjourned. The family again joined around one big table for dinner at 1:30 p. m.

The afternoon was spent in chatting and planning for the future and games until 5:30 p. m. at which time we separated to return to our homes.

The weather was ideal, the place of meeting was wonderful and the reunion most enjoyable and harmonious—a splendid success throughout. We enjoyed the presence of Aunt Eliza very much and regretted the absence of Aunt Fannie, the only two remaining of their generation.

D. R. ROBERTS, Secretary Pro-Tempore

NINTH REUNION—Mink Creek, August 3rd, 1934.

Minutes of the Hugh Roberts Family Association Reunion held in the Mink Creek Ward Chapel, August 3rd, 1934.

Meeting was called to order by President Owen Roberts.

Singing, "Our Mountain Home So Dear."

Prayer by Cousin William R. Morgan.

Singing, "Shine On."

President Owen Roberts then made a few remarks in which he welcomed all those who had come and hoped that they would have a time of rejoicing together.

Each branch of the family was to supply a number for the program which was as follows;

A musical selection (violin and piano duet) was rendered by Alethea and Phyllis Gamble, granddaughters of Cousin Mary Pratt.

Song, "My Prayer" by members of the family. The words of this song were composed by Cousin D. R. Roberts and the music by Brother Samuel D. Mitten of Logan, Utah. Brother Mitten was a dear friend of Cousin D. R. and the words and music of this song came to these men by inspiration as testified by Cousin D. R. It is a very pretty song and very appropriate and was enjoyed very much by the family.

Song, "God Bless Our Mountain Home," by Cousins Milford and Iona Roberts.

A piano duet by Jean Budge and Beth Shepherd.

Song by Della Geniel and Norena Roberts, Cousin Benjamin Roberts' daughters.

A Saxophone-Clarinet duet was well rendered by Beth Shepherd and Norma Hulme. These talented young ladies also rendered a song.

Cousin D. R. Roberts then read a poem, "Mink Creek, We Love Thee," composed by Cousin Hannah R. Keller. This poem was composed for the dedication services of the beautiful Mink Creek Chapel and amusement hall, and ward reunion.

Cousin Dean Roberts then sang a song. Dean is the son of President Owen Roberts.

Thelma and Ruth Roskelly each entertained us with piano selection which was very fine.

The song, "I Passed By Your Window," was rendered by Viola Dunkley, Vida Baker and Laura Gamble, daughters of Cousin Mary Pratt.

Remarks were made by Cousin G. Iland Passey in regard to Temple work, stressing the need for more research as there were very few names in the Temples for the work to be done for.

The election of officers was next in order and the following were elected:

President--Owen Roberts; Vice-Presidents--Hannah R. Keller and Mary Pratt; Secretary and Treasurer--David Roberts; Historian--G. Iland Passey; Chairman of Temple Committee--D. R. Roberts; Treasurer of Temple Committee--Milford Roberts; Chairman of Recreation Committee--Benjamin Roberts.

The Executive Committee, composed of the elected officers, are to appoint the time and place of the next reunion and to consider the changing of the Constitution of the Hugh Roberts Family Association and to report their findings to the organization, at the next reunion.

The closing song, "Let Us All Speak Kind Words To Each Other," was followed by the benediction which was offered by Cousin Hannah R. Keller.

Business being over it was time for refreshments and play.

A very fine dinner was served, in the dining room, to which 115 members were seated.

After dinner everyone met in the amusement hall for dancing and games, under the able direction of Master of Ceremonies, Benjamin Roberts.

At a meeting of the Executive Committee it was moved by Cousin D. R. Roberts and seconded by David Roberts that a committee of three be appointed by the president to wait on members of Cousin Margaret R. Morgan's branch and request the return to the treasury of \$37.50 loaned to that branch of the family to defray their part of the expense of printing the book in 1928. The motion carried and Cousins D. R. Roberts, David Roberts and G. Iland Passey were appointed.

The wonderful chapel and amusement hall facilities of the Mink Creek Ward were greatly enjoyed and we as an organization wish to thank the ward very heartily for the opportunity of having it at our disposal for this occasion. It was a very windy day and had we been out of doors it would have been rather miserable, but with the spacious hall we had plenty of room inside and could enjoy ourselves to the utmost. "The Lord Will Provide" is literally true if we but put our trust in Him and keep His commandments.

As the day drew to a close every one assembled for group pictures and then after hearty farewells we left for our homes feeling deep in our hearts that we had accomplished some good in having met together for an enjoyable time, to renew our friendships and to further the work of the family as a unit in the great work of God in this dispensation.

Approved June, 1935

G. ILAND PASSEY, Recorder-Historian,

DAVID ROBERTS, Secy.-Treas.

Hugh Roberts Family Association

SUPPLEMENT FOR 1935.

Mink Creek, Idaho, August 1st, 1935.

Minutes of meeting of the Hugh Roberts Family Association.

Meeting called to order at 10:30 a. m. by President Owen Roberts.

Song—"Love At Home."

Prayer—Cousin George W. Passey.

Song.

Minutes of two previous meetings were read and accepted.

Report of the executive Committee relative to changing the Constitution of the Hugh Roberts Family Association advised that the Constitution was best suited as at present. Approved by organization.

Report of committee chosen to wait on Aunt Margaret R. Morgan Branch relative to payment due association, advised that the branch acknowledged the debt and would see that it was paid. However, that is the last that was heard about it.

Report of Historian—He presented the new supplement, thanking those who had added and asked that supplements be sent in during January as Constitution provides. He also said that the printer would print additional supplements this year at the current price. He moved that the song—"My Prayer" by Cousin D. R. Roberts, be put into the record. Seconded by Cousin Hannah R. Keller and approved by the organization.

Cousin Benjamin Roberts reported that there was a program prepared for the meeting.

Cousin D. R. Roberts reported the activities of the Temple Committee. He said that most of the report was in Section "L" but he had added 40 names to Temple sheets for which work could be done at any time. He also reported considerable correspondence and Genealogical Library Research but was unable to add any pedigrees of ancestry. Checked many Temple sheets with records and suggested that pictures of the Temple Committee be put in the record,

Valena and Venna Dunkley entertained us with a tap dance.

Cousin Hugh Shepherd next gave us a brief account of his missionary work.

Cousins LaPriel and Geniel Roberts then favored us with the song "Old Faithful."

Cousin Irene Tunks then sang "The Old Spinningwheel."

Cousin Pearl K. Lee then made a few remarks voicing her appreciation of the family association and record and told of the inspiration received by reading it often.

A piano duet was rendered by

Cousin Florence R. Rasmussen read a poem, "I Hear And See" by Cousin D. R. Roberts.

The officers were then released with a vote of thanks for services rendered, but it was moved by Cousin Carrie R. Passey, seconded by Cousin Mary R. Budge that they be retained in the same capacity for another year. Motion carried.

Song—"Shall The Youth of Zion Falter."

Prayer—Cousin David Roberts.

We then adjourned to the banquet room where a bounteous spread was relished by some eighty participants.

With dinner over everyone participated in games and dancing in the recreation hall until late afternoon and a very enjoyable time was had by all. During the games Cousins Letha Gamble and Wanda Owens put over an amusing skit that caused considerable fun. There was also a lot of fun had by rival choral groups vieing for supremacy.

As night approached everyone gave a sincere vote of thanks for the facilities extended to us by the Bishopric and Ward of Mink Creek and we were soon wending our way homeward at the end of every enjoyable time.

Approved--

G. ILAND PASSEY, Recorder-Historian
Hugh Roberts Family Association.

DAVID ROBERTS, Secretary-Treasurer
Hugh Roberts Family Association

ORIGIN OF THE NAME HUGH AND IT'S MEANING.

Compiled by D. R. Roberts.

"From a very large number of abstract ideas we may select the following: Hyge, means "mind", "courage" as in Hygebeorht, whence Hurbert, Hubbard, Hebbert, Hobert, and the favorite M. E. (Middle English) Hugh from which we have so many derivatives (Huggins, Howchin, Hwelings, Hullett etc.) "Surnames", p. 41 by Ernest Weekley.

"Many of the Teutonic names, which represent our oldest stratum, are formed from abstract ideas e.g. the shortened Hugh is simply the Anglo-Saxon Hyge (meaning) "mind". *ibid* p. 217.

"The primary personages of Semi-Divine rank in these (Welsh) traditions are Hu Gadarn, or the Mighty, the Sun God and his wife Ceridwen. Iolo Goch, Owen Glend-wyr's bard, made confusion worse confounded, by describing the real Noah, under the mystic name Hu Gadarn; and Rhys Brydded a century later, glorifies the sun as Hu. It is evident, that same old belief in Hu existed. Other traditions make Hu Gadarn the leader of the original migration of the Cymri from Toprobane in Asia. The word Hu is not explained; but it has passed into a name in Wales and Brittany. The Triads speak of Aed Mawr, or Aedd, as father of Pridian, but he may have been either a title of Hu or else the God himself. Was Aedd, or fire a title of Hu?," "History of Christian Surnames"; Vol. 2 p. 26-28.

Part of the popularity of the name (Hugh) was, no doubt, owing to the Cymric Countries having adopted it as the nearest resemblance to the mighty Hu Gadarn, from whom the national Hugh of Wales almost certainly sprung". *Ibid*- p. 301.

Hugh; whence came Hughes, Hewson, Pugh, Hutchins, Hickson, Higginson, Hewett, Howett, Hudson, Higman". "Family Names and Their Story." p. 56. by S. Baring - Gould M.A.

"Old names have gone thru abrasion. The process of assimilation has extended to Christian Names, Aidan has been supplanted by Hugh", *Ibid* - p. 387.

ORIGIN OF THE NAME ROBERT AND IT'S MEANING.

Compiled by D. R. Roberts.

It (Robert) appears to have been derived from the compound of two words viz: "Rod" which signifies "glory" and "Bert" which means "famous". The old German Compound of "Hrodebert" with the corresponding English compound of "Robert". "Surnames as a Science" p. 61 by Robert Ferguson, M.P.

"Robert" in the Teutonic language signifying "bright fame" has given us the Surnames, Roberts, Robertson, Robinson and Robeson. "A Ramble Among Surnames". p. 167 by Daniel.

The name "Robert" whence come Robbins, Robertson, Robson, Dobbs, Dobson, Dobie, Hobbs, Hobson, Hopkins, Roberts, Robartes, Hopkinson, Probert, (ap Robert), Probyn, (ap Robin), Hobbins, Hobbes". "Family Names and Their Story" p. 58 by S. Baring Gould M.A.

"Among the genitives, Jones, Williams, and Davi(e)s" lead easily, followed by Evans, Roberts, and Hughes, all Welsh in the main. Among the twelve commonest names of this class those that are not preponderantly Welsh are "Roberts, Edwards, Harris, Phillips and Rogers." "Romance of Names" p. 46, by Ernest Weekley.

THE BRITONS CARE IN RELATIONSHIP

Compiled by D.R. Roberts.

"The ancient Britons were divided into families, tribes, and states, which division gave them a correct knowledge of their pedigrees and relationship. Kindred

was acknowledged to the sixth degree; we rarely acknowledge the fourth cousin, (German) yet laws of Hoel say, "That there is not an appropriate name for relationship beyond that degree, yet it is generally understood that kindred extended to the ninth degree; and that all who desired to maintain the privileges of natives were obliged to establish at least this degree of kindred, since those who failed were reduced to the condition of aliens, hence the absolute necessity of preserving some family name which would identify the owner with his father and his tribe."

"When we observe attentively the vast importance attached to the exact knowledge of an individual's degree of consanguinity to other members of the same tribe; when we consider the care and attention which parents would naturally bestow in teaching, accurately, to their children the different degrees of relationship which the various members of a family bore to each other, a knowledge which under particular circumstances might be of vast beneficial importance to possess and of great detriment, inconvenience and loss, to be ignorant of; we may then account, perhaps wholly, for the peculiar hereditary attention, which our cambrian brother subjects, pay to the transmission of their family names and pedigrees; a degree of attention which appears so strikingly remarkable, perhaps, we may say so strikingly ridiculous, to one of that mixed multitude the Englishers, or 'Sassenach' whose whole genealogical knowledge generally consist in merely knowing that his father was a Yorkshireman or that his family came out of Worcestershire and that he has a great many relatives somewhere, only he does not know where to look for them.

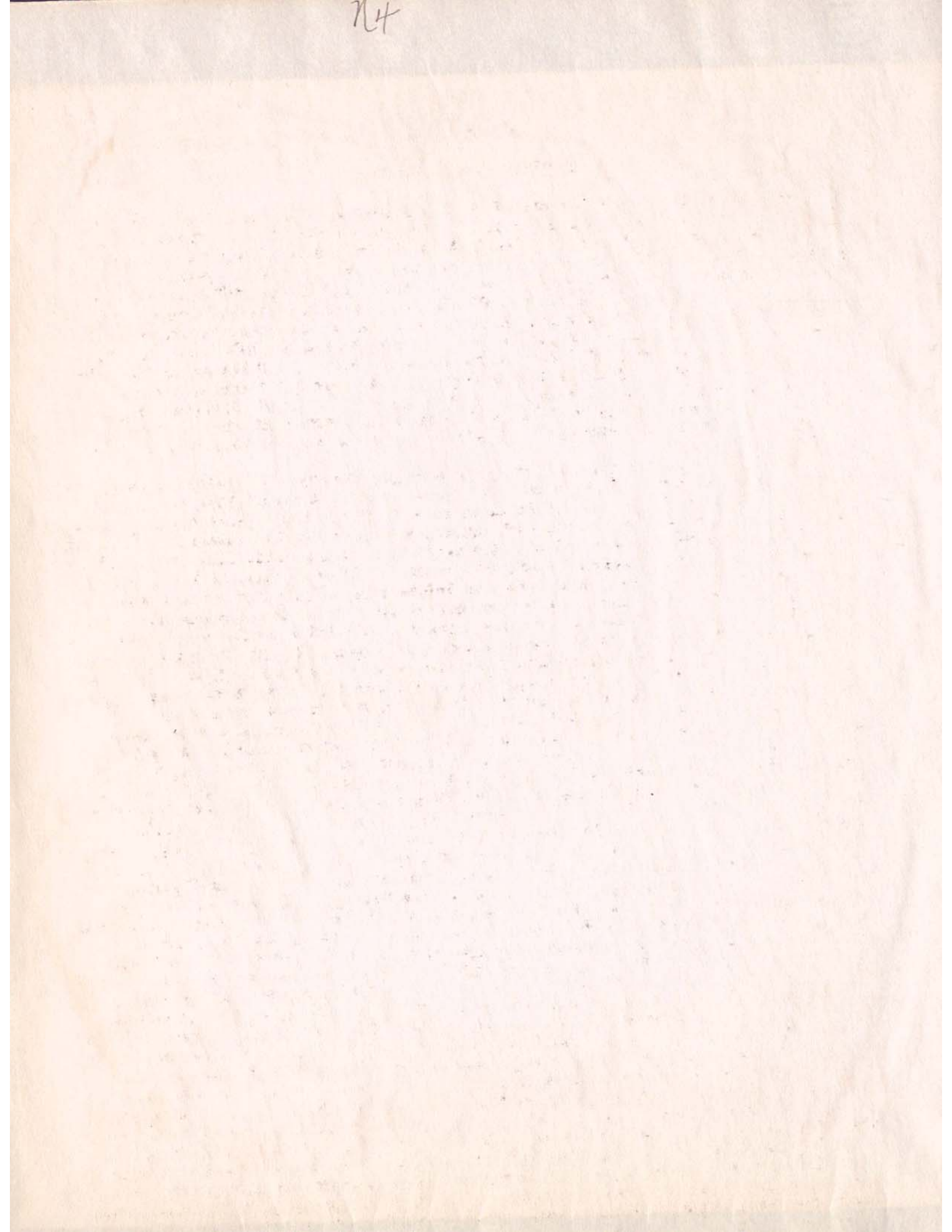
The Messrs Burk in their Encyclopædia of Armory of the British Empire thus testify to the transmission of Welsh Pedigrees; they say, "Their chroniclers and bards flourished from the remotest times as genealogists and heralds and the collections and pedigrees of those patriarchal poets are still regarded as the foundation of Cambrian family history". "Surnames and Sirenames- Origin and History", by Jas. Finlayson - p. 11.

CHARACTER OF WELSH SURNAMES

Compiled by D. R. Roberts.

"Previous to the time of Henry VIII, as we learn from Mr. Lower, there were no fixed Welsh Surnames in the usual sense of the word. A man simply prefixed "Ap" (son of) to his father's baptismal name. Thus if the father's name was Thomas, the son might be John Ap Thomas, whilst the grandson might be Phillip Ap John. But after that time, the father's name or the name of some earlier ancestor began to be adopted as a permanent Surname. Hence the great frequency in the principality of Surnames derived from christian names such as Jones, Evans, Morgan, Davis, Thomas etc. This recent character of Welsh surnames renders genealogical work rather complicated. After the surname became permanent, it soon underwent another change by the absorption of the prefix "Ap", Powell arose from Ap Howell, Price from Ap Rhys, Prichard from Ap Richard, Parry from Ap Harry, Bowen from Ap Owen, Bevan from Ap Evan, Prodger from Ap Rodger, Preese from Ap Reese, the modern form of Rhys, Pugh, from Ap Hugh, Probert from Ap Robert, Prosser from Ap Rosser Etc., in all these cases the modern form of the name originates from a baptismal name". "The Homes of Family Names" p. 439 by H.B.Guppy, M.P. Edinboro.





CONCLUSION

POINTING THE FOUNDATION

The foundation for the record of the Hugh Roberts Family is now constructed. It consists of fourteen Sections or Books with two prefaces and two Indexes. Excepting the Foreward - Preface or Section X and the Interlude - Second Preface or Section "Z", each section or book is designed to be added to with a yearly supplement. Each book is designated by a letter of the alphabet viz; "A" History of the family, "B" Genealogy of the family; "C" Biographies etc., of Robert Owens Roberts' branch of the family, with similar sections or books for the other branches of the family to wit "D" John and Eliza M. Sorenson Roberts branch; "E" John and Fannie L. Akins Roberts branch; "F" Jane Roberts Humphreys branch; "G" Elizabeth "Betsy" Roberts Owens branch; "H" Catherine Roberts Roberts branch; "I" Margaret Roberts Morgan's branch; "J" Mary Roberts Roskelley's Branch; "K" Hannah Roberts Robert's branch; "L" The Temple Work Activities; "M" The Hugh Roberts Family Association Activities; "N" The Miscellaneous Section, followed by two Indexes ie, A Subject Index and a Name Index.

A small part of the things pertaining to Hugh and Mary Owens Roberts, their ancestors and descendants are here recorded. Read the short biographies and get acquainted. True there are some repetitions in some of the biographies but only such however as were necessary to make each biography complete within itself, as it should be. Ponder over the history and note the moves and developments, like that of Abraham from Chaldea to Palestine. Watch the growth in the Priesthood in the lives of those who are active. I am sorry that the information in this line of the work is not more complete. The genealogy is a wonderful study in family development. The Temple Work, Family Organization and Miscellaneous Activities of the family are capable of great things as will be observed upon reflection. The Photos and pictures are also a pleasing study, reflecting more than words could tell. Their family now number over four hundred souls, independantly of those inlaws who have married into the family. Most of them are living true to the faith that Hugh and Mary Owens Roberts espoused and suffered so much for. Few have stayed away or married out of that faith. Many are numbered among the leaders in the communities in which they reside. Several have gained prominence in religious and civic affairs and have very desirable records of which the family may well be proud. Many are recipients of the two Priesthoods and are magnifying their callings and many more are traveling unerringly toward that goal. Several have passed into the world of spirits faithful as Hugh and Mary have done and there is now beginning to be a numerous and happy family on the other side with great power, ever increasing there, as it is here. None living have been or are in possession of much of this world's wealth which is a desirable blessing, for wealth destroys. None, however, are helpless paupers. All are in a condition of comparative financial independance and though it is a struggle with some to get along, they have the mettle to make it. There is being developed out of the physical, intellectual and spiritual struggle with which the members of the family are surrounded, a race of giants and leaders. Many manifest peculiar talents in various ways which, with development, will easily reach for them positions of excellence.

When the story of Hugh and his family is reviewed, with the many achievements accomplished, it is phenomenal. What is the cause? There is but one answer and that is -- Mormonism. If you do not think so, compare the family of Hugh with the family of anyone of Hugh's relatives, of his generation who did not embrace Mormonism, and you have the answer. We have not their records to compare. We do not need them. Bring it nearer home and compare his with the families of those who left Mormonism during Hugh's generation. Where are they and what is becoming of them? Look around you. The success of a family as such depends, first, upon it's individual members -- the principals actuating them and governing them in their lives, second, their means of unity through organization and the writing and preserving of their ideals in their genealogies, history and biographies, and the dealings of God with them,, and, third, the blessings of God upon them. If their members are right, their ideals high, their organization strong and their history properly written, the blessings of God are sure. Doc. & Cov. Section 32:14).

It is submitted to the family with all its weaknesses and imperfections as a foundation upon which to build a structure in records for the family. Errors in this book, did I hear you say? Yes - plenty of them - in grammar - spelling - dates and otherwise. Why not? We contributors are only mortal. If it were otherwise you could not dwell with us. We did not expect nor intend that it should be perfect though it has commanded our best effort for a long time past. We are by no means ashamed of it. Take a task of the same kind and magnitude and try to do better, then talk.

Yes, there are weaknesses in the book manifest both in word and in deed. Let me commend to you the word of the Lord to Moroni, "And If men will come unto me I will show unto them their weakness. I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them." Read Ether Chap. 12 - verses 23 to 28 also to the end of the chapter. It is beautiful - sublime - a lesson from the celestial heavens. What has been written, I realize, is but a feeble thing and feeble though it is, it is hoped that it may be the faint spark that shall kindle and set in motion, the mighty glow of light and power of action that may, with the years, increase in the humbly proud and royal blood of Hugh Robert's and his good wife Mary through their loyal descendants in the earth. I feel in writing very much as Moroni expressed himself, (Ether 12 Ch.) because of "Awkwardness", some may "mock" but I feel that there shall be those of the blood who shall come after, and, being clothed with and "moved upon by the Holy Ghost" shall be able to write unto the "Overpowering of man to read it". The subject matter is here. Examples of every kind, almost for subjects of themes. An effort is here made but to preserve some of the wonderful data, and, is there not left a kindling spark? May the gifted ones write - the poets sing, and fill the children of the family with a holy love, and a family pride, and a devotion to God and his work in the earth that shall make the family live in the earth - even a perfect family fully redeemed and with a record "worthy of all acceptance."

I hope that the book will be appreciated by the family sufficiently, at least, to incline each and every one to build upon it yearly as intended. If this foundation is built upon in the future great and marvelous things can come of this work. I do most earnestly pray that each and every one in the family may ponder upon these things, contemplate their meaning and full importance. I pray too, that the eyes of each may be opened to fully understand and comprehend it all and create in each a firm desire to carry on, that the good work may go forward to its full fruition and accomplishment.

Some of the branches of the family will continue this record because they believe in it to the extent that they are willing to make the necessary sacrifice. I am sure that it is very greatly desired by our esteemed grandparents and those of the family who are on the other side. They have the spirit of it. Their hearts are in it - their eyes upon us. Some months ago a cousin told me of a dream she had in which grandfather appeared to her and said "I am very much interested in our Family Record that Cousin David R. Roberts is preparing. Help him with it all you can in every way, and hurry it up and get it complete". This foundation is now complete.

A little effort and a little money on our part (a little unselfishness or sacrifice) will build on this foundation by the addition of a fine supplement by each branch each year. The building of this foundation has required a very great deal of my time. It will easily total a full year out of the five years that I have spent in it. This long time is partially due to its dragging so much from causes over which I have had no control. It has required a tremendous effort against many obstacles, opposition and heavy odds. It has also cost considerable money all of which I hope and pray will be sanctified to the good of the family. I do not begrudge my part of it, but I cheerfully tender the sacrifice I have made with thanksgiving for the spirit of it, for the great and wonderful things I have learned and for the things that have come forth out of obscurity from our travail through the blessings and the grace of Divine Providence. The family organization and this record will bear eternal fruit. I am not unminful of the great help, in all this that has been rendered by many of my dear Cousins, in the various branches of the family, by contributions in various ways to the cause. Some of them not only rendered aid, cheerfully when asked, but manifested earnest solicitude and deep concern in it all, which was a source of encouragement and strength in times of need. Especially

can this be said of Cousins Hannah R. Keller, Mary O. T. Pratt and Milford Roberts. May God our Father, bless and richly reward them, and also everyone who has contributed to the success of this work.

With the approval of those whose right it has been to lead in the family and with their blessing, I have led out in organizing the family and in partially setting it in order, (so far as it could be set in order) and in gathering writing and preserving everything historical, genealogical, biographical and otherwise that could be secured about the family and its individual members.

My work is now completed and I cheerfully tender and submit it to the family, feeling that now my promise to Grandmother, Mary Owens Roberts, as disclosed in section X of this Record is fully discharged to her entire satisfaction and the whole responsibility of leadership and carrying on is now upon those whose right and duty it is to lead the family ^{by} divine right and by right of choice as officers. I hope to be found in my place, always, (associated with my brother Hugh) in doing our part as a leader in our mother's branch, to sustain those in charge in every good move for the benefit of the Hugh Roberts Family and in doing our full part as a branch in making the Hugh Roberts family a worthy unit and an integral part of the great Celestial Family of our Father - a race of Kings and Queens, Princes and Princesses, Priests and Priestesses unto God in that great family - the Royalty and nobility of the Celestial Heavens. The great Celestial organization is the Patriarchal order of Family - the Church being, necessarily here a schoolmaster to bring us to that state of perfection so that we can fit in to our Father's Family in our proper places.

We kept our "first estate" and were among the "chosen" as is clearly evidenced from the fact that we are of the family of that choice servant of the Lord, Hugh Roberts. The great question now is, shall we be able to keep our second estate and thereby place ourselves with the help of the Lord in a position to be "added upon forever and ever".

I now turn my attention and energies in these things chiefly to my father's family. I am the oldest son, of the oldest son, of the oldest son who first embraced the gospel in the family of my fathers in this dispensation. Therefore, I have the right of leadership in my father's house under the Celestial or Patriarchal order of family. I have been neglectful of my duty toward my father's family somewhat by reason of my efforts to assist in the laying of this foundation in my mother's house. I must not longer do this, I must now attend to my duty in my father's house which I earnestly hope and pray I shall be able to do, even with more success than in this work for my mother's family.

May God prosper and bless the Hugh Roberts family,

Yours most humbly and sincerely,

D. R. ROBERTS.

January 1928.

...the first of these is the fact that the ...
...the second is the fact that the ...
...the third is the fact that the ...
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The following letters relative to this record were received and at the suggestion of Cousin D. R. Roberts they are published for the persual and, I hope, for the benefit and encouragment of the family. I think they properly belong in the miscellaneous Section of the book.

Hannah R. Keller,
Family Historian

The Salt Lake Temple
Salt Lake City, Utah

December 10, 1928

"The Roberts Family"

Dear Brethren and Sisters:

Through the courtesy of Brother David R. Roberts it has been my pleasure to look over a family record which has been arranged by him on the different items of record and history of the family. This record contains some of the most valuable information which I have ever seen put together. Any family should be proud to have gathered and preserved this record as has been done by Brother David R. Roberts.

The value can hardly be estimated at this time. In coming years this wonderful effort will be fully appreciated. It is so organized that in each department additions can be made as time goes on without disturbing the record in any way.

The family concerned ought to appreciate the labors of Brother Roberts for without his persistent effort this record would not have been possible. The value of what has been done cannot be estimated in a monetary way, yet I know it could not have been accomplished without the expenditure of a considerable sum. All honor to the family who is willing to cooperate in such a way that has made this record possible, I am sure they do not begrude the amount it has taken to make this record and as they become older and records are made in the future they will appreciate it more and more and what has been accomplished by the united effort of these good people.

Praying the Lord to bless this effort and hoping it will bear fruit in other families likewise. I remain

Your brother,

Joseph Christenson,
Recorder

O-O-O-O-O-O-O-O-O-O-O-O-O

Montpelier, Idaho
December 27, 1928

D. R. Roberts.

Dear Brother:

Your valuable letter was received and very much appreciated.

The book is monumental. In fact, my conception of it is beyond description in words. The family and its decendants can view it only as a very choice treasure, and should naturally take the keenest joy in making it always measure up to the line of passing events.

The book to me is a spur and an inspiration. I hope to have something like it for my own line of ancestry.

God bless you and preserve you that you may continue to encourage and inspire the family as you have so greatly in the past. I often recall your utterances at Uncle Amos' funeral and I know in several instances they have borne fruit to your liking.

Naomi and I send you and your good wife our love and kind regards.

James Jensen

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Twin Falls,
Jan. 5, 1928

Dear Brother Dave:

The Hugh Roberts Family Record Book you sent me by Brother J. M. Richens was received O. K. and is very much appreciated.

I have read the contents of the book from cover to cover and have read it aloud to the family and we all enjoyed it very much.

We consider it, as a family, a Gem; a wonderful book; a splendid foundation upon which to build.

We have shown it to a number of our friends and they consider it wonderful and they wish their families were organized as well as ours and that they had such a record.

We consider all families concerned should be proud of the book.

We trust the Lord will recognize our humble efforts and bless the family in contributing to this wonderful work are the wishes and desires of your brother

Hugh Roberts and Family

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Mink Creek, Idaho
Jan 10, 1929

Dear Cousin David:

I have read our family Record Book with the deepest interest. It is wonderful both in what it contains and in its arrangement. I have not words to express my admiration and appreciation of it. To think that I not only have a splendid record of my mother's family, but also a history of ancestry and a record of all of my Uncles and Aunts and Cousins and in such a form thrills me. I am proud of it. I have showed it to many (who admire it without exception) in the hope that they might be inspired to write such a record for their families. You have succeeded well in your effort to make of the family of Hugh Roberts a distinctive entity in the earth among the children of God, as forcefully stated on page 191 of the Utah Genealogical Magazine of April, 1926.

I do sincerely hope that the branches of the family will build on the splendid foundation you have laid for us.

With love to you all,

Your Cousin
Hannah R. Keller

The Genealogical Society of Utah
47 East South Temple Street
Salt Lake City, Utah

January 18, 1929

Elder David R. Roberts,
402 Eccles Building,
Ogden, Utah

Dear Brother Roberts:

I have examined with care and read with intense interest the "History and Genealogy of Hugh and Mary Owens Roberts."

It represents a noble ideal shaped into a tangible reality. It breathes forth the spirit of the ancient patriarchs who "kept a record of their families throughout all their generations." It speaks forth the reverent and grateful acknowledgment of a noble posterity to the lofty character and grandly sublime lives of the man of God and his true companion who bequeathed to them such a precious heritage. With words of compelling eloquence it calls upon their children's children to remain faithful and steadfast, lest they mar their inheritance.

The arrangement of the record of the descendants of this family is unquestionably the best I have seen. The compiler has caught the inmost secret of family history; he has made it not merely the mechanical arrangement of names and dates, but the simple, thrilling story of human lives--of their trials and triumphs, their humility and heroism, their sacrifices to become in very deed saints and saviors. And these noble men and women who will be honored in this family throughout all the coming ages are made to live again in these pages in photograph and deft character sketches which will always have their appeal to the earnest reader.

This record begins with a spirit similar to that of Nephi of old when he commenced one of the greatest records of the ages with the simple yet sublime statement, "I, Nephi, having been born of goodly parents." Even as this son of a worthy parentage profited from his birthright and ascended to still greater heights than they, may the ever-enlarging progeny of Hugh and Mary Roberts surpass previous generations in righteous living and noble acts of service, and add laurels of distinction to them forever!

Such a work has entailed a prodigious amount of labor, a happy labor, I am sure, and performed out of love and as a sacred mission, but a strenuous and long-continued effort nevertheless. I am almost fearful the real value of such a splendid contribution can hardly be fully appreciated even by the members of the family. Only those who have compiled such a record can ever sense what it has cost. But they must be sensible of the value of having compiled for them and their kindred one of the finest and most complete and fascinating records in the Church.

I like the plan of the work, which gives evidence of systematic building. The records of the families and their temple activities are arranged upon the approved forms, and appear to be carefully and completely compiled.

The biographies clothe upon these dry bones of vital statistics with life and heart throbs. The portraits bring them again into the presence of their children. Most worth-while of all is the plan of the book which provides for an annual supplement from each branch of the family. It is to be hoped that no effort will be spared to continue to add year by year to a volume so worthily begun--a work already of surpassing value.

That value is not confined alone to immediate members of the family. The same vision which brought it into being likewise beheld the importance of placing this record where it deserves to be, in an honored place in the archives of the Church.

We are thankful to the Roberts Family for placing this copy with us, for it will here serve as a stimulus to hundreds to perform for their families a similar service. Permit me as a representative of the Genealogical Society of Utah to make grateful acknowledgement to you for this enrichment of our Library.

Sincerely your brother and friend,
A. F. Bennett
Secretary

GENEALOGICAL SOCIETY OF UTAH

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The Genealogical Society of Utah
47 East South Temple Street
Salt Lake City, Utah

February 15, 1929

Elder David R. Roberts,
Hugh Roberts Family,
Ogden, Utah

Dear Brother:

Please extend to the Hugh and Mary Owens Roberts Family, our sincere congratulations upon the splendid historical and genealogical record, which was compiled under your leadership. There is combined in this compilation the genealogical data necessary to us as a people, in performing the temple ordinance work for our own kin, and enables us to discharge the responsibility laid upon us by our Heavenly Father.

The biographical section gives interest to the record, and the arrangement is ideal for growth. It is a foundation so well laid, that future generations may add thereto, without altering the original plan of the record.

We appreciate having such an example in our Library, as an inspiration and help to other families, for it is indeed a record, "worthy of all acceptance".

Sincerely
Nell Sumsion
Assistant Librarian
GENEALOGICAL SOCIETY OF UTAH.

Preston, Idaho
February 24, 1929

Dear Cousin Dave:

Yours of the 20th to hand. Every day I appreciate more and more what you have done and are doing for our family. I feel that if you had not paid one cent, then you have done more than any of us.

I take pride in showing the book to those whom I think are interested and all are delighted with the work. A Mrs. Ralison was looking at it Friday night and she said you would have to pay \$7.50 for a book not nearly as good as that and not a scratch in it, at the Genealogical Society right now. (Meaning a loose leaf binder only.)

I truly feel that the family as a whole do not appreciate the work as they should.

Love to yourself and wife and the children as ever

Your Cousin,

Mary Pratt

O-O-O-O-O-O-O-O-O-O-O

SALT LAKE TEMPLE
Salt Lake City, Utah

March 14, 1929

David R. Roberts,
Ogden, Utah

Dear Brother:

Thru your kind invitation to survey the record of the Roberts Family, which is among the best demonstrations of what can be done along the lines of record building, thru faith, organized effort and perseverance, that I have ever had the privilege of examining, I have been thrilled and quickened to a determination to (go and do likewise).

Salvation in God's Celestial Kingdom is the aim and object of mortal life. Existence in mortality will not be entirely successful if it is not rewarded with a crown of Eternal Exaltation. It is the hope beyond the grave that upholds and sustains.

Our individual salvation cannot be perfect unless our loved ones, including those who have lived and died before us, have a complete opportunity of salvation, and no person can be saved in the Kingdom of God unless the saving ordinances of the Gospel have been performed in his behalf. You are interested in your own salvation, you must therefore be interested in the salvation of your kindred dead.

The first requisite in making salvation for the dead possible is Genealogy. By this is meant identification, information by which each person is known in his family, time and place. The Lord has made this very clear in the 127th Section of D&C, verse 9, (And again, let your records be had in order, that they might be put into the Archives of Mine Holy Temple, there to be held in remembrance from generation to generation, sayeth the Lord of Hosts.)

N 14

The value of such a record as has been compiled thru your untiring efforts, can hardly be estimated at this time, but it will be a monument to your name and the name of your family who have co-operated with you in placing it on record.

May the Lord be with you, one and all, is the sincere prayer of your Sister in the work of record building.

Mrs. Nellie T. Taylor,
Salt Lake Temple

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Preston, Idaho
May 21st, 1929

Dear Cousin David:

Last fall I received a letter from Uncle Milford and he said that I was to receive one of the Family Records that the organization was having printed. Then when Cousin Hannah received the books she phoned me and said she had one for me. About that time we became completely snow bound and just about a week ago I had an occasion to go to Mink Cr  ek so I called on cousin Hannah and received my copy,

I was a little surprised that this generation should get in on the first printing of the records and as near as I can find out you were instrumental in seeing that I receive a book so I want to take this opportunity to thank you.

Even though the old saying of "Pride goeth before a fall," is literally true I'm just a little proud of this book. I don't believe there are any in the whole organization, except those who actually did it, that have the slightest idea of the amount of work that was necessary to put the record in the condition that it is today. Looks like it will take a steady bookkeeper to keep the record up to date if the supplements come in like they should.

Best regards to all,

Your Cousin Iland Passey

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The Genealogical Society of Utah
Salt Lake City

February 18, 1929

Elder David R. Roberts,
402 Eccles Building,
Ogden, Utah

Dear Brother Roberts:

Your magnificent book of combined History, Biography and Genealogy has been highly complimented by all who have seen it.

To me, it is a demonstration of a rare combination of intelligence, courage, patience and faith in the man who conceived and developed so valuable a contribution to your own family and to church history. It lays a broad sure foundation for all of your own loved ones to follow, and for your friends to emulate, among whom I count myself a favored one.

Sincerely your friend and associate worker
Susie Young Gates

SUPPLEMENT FOR 1929

218 E. 2nd So., Rexburg, Idaho, Oct. 6, 1929

Dear Cousin David:

I have been going to write for some time but have not had time to get at it. I am glad the busy season is past.

I spent a pleasant vacation with the folks at Paris in July, and at that time I received my copy of the Family History. I have been very much delighted and pleased with the book and have read it with a great deal of interest. I think as time goes on I will realize more fully how valuable the book is. I'm sure none of us realized or appreciated before what you were doing for us, but I want you to know that I truly appreciate the great service you have rendered. What a wonderful record to hand down to our children! I hope to be able to keep up the supplements from time to time.

Will close with love, and best wishes.

As ever your cousin,
Elsie R. Lewis

o-o-o-o-o-o-o

Salt Lake City, Utah, Dec. 31, 1929.

Mr. David R. Roberts
Ogden, Utah

Dear Mr. Roberts: Your work on the History and Genealogy of the Hugh Roberts family is the most complete treatment that I have ever seen.

The method of handling the various branches of the family, the use of biographical sketches, which may be supplemented from time to time, is, I believe, unique in the field. Aside from its historical value, the book is entertaining reading: I, knowing nothing of the family history, have read the greater part of it with interest. The pictures, of members of the family, their homes, etc., add considerably to this interest.

If every family in the Church could prepare such a genealogical history, they would be of inestimable historical value to the Church and to anyone interested in its history.

I thank you for giving me the opportunity to read the book. With highest regards,
I am,

Sincerely and cordially yours,
John Overstreet.

o-o-o-o-o-o-o

Church of Jesus Christ of Latter Day Saints
The Council of the Twelve
Salt Lake City, Utah, February 7, 1930.

Hannah R. Keller
Mink Creek, Idaho

Dear Sister: Through the kindness of my life-long associate David R. Roberts I have been given the privilege of looking over the Roberts history and genealogy book. I want to congratulate the family on the uniqueness of your method in compiling such an interesting history, illustrated and with those personal touches that will make it interesting to the Roberts family for all time to come. I do hope that each member of the family will take such a pride in preserving their own and their children's history in this record that they will see to it that they do not neglect to leave their posterity those items of outstanding importance that will be sources of inspiration to their children and that will tell the story of the price paid for the heritage that will be left to the generations following.

I am with best wishes for the continued success of this worthy enterprise,

Your brother,
Melvin J. Ballard.

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Church of Jesus Christ of Latter Day Saints
Office of the Church Historian
Salt Lake City, Utah, February 11, 1930.

David R. Roberts
Ogden City, Utah.

Dear Brother Roberts: I have been very much interested in looking over your wonderful work on the "Hugh Roberts" line. The Genealogical information and data contained in this volume is invaluable and must have required considerable time and expense on your part. You may well be pleased and proud of your efforts in gathering together so much historical information. The illustrations of old homesteads and members of the families, with biographical sketches add greatly in making this a most wonderful book.

It is unfortunate that every family in the Church has not one member that could take the same interest in their line that you have taken in yours. You are to be highly commended for this work of history and art.

Sincerely your brother,
Alvin F. Smith

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Church of Jesus Christ of Latter Day Saints
Office of the Church Historian
Salt Lake City, Utah, February 19, 1930.

Elder David R. Roberts
Ogden, Utah

Dear Brother: Thank you for the privilege of examining your splendid record. I hope that you will see that the good work is continued, and if your plan is continued, as it may be indefinitely, the collection will be without price to the members of your family both now and hereafter.

I wish we had records of this kind in all the families of the Church.

May you be continually blessed in your labors, I sincerely pray.

Your brother in the Gospel,
Joseph Fielding Smith

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HANNAH R. KELLER

FAMILY HISTORIAN

SUPPLEMENT TO SECTION N FOR 1930

Paris, Idaho, February 25, 1931

D. R. Roberts
Ogden, Utah

Dear Cousin: I have copied Section "B" in Llwelllyn's book, also in mine. I sure enjoyed it and I realized, a little, how much effort you have put forth to accomplish the work you have done. I want to send my appreciation to you for my book. Had you not gone ahead we would not have had a treasured book now. I think how unappreciative we were, and how you stayed with us until you got the material to put in the book. Love to you all.

Your Cousin,

DELLA ROBERTS HULME

O-o-O-o-O-o-O-o-O

Salt Lake City, Utah, April 27, 1931

The Hugh Roberts Family

Dear Brethren and Sisters: It has been my great privilege to examine the History and Genealogy of Hugh and Mary Roberts with accessory materials, compiled by David R. Roberts. The book is a model for others to follow. The available information about the family has been compiled and arranged in an extraordinarily systematic and useful manner. Throughout the book runs the spirit of the great latter-day work. The volume not only is valuable as a genealogical contribution, but exceedingly readable. Interest abounds on every page. It is truly a book of remembrance.

I congratulate you and the compiler upon this fine achievement. May many of Israel's families go and do likewise.

Sincerely your brother,

JOHN A. WIDTSOE

O-o-O-o-O-o-O-o-O

Ogden, Utah, June 29, 1930

Hugh Roberts Family Association
Ogden, Utah

Dear Brothers and Sisters: Having had the privilege of looking over the Hugh Roberts Family Record and History, I take this occasion to commend you for the most splendid work achieved.

I congratulate the Roberts family on having compiled such an inspirational monument and feel sure it will bring untold good to the family.

May its influence travel far and inspire others.

Your brother,

HORACE E. GARNER

Bishop Ogden 1st Ward, Weber Stake

O-o-O-o-O-o-O-o-O

Approved: HANNAH R. KELLER, FAMILY HISTORIAN

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